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Stacy D. Shipman

Bellarmino University, [sshipman@bellarmine.edu](mailto:sshipman@bellarmine.edu)

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The Role of Self-awareness in Developing Global Competence:

A Qualitative Multi-case Study

by

Stacy D. Shipman

A dissertation submitted to the faculty of

Bellarmino University

In partial fulfillment of the requirements for the degree

Doctor of Philosophy

October 2015

**BELLARMINE UNIVERSITY**

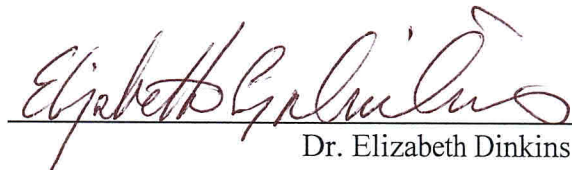
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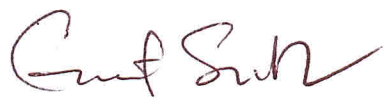
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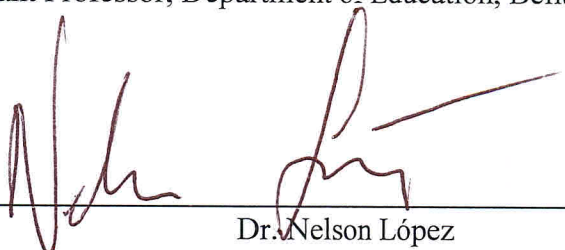
Stacy D. Shipman

The Role of Self-awareness in Developing Global Competence:

A Qualitative Multi-case Study

  
\_\_\_\_\_  
Dr. Elizabeth Dinkins  
Assistant Professor, Department of Education, Bellarmine University

  
\_\_\_\_\_  
Dr. Grant Smith  
Assistant Professor, Department of Education, Bellarmine University

  
\_\_\_\_\_  
Dr. Nelson López  
Associate Professor, Department of Global Languages and Cultures, Bellarmine University

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by

Stacy D. Shipman

### Abstract

The current era of globalization and unprecedented global migration is creating the need for schools to educate students for global competence (GC). Multiple researchers (Boix Mansilla & Jackson, 2011; Hunter, 2004; Hunter et al., 2006; Morales & Ogden, 2013) suggest that self-awareness is the core dimension of GC, but about which very little is known. This paper considers the demonstrations of self-awareness in the development of GC. Using Kim's (2008) Intercultural Personhood Theory and the specific components of personal and social communication processes, self-awareness was investigated in East African immigrants. Findings suggest that the construct of self-awareness dimensionalizes differently for those from East African cultures, reflecting the collectivist culture of East Africa, than it does for Western cultures, which are more individualistic in nature (Barrett, 2011). Additionally, findings showed a two-phase process occurs between the initial point of cultural exploration and the development of GC. Various processes occur within each phase that participants used to move toward a GC identity. The paper concludes with a discussion of key implications and areas of significance. (*Keywords: Global Competence, East Africa, Self-Awareness, Personal Communication, Social Communication*)

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To Joshua – you are a scholar whose shoes I am not fit to carry.

To Mom and Dad – you always taught me to believe in myself. There are no words that enable me to thank you properly. Know that I love you forever and always. I am here because you believed.

To James -- asante sana, Mapenzi. Nakupenda.



DEDICATION

To all the huddled masses, yearning to be free. Wherever you are.

And to St. Ruth.

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## Chapter 1 – Introduction to the Study

Over the course of decades, great thinkers across cultures have posited that personhood, and thereby human life, is distinctly relational. Famed twentieth century philosopher of dialogue, Martin Buber, once said, “All real living is meeting” (1958, p. 25). This peculiar phrase hints at an understanding echoed by John Donne when he penned, “No man is an island, entire of itself” (Targoff, 2008, p. 148). Greek philosopher John Zizioulas said it similarly in his book, *Being as Communion*, when he wrote that man out of communion with his fellow man is subhuman, lacking fullness of being. Archbishop Emeritus Desmond Tutu (2000) paralleled Buber, Donne, and Zizioulas when he translated the South African word ‘ubuntu’ saying, “[it means] my humanity is caught up, is inextricably bound up, in what is yours” (1999, p. 34-35). As globalization becomes the new norm, the awareness of the heterogenic fabric of society is calling forth new understandings of what it means to be relational; and what it means, therefore to be a person.

In 2010, the National Education Association put forth a policy brief urging all schools in America to become globally competent (GC). The emerging definition of GC suggests that it is a way of being, of personhood (Hunter, 2004; Hunter, White, & Godbey, 2006), but this definition provides little assistance to show how that ‘way of being’ is forged. Kim’s *Intercultural Personhood Theory* (IPT) (1988, 1996, 2001, 2008), points toward a path of development, and so was used by this study to investigate what it means to be GC in this new age of globalization. Research (Hunter, 2004; Hunter et al., 2006; Morales & Ogden, 2013) asserts that GC is a complex and multifaceted concept with self-awareness at its core. IPT suggests that to understand the role of self-awareness and to observe how it develops, personal

and social communication processes should be explored. Following Kim's lead in IPT research, this study used East African immigrants in the midst of acculturating to the United States to deepen the understanding of the shifts and manifestation of self-awareness in intercultural identity development, that is, in GC. The purpose of this study was to explore how personal and social communication processes during acculturation reveal developing self-awareness essential to GC.

### **Statement of the Problem: Why study Global Competence?**

The United Nations recently issued a report that refugees are at unprecedented levels around the world ("UN warns", 2015) and nations globally are calling for GC. Presently, international initiatives such as the Millennium Development Goals for education by the United Nations Development Programme (UNDP) (UNDP, 2011; United Nations, 2010), the United Nations Educational, Scientific, and Cultural Organization (UNESCO) (United Nations, 2012), the World Summit on Sustainable Development Programme from the World Health Organization (WHO) (World Health, 2010), Oxfam's education for global citizenship (Oxfam, 2006), and the Council of Europe's (COE) Global Education Declaration (Council of Europe, n.d.), are pushing for pedagogy and curricula to address the lack of skills and knowledge essential for global citizenship.

The rise in global mobility is forcing international issues into the local sphere (Boix-Manislla & Jackson, 2011), taxing local school districts and challenging the ethnocentric skill sets of classroom teachers. This makes GC development essential for both the immigrant(s) and the host environment. Johnson's 2011 article discussing decreased graduation rates among immigrants in the United States compared to those born in the country highlights the difficulty ethnocentric teaching creates and the need for GC in the host environment as well as for the

immigrant. Thushari Welikala (2015), a lecturer at King's College in London recently opined about the latest research in higher education and the revelations that universities in Western Europe lack basic understanding in how international students learn, again pointing to the need for GC in both the host and the immigrant. Teacher preparation programs at universities in various places around the world are racing to prepare tomorrow's instructors to educate the world in their local classroom, but with little knowledge as to how this should be done (Jacob & Hawkins, 2011). Sharpening the focus to issues in America that mirror those in Europe, the National Education Association's (NEA) policy brief on GC (2010), states that American students are behind in their acquisition of global competence (GC) as well.

Morales and Ogden (2011) contextualize that GC is a necessary component of the term global citizenship (the other components being social responsibility and global civic engagement). Along with Hunter et al. (2006) they state that GC is characterized by self-awareness, intercultural communication, and global knowledge, which is further echoed by other researchers in the field (Hunter, 2006; Boix Mansilla & Jackson, 2011). A working understanding of what GC looks like in development, however, is unknown in the literature.

**Why use Kim's IPT and acculturation studies?** The most logical place to begin investigating the development of GC is to start by looking at the components of GC: knowledge, skills, and self-awareness (Boix Mansilla & Jackson; Hunter, 2006). Currently, there are models that directly address the understanding of GC skills and knowledge (Barrett, 2011; Berry, 1997), but Kim's IPT (2008; Curtin, 2010) is exceptional in its insights about self-awareness along with skills and knowledge. Wichert (1996) summarized Kim's theory by saying, "intercultural identity development and acculturation explains and guides us towards successfully bridging the gap between cultures using communication" (n.p.) and thus points out the benefit in using IPT

and communication processes to investigate the identity development process of GC. Kim's IPT (2008) has four major components: personal communication, social communication, environment, and predisposition. The focus on personal communication and its synergistic link to social communication in intercultural identity development is a key to understanding self-awareness and GC development.

Kim (2001) identifies personal communication as a central component of a larger communication structure guiding the acculturation process. More specifically, personal communication refers to the internal, symbolic world of the individual that guides his or her social interactions. Social communication, on the other hand, refers to the interaction of individuals, even if those individuals are unaware of the interaction. These two constructs embody the phenomenon at the heart of this study. The goal in using Kim's (2008) framework to view the progression of communication processes in acculturation will inform the creation and implementation of better GC curricula for the education of all people.

**Identity development and GC.** Modern developmental theory suggests that identity formation is a prevailing task for adolescents and emerging adults (Arnett, 2000, 2011). Again, Kim's (2001, 2008) IPT discusses the role of personal and social communication in the development of intercultural identity and is a prime model for investigating the development of identity (personhood) in acculturation and GC. A focus on immigrants undergoing identity development during acculturation is transferable to GC development, regardless of immigrant or host status, and is therefore a key place on which to focus this investigation.

### **Research Questions**

The purpose of this multi-case study is the exploration of personal and social communication and self-awareness among East African immigrants to the United States in the



process of identity formation during their acculturation. This research will examine two questions in relation to GC development:

1. How is self-awareness demonstrated during the acculturation process?
2. How are personal and social communication manifested in the acculturation process?

Observation of immigrants is supported by Kim's IPT (2008) as source where GC is mostly likely to develop. This research will add to the body of knowledge in GC, particularly as it pertains to GC development and self-awareness. Self-awareness is the core of GC (Hunter, 2004; Hunter et al., 2006) and identity.

### **Assumptions**

This research has its foundation on four assumptions. First, that immigrants naturally develop GC during acculturation. As previously stated, Kim's IPT (1982, 1988, 2001, 2006, 2008, 2012) and its 20-year development in immigration and acculturation studies provides strong support for this conclusion. Second, that identity can shift and expand. Erikson's identity development theories (1959; Marcia, 1980) have been long researched and shifts have been observed at both the micro- and macro-levels. Third, that self-awareness is made manifest through personal and social communication, and that IPT is a compatible framework for GC development. Fourth, that GC is a dynamic that can be increased between the individual and the environment. The environment for the participants includes: work, home, and religious settings. These four assumptions are embedded in the framework and design of the study.

### **Key Terms**

The following key terms reflect concepts central to understanding the context of this study. Each is defined according to how they are understood in current research as well as by how they are used in this investigation.

**Global competence (GC).** As previously stated GC is a term used to incorporate a multitude of concepts, embodying skills, knowledge, attitude and disposition, and self-awareness (Hunter, 2004; Hunter et al., 2006; Morales & Ogden, 2011). GC is understood as distinct from cultural competence, and takes on elements of transcending a place-based culture. Cultural competence is the ability to successfully navigate within an individual culture, whereas GC is the ability to navigate within and between cultures (Kim, 2008; Hunter, 2004). GC also incorporates an understanding of personhood and a way of being.

**Acculturation.** Herrera and Murray (2010) differentiate acculturation from enculturation and assimilation. Enculturation is the process wherein an individual is born into a culture and takes on its beliefs with little to no awareness of it. Juxtaposed, acculturation is the process where an individual actively, and with great awareness, adapts and adjusts to the beliefs and behaviors of a new culture. Assimilation carries the expectation that the immigrant will abandon their home cultural identity (Sapienza, Hichy, Guarnera, & Di Nuovo, 2010).

**Self-awareness.** In research comparing multicultural perspectives of self-awareness, Koyama, Plash, & Davis (2011) liken it to self-perception. Kumar (2010) extends the definition to include a knowledge and awareness of one's "needs, desires, [and] wants" and the ability to have discernment of one's agency (p. 4). Research by Kim and Cohen (2010) suggests that self-awareness is impacted by one's culture. However, very little is known about Sub-Saharan Africa's specific impact. Cohen states that it is "one big blind spot" within the research (personal communication, January 28, 2015). For the purposes of this research, questions about self-awareness were directed to understanding the self-perception of the participant, as well as their sense of agency and impact in their environment.

**Identity.** This study uses the foundational framework of Erikson (1959; Marcia, 1980) and his concepts of identity development. Erikson explains identity development is the process of differentiation of the individual from the group, as well as the integration of all previous experiences within an individual's life. Within this study, multiple facets of identity development are discussed, such as identity achievement and identity shifts. Identity achievement is a reference to Marcia's (1980) elaboration of Erikson's stages of psychosocial development wherein an individual is said to have a healthy sense of achievement if they have undergone sufficient exploration and have settled into life commitments. It is presumed to be a task associated with adolescence and is believed to be stable by adulthood. Identity shifts refers to the transition from a stable identity in adulthood through new stages of exploration to new life commitments and understanding of one's self. Because GC theory posits that it is more than just a set of skills or bank of knowledge, but expands into a way of being, or a post-national identity, identity development theory is used to support this research's investigation of the process of GC identity development.

### **Summary**

In today's world there is unprecedented migration, and technology is pushing globalization and global contact in ways unfathomed by previous generations. The need to evolve into people who have the competence and personhood to be able to navigate globalization is urgent. National and international organizations are calling for curricula and programming to point the way forward and to cultivate this new global competence. Research (Hunter, 2004; Hunter et al., 2006; Morales & Ogden, 2011) says that the core driver of GC is self-awareness but the understanding of self-awareness remains enigmatic. The design of this study is to investigate self-awareness using IPT as proposed by Kim (1996, 2001, 2008). Specifically using

Kim's research on personal and social communication, this study will explore the demonstration of self-awareness during the acculturation process in order to better understand GC development.

## **Chapter 2 -- Literature Review**

The world of business forged footpaths into the global market, and these economic paths were quickly followed by ethics and politics, and have proffered seeds of research and literature (Boix Mansilla & Jackson, 2011; Sharma & Sharma, 2010). Afterward came the cry for education to prepare students to go boldly into this brave, new globalized world (Council of Europe, n.d.; NEA, 2010; Oxfam, 2006; UNDP, 2011; United Nations, 2010). The literature review that follows will start with a brief explanation of the conceptual frameworks, setting a foundation, then will examine globalization -- exploring the research about the globalized world into which students must enter. It will then return to a more in-depth look at each framework and how each is used in the study.

### **Conceptual Framework**

This research is forged by three major theories: Global Competence (GC) (Hunter, 2004; Hunter et al., 2006), Intercultural Personhood Theory (IPT) (Kim, 1982, 1988, 2001, 2006, 2008, 2012), and Identity Development theory (Erikson, 1959; Marcia, 1980). Figure 2.1 details the intersection of these three theories – Hunters Global Competence Model (2014; Hunter, 2004; Hunter et al., 2006) sets the macro lens of the study and provides an operational definition of GC as an identity that is comprised of eight dimensions. At the center of the GC Model is self-awareness, but about which little is known. Kim's IPT provides a framework of development that allows us to peer into the development of self-awareness through investigating personal and social communication patterns. In as much as GC is a new identity, or way of being, Erikson's Identity Achievement theory (1959; Marcia, 1980), enables us to know what type of patterns signal the process of identity achievement, informing both the study design and data analysis.

Figure 2.1. Schematic Intersection of Theoretical Frameworks

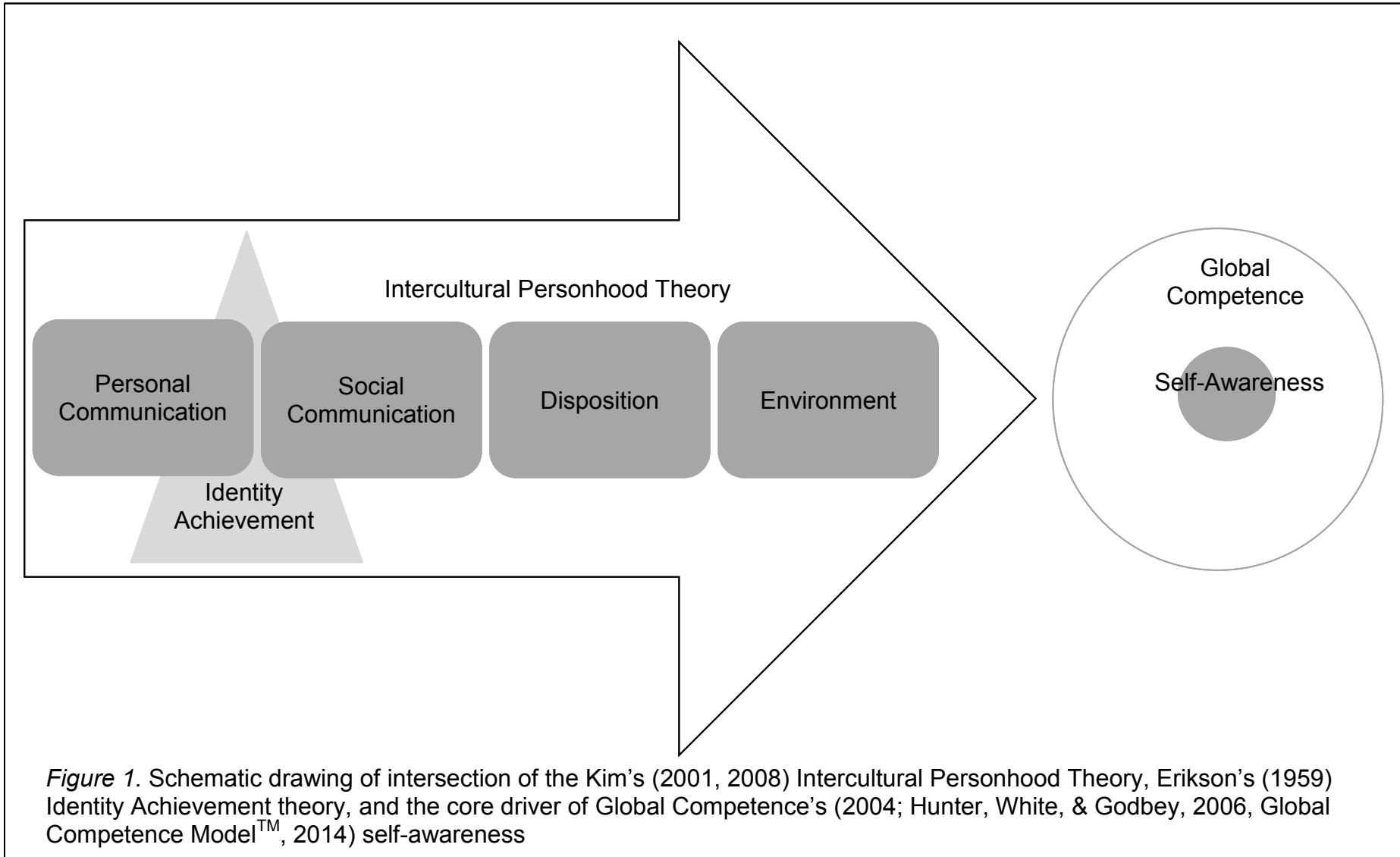


Figure 1. Schematic drawing of intersection of the Kim's (2001, 2008) Intercultural Personhood Theory, Erikson's (1959) Identity Achievement theory, and the core driver of Global Competence's (2004; Hunter, White, & Godbey, 2006, Global Competence Model™, 2014) self-awareness

The research methodology discussed in chapter 3 is designed to investigate identity development in the process of second-time acculturation experiences, and to understand how self-awareness, and personal and social communication manifest during that process.

### **Globalization**

Zhao (2013) states that globalization is both the “process and the consequences of shrinking distances” (p. 422). This perspective demonstrates the comprehensive nature of how globalization is understood as both a means and an end. Sharma and Sharma (2010) delineate those ends and means as being about both economic and cultural trade. Typically, research shines a light on one area or the other, giving the false perception that globalization is about either economics or cultural trade, and historically, research favored the singular lens of economic impacts. Sharma and Sharma’s work reveals that the tension in globalization is about both economics and cultural trade, and the influences these have on each another. Providing a rare bridge in the economic/culture tension, Suarez-Orozco (2001) rests globalization on three fundamental pillars: “(1) new information and communication technologies; (2) the emergence of global markets and post-national, knowledge-intensive economies, and (3) unprecedented levels of immigrations and displacement” (p. 345). While the three combined make the case for pursuing Global Competence, it is the third pillar of Suarez-Orozco’s perspective that supports the need for the present study.

**Unprecedented levels of immigrations and displacement.** Suarez-Orozco (2001) points out that more than a trillion dollars crosses national boundaries in business dealings daily (p. 347). The knowledge required for success is post-national knowledge, or knowledge that goes beyond local, national understanding. This entails that one has a rich national knowledge,

but also knowledge of how the centripetal and centrifugal forces of business are globalized, along with a deep understanding of those forces and how they work (Homann, Koslowski, Luetge, 2007; Hunter et al., 2006). Money and goods are not all that are crossing boundaries. Post-national knowledge is required to do business with the mass migrations of people from other lands.

The United Nations Population Fund reports that in 2010 there were over 214 million migrants on the face of the earth (“Linking Population,” n.d., para. 1). According to international population estimates this unprecedented number makes migrants the fourth most populous group in the world (Boix Mansilla & Jackson, 2011). Projected figures for the dominant world economies by 2050 indicate that half of the largest economies in the world will be in areas of the world that are presently deemed as developing, indicating further future shifts as opportunities become more bountiful globally (Skeldon, 2013).

**Vulnerabilities of immigration and acculturation.** With increased mobility comes an increase in exposure to those outside of one’s own culture. The well-being risk is shared -- though not in equal measure -- by both the host culture and the immigrant. Crush and Ramachandran (2010) report that this mobility has a cost. Countries and regions receiving the bulk of this unprecedented influx demonstrate increased xenophobia, or fear of strangers. The researchers refer to the language of xenophobia as the “language of hyperbole” (p. 214) evidenced in negative attitudes of persons from the host culture, stereotyping, and sensationalistic media reporting (p. 217). It stands to reason that these are only a few of the puzzle pieces contributing to the vulnerability of the individual immigrant. An increase in psychiatric symptoms is, statistically, positively correlated with immigration. Gupta and Bhugra (2009) investigated the links between economic factors and social inequalities and their relations



to acculturation. The loss of status associated with immigration and other cultural variants linked to identity development are reported to be associated with mental health vulnerabilities. Gupta and Bhugra also specifically discussed the impact of a shift between collectivist versus individualistic nature of cultures, which has intimate ties to identity and reveals real vulnerabilities (p. 63). Leading acculturation expert, Berry (1997), reported in early immigration and adaptation research other links to psychological vulnerabilities in mobility. He investigated the ease with which an individual is able to demonstrate “cultural shedding,” (p. 13) or the release of cultural prescriptions an immigrant has been given from his/her home culture. The more rigid the adherence to one’s cultural identity, the more vulnerable to “acculturation stress” (p. 13) a traveler becomes. He points out that the stress is not cultural, but intercultural in nature, reflecting the level of adaptability of both the migrant and the host culture. Psychological struggles are manifest when abilities to cope with “magnitude, speed, and... other factors” (p. 13) are beyond the individual’s scope. Gasper and Truong (2010) illustrate even more social disruptions due to immigration, such as the fracturing of families. The “heart trade,” the situation wherein migrants care for “the aged, the infirm and children of affluent societies, is an example of this fracturing and it comes at substantial costs... to the dependents they leave behind” (p. 341) and enables a fracturing for the host culture by allowing for the care of their families by non-familial persons. Additionally, class and gender status changes impact both the migrant and the abandoned culture, in the form of changed relations and remittances. While not all of the impacts are negative, adjustments are required not only for the individual sojourner, but also for those left behind. The culmination effect can overwhelm the migrant and the host culture making a strong demand for a rise in GC – not just for the migrant, but for every host culture receiving them.

**Education.** The intentional development of responsible and competent citizens in local governments has been pursued through the use of education, in various forms, the world over (Morales & Ogden, 2011). The development of global citizenship and competence is no different. Education continues to be the hope for providing competent citizens. In the United States the National Education Association (“Global competence”, 2010) issued a mandate pushing for global competence research in education. This mandate was a response to a revealing 2006 report, *Education for Global Leadership: The Importance of International Studies and Foreign Language Education for U.S. Economic and National Security*, which states, “many American students lack sufficient knowledge about other world religions, languages and cultures, and as a result are likely to be unprepared to compete and lead in a global work environment” (p. 1). As the world becomes more mobile, the need is all the more pressing.

### **Global Competence, Identity, and Personhood**

The call for GC is an emerging cry in response to myriad factors from around the world. The definition of GC is still forming in the literature, though it rests on some common themes linked to skills, knowledge, attitude and disposition, and self-awareness, and pushes toward being understood as a way of being, or an identity that transcends place-based identities (“place-based” references someone referring to themselves by their geography, such a saying, “I’m an American.”). Morales and Ogden (2011) conducted a literacy review disaggregating key terms emerging as they sought to define Global Citizenship. They defined Global Citizenship as a combination of three dominant concepts: social responsibility, GC, and global civic engagement. They further delineate GC to more nuanced concepts: self-awareness, intercultural communication, and global knowledge. Hunter (2004) in a similar, earlier effort to scour the

literature for a common understanding deduced the following definition: “Having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one’s environment” (p. 8). Agreeing with Morales and Ogden (2011), Hunter (2004) and the Global Leadership Excellence, LLC provided the Global Competence Model™ (2014) (henceforth referred to as “GC Model”). Figure 2.2 of the The GC Model™ is an image of four concentric circles that incorporate eight dimensions. According to this model, GC “is the synergy of all eight dimensions that collectively comprise global competence” (Global Competence Model, 2014, n.p.). The eight dimensions are divided into two dimensions of readiness aptitudes: internal and external. Internal readiness is defined as self-awareness supported by risk taking, open-mindedness, and attention to diversity. External readiness is defined as historical and global awareness, supported by intercultural capability and collaboration across cultures. Of particular importance for this study is the vector of self-awareness. Morales and Ogden (2011) leave self-awareness undefined and the GC Model™ defines it loosely as “one's knowing oneself and how one fits into his or her own culture” (n.p.). For the purposes of educating the citizens of the world toward this aim, this definition is too vague to be helpful. The literature in identity and personhood provides a way forward.

### **Identity Development, Exploration, and Acculturation**

Thus far, culture has been discussed from an individual or a global perspective, but the issues at hand are more complex than this dichotomous lens suggests. In the past decade, researchers began to wonder if the structure of identity development changed from culture to culture (Arnett, 2003). Investigations considered three layers of culture: macro, meso, and micro. On the macro level they looked from nation-state to nation-state; on the meso level they

Figure 2.2. The Global Competence Model

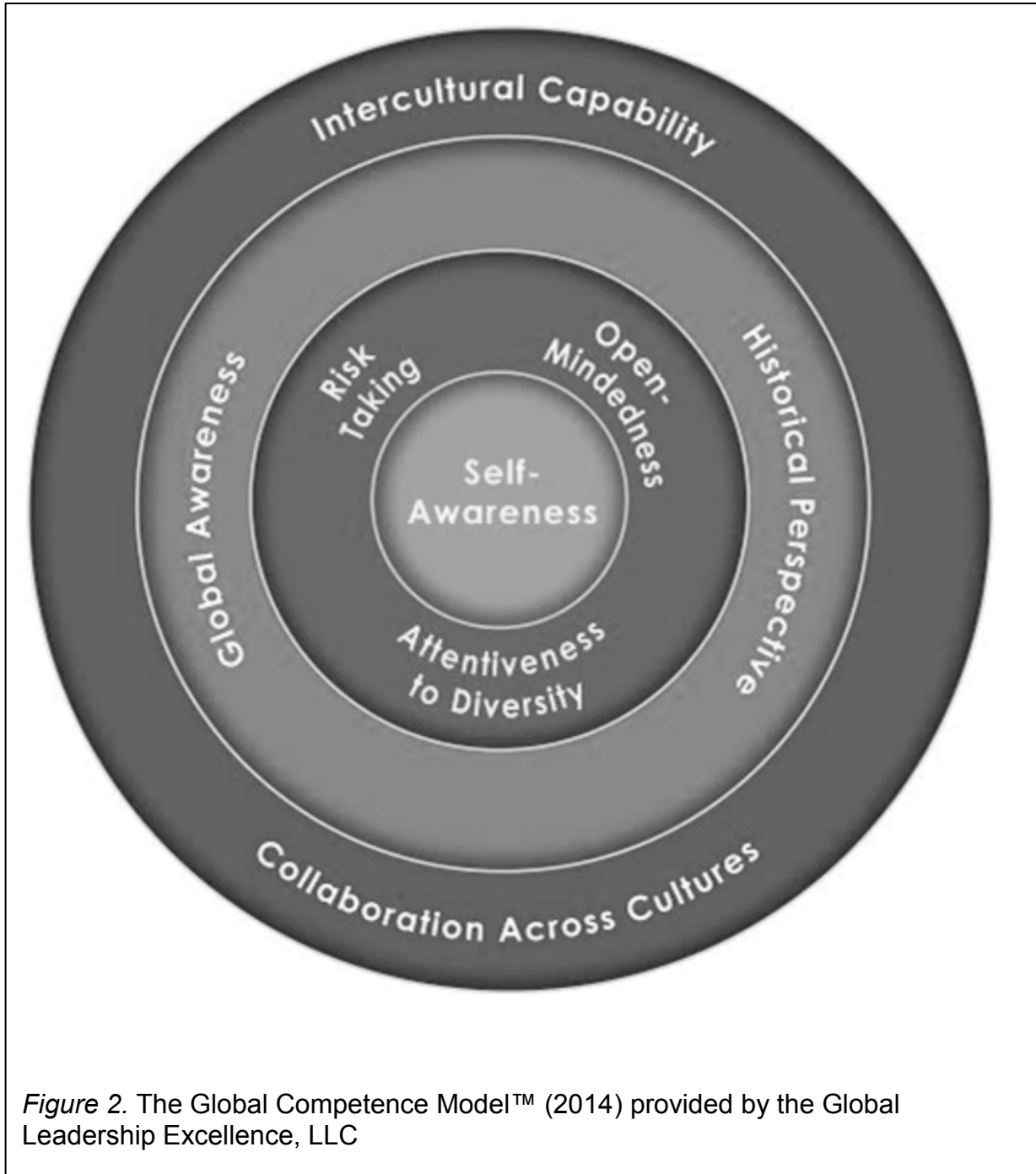


Figure 2. The Global Competence Model™ (2014) provided by the Global Leadership Excellence, LLC

looked from region to region or tribe to tribe. On the micro level they investigated identities associated with race, gender, or sexual orientation (Kim, 1996; Schwartz & Montgomery, 2002; Walsh et al., 2005; French et al., 2006; Jensen & Arnett, 2012; Arnett, 2003; Johnson et al., 2012).

At this point, a brief explanation about identity development is appropriate. Erik Erikson (1959; Marcia, 1980) provided an early framework for present-day understandings of identity development that hinged on two ideas: exploration and commitment. His theories have held up to the test of time and across cultures. Kim (1996) speaks of Erikson's belief that identity is the "core of the individual" but goes on to elaborate, "[it is] also...the core of an individual's 'common culture'" (p. 349). This has obvious impact when it comes to immigration and acculturation, where one's common culture shifts. Identity is constructed within the confines of culture, and as culture becomes fluid for the immigrant in the midst of acculturation, identity framed by culture begins to change. Researchers since Erikson have found that the structure is the same, regardless of culture. What varies is the degree of family capacities, norm compliances, role transition (Arnett, 2003), and degrees to which individuals draw upon specific processes and outcomes (Schwartz & Montgomery, 2012). Kim (1996) implied that micro-cultural identities such as those that draw upon racial, gender, or sexuality orientations are quasi-identities. According to her, these types of identities are often politically constructed and therefore, politically manipulated. That is not to say that issues of gender, race, or sexual orientation are to be dismissed, but that political movements influence expressions of identity. Given the polemics of political constructions, Kim steers away from these quasi-identities, pursuing, instead, transcultural identity development, the core of her IPT, a model well suited for the work of GC and this present study.

James Marcia (1980) elaborated on Erikson's foundational framework and identified what he called four identity statuses -- one of which is a stage of exploration, essential for identity achievement. Kidwell, Dunahm, Bacho, Pastorino, & Portes, (1995) said, "exploration *is* the identity crisis" (p. 785, emphasis mine). Erikson balanced exploration with commitment. Arnett (2001) evolves commitment and calls it 'relations' a term that captures the symbiotic nature of self and other. Relations is the ego strength to engage community and dealings with other persons, while maintaining a sense of self (Kim, 2008). These concepts, exploration and relations, prompt a forked approach to exploring personal and social communication, and understanding the nature of identity achievement in acculturation because it informs the understanding of self-awareness in GC.

**Exploration, immigration, and acculturation.** Herrera and Murray (2010) compartmentalize the acculturation process into four phases described by their dominant characteristics: the honeymoon phase, hostility phase, humor phase, and home phase. The tasks of exploration are most intensely found in the hostility phase. Kidwell et al. (1995) references Erikson's belief in saying that exploration is "cognitive destructuring" (p. 785). This has also been referred to as "cultural shedding" (Jensen & Arnett, 2012, p. 477; Berry, 1997) and which Kim refers to as deculturation (2008). Kidwell et al. goes on to characterize this crisis as being marked by "... confusion, mood swings, ego defenses, impulsivity, acting-out, and heightened physical and somatic complaints" (p. 768). Important to consider for students who immigrate during the identity development phases is that their educational outcomes are often deeply characterized by their task of acculturation. For these young adults, according to Walsh et al. (2005), they tend to have a less cohesive sense of self and an increased vulnerability, but when they are able to successfully navigate the task of acculturation they demonstrate higher

exploration and relatedness than their non-immigrant peers. One can speculate that the less cohesive sense of self is, perhaps, a misunderstanding or a misuse of culturally normed understanding of self. Regarding the immigrant's dispositional factors, the research by Walsh et al. states that they must have a higher level of inner strength to negotiate the exploration in acculturation and subsequent identity development than is typically required in identity development within one's own culture. The full implication of the need for inner strength in successful acculturation for GC development is unknown.

### **Kim's Intercultural Personhood Theory**

At the present time, with much focus on globalization and its attention to diversity, there is an attempt to understand compartmentalized pluralism as an end in itself, and to abandon any sense of cohesion due to the demands of globalization (e.g. LGBTQ identity, African-American identity, Gender identity, etc.) (Kim, 2008). Kim promotes IPT as a transcendent view that is compatible with other present research by looking beyond pluralism. Kim states two major problems with the cultural-identity lens: positivity bias and oversimplification. Positivity bias is present in cultural-identity because people are reduced to belonging to one identity group. In an effort among academics to show respect, the dark side of any given culture and its subsequent identity is minimized. Oversimplification, on the other hand, promotes "all-or-none" and "either/or" thinking (p. 362). Uniformity among the group is then overgeneralized.

Kim's IPT (2001, 2008) is one of many acculturation theories. It is being used in this research because it is the best theory available to investigate the self-awareness component of GC. Kim's IPT proposes a theory of acculturation as related to communication. This theory acknowledged the dominant role of language in acculturation but expands to encompass communication with and without a language barrier. In Kim's 1972 article in *Intercultural*,

*Communication: A Reader*, she presents the four major components which still dominate her IPT today: personal communication, social communication, environment, and predisposition. These four components combine to form the intercultural personhood that is core to GC's self-awareness. I will now discuss each component.

**Personal communication.** According to Kim (1982, 2001, 2008), personal communication is the “mental process by which one organizes oneself in and with one's sociocultural milieu” (Kim, 1982, p. 362). Personal communication has three major tenets: the trajectory of complexity in cognitive structuring, knowledge of the host communication systems, and shift in self-image. Personal communication follows a predictable course in acculturation going from making gross generalizations and stereotypes as a means of processing the host environment to developing complexity and nuances in understanding, allowing for acculturation to deepen. Immigrants also begin to discern cultural patterns and rules in the host communication system (Kim, 1982, 2001). Typically, closer one perceives him or herself to be to the host culture, the higher the self-esteem, whereas, poor self-perception in relation to the host is marked by feelings and behaviors of alienation, and low self-esteem (p. 362).

**Social communication.** Social communication, due to its observable nature, has more consensus in the literature. Kim (1982, 2001) functionally defines it as an interaction between at least two people, whether they are knowledgeable of the communication or not, and it serves the role of regulating the feelings, thoughts, and actions of one another. She divides it into two types: interpersonal communication which are the “purpose, function, and product of” interpersonal relationships, (p. 363) and mass communication which is the “generalized interaction with the sociocultural environment without interpersonal relations” (1982, p. 363). Interpersonal communication is nuanced by both the degree of involvement the immigrant has



with the host environment and the degree of intimacy involved in those interactions. Both verbal and non-verbal communication is used to observe the degrees of each. Mass communication, on the other hand, is beneficial for developing and magnifying interpersonal experiences. It is evidenced in such modes as reading newspapers and magazines, watching television, etc. (1982, p. 363). In a 2012 article, Kim and McKay-Semmler look at the role of technology and interpersonal and mass communication overlap. They report that functional acculturation and psychological health are not directly benefited by the use of social media. Their research highlighted that acculturation success and psychological health are dependent on face-to-face interactions with the host culture, giving a glimpse into the role social media plays in communication. Communication with family and friends from the home culture does not mediate for the effect of host environment on mental health effects for the immigrant.

Kim (2001) notes that an arbitrary separation of personal communication and social communication may be done for the sake of presentation and instruction, but in reality the two are inseparable. Without remembering that they are bound to each other, key understanding may be lost in their disaggregation. Within IPT personal and social communication reflect and shape exploration and the nature of relations. Personal and social communication are the core phenomena studied in this research as a means of understanding self-awareness. They provide the lens through which GC development is viewed.

**Environment and predisposition.** The study of the host environment and the predisposition of the immigrant are not key parts of this research but it is important to note their role in IPT. Kim states, “It is ultimately the host society that permits the degree of freedom, or ‘plasticity’ for... immigrants to deviate from the dominant cultural patterns of the host society” (p. 364). In her 2001 text she notes three conditioning factors of the host environment that

impact the immigration success: “the receptivity of the host environment..., the conformity pressure exerted by the host environment on the [immigrant], and the strength of the [immigrant’s] ethnic group within the host environment” (p. 147). The variable of environment is outside this study’s scope.

Predisposition is not a part of Kim’s early work and reveals its evolution from linguistic acculturation studies toward a theory of intercultural personhood. In her 2001 text, she reveals several factors of the predisposition of the immigrant: preparedness for change; ethnic proximity, which divides into ethnic similarity and ethnic compatibility; and an adaptive personality characterized by openness, strength, and positivity (p. 165-178). The predisposition of the immigrant impacts their interaction with the host environment. Personal and social communication manifests this impact as self-awareness and identity are shaped and formed. Initial postulations support the argument that the generalization of this manifestation for those developing a personhood that is globally competent.

## **Conclusion**

The call for GC in the age of globalization is clear, but there is no clear map for developing an identity grounded in global competency. Research points toward a trifold approach of skills, knowledge, and self-awareness. The least is known about the manifestations and evolution of self-awareness in the journey to a globally competent identity. Young Yun Kim’s Intercultural Personhood Theory (2001, 2008) offers a framework to investigate and research the enigmatic world of self-awareness. Specifically, two of the four components of IPT, personal and social communication, provide fertile ground for this research. Following her lead in using immigrants to study the development of IPT, this study will examine the acculturation processes of East Africans immigrating to the United States. With an anchor in the emerging

literature of GC, this research hopes to proffer a glimpse into the personal and social communication components patterned in shifts of identity that lead to global competency.

### **Chapter 3 -- Methodology**

As globalization becomes less of a theoretical discussion at the fringes of academia and multinational organizations and increasingly affects the everyday life of the average person, the call increases for a new kind of competency, a global competency (GC). Three major facets are considered core to GC: skills and knowledge, attitude and disposition, and self-awareness (Lee, 2012). Of these three, the least is known about the nature of self-awareness. Kim's (2001, 2008, 2012) Intercultural Personhood Theory (IPT) draws from a rich history of dealing with acculturation and communication theory and has emerged as a promising framework for understanding self-awareness in the acculturation process with potential for understanding the development of GC. Four tenets make up the walls of Kim's framework: personal communication, social communication, host environment, and predisposition. Kim identifies that self-awareness shifts are embedded in personal communication (2008, 2012). In as much as personal and social communication are bound one to another, the purpose of this study is to investigate these two facets of IPT through two research questions:

- 1) How is self-awareness demonstrated during the acculturation process?
- 2) How are personal and social communication manifested in the acculturation process?

This research will explore personal and social communication to gain insight into the self-awareness and personhood development of immigrants in the hostility phase (Herrera & Murray, 2010) of acculturation as a means of better understanding the role of self-awareness in developing global competence.

#### **Rationale for Qualitative Methodology**

This dissertation is a multi-case, qualitative study using three cases. Yin (2009) provides several guidelines for choosing case study as the appropriate design. These include research that

does not require behavioral control of events, explores contemporary phenomenon (p. 8), and has a full variety of sources as evidence (p. 11). This study does not seek to control the acculturation and identity shifts, but rather to better understand them through the lens of GC. GC's emergent status is a contemporary phenomenon, giving the study of immigration and acculturation a new lens through which to be investigated. The use of a multiple-case study provides for a variety of sources of perspectives. This multiplicity provides for rich description and comparison across cases.

The method of exploring personal and social communication in the process of acculturation is understood as an iterative development (Kim, 1988, 1996, 2001, 2008) that is supported well by a qualitative framework and its subsequent data collection and analysis methods. Careful attention was paid toward design rigor and trustworthiness, design application, and the iterative nature it follows. The work of Yin (2009), Miles, Huberman, and Saldaña (2014), and Shelton (2004) were the primary guides for this research.

The following chapter details the methods and processes used in this study, including research design, theoretical lens, case selection, data collection and analysis, researcher-as-instrument statement, and review of the trustworthiness of the study.

### **Case Study Design**

Investigating the phenomenon through personal and social communication are data collection methods aligned with qualitative research and multiple-case study design. The phenomenon is enclosed in the bound system of East Africans immigrating to the United States and in the midst of the second phase of the acculturation process. Yin (2009) supports a multiple-case design as a means of illustrating different perspectives -- advantageous in the investigative purpose of understanding both personal and social communication as well as global competence.

Yin (2009) suggests “case study design is useful for deepening understanding of social phenomena, particularly when investigating that phenomenon requires the maintenances of real-life events pertaining to life cycle phases” (p. 4). Furthermore, a study’s design is dependent on three queries. First, what is the form of the questions being asked? Studies that what to know how something is happening or why are well suited for a cast study, which is appropriate for the aforementioned research questions guiding this investigation. Second, studies that do not require an event to be controlled are also suited for case study design. The present research was designed to capture the phenomenon as it naturally occurs, again, fitting the qualification. Third, research that is contemporary in nature is also well suited for case-study research. Modern globalization is pushing the present-day need for more research on global competence, also aligning this study for case-study research. Additionally, Yin states that multiple-case design adds replication by either creating similar cases for comparison or dissimilar cases for contrast. This study uses on overall comparative design based on originating culture, stage of acculturation, number of times immigrated, and being over the age of original identity development. In contains some contrastive binding between cases, based on generation and whether the participants in the case immigrated alone or with a family.

### **Theoretical Lens**

The lens for these investigations was through a version of critical realism that Maxwell (2013) calls *bricolage*, or do-it-yourself. Bricolage uses a framework of ontological realism to understand the world, which posits that there is a “real world that exists independently of our perceptions and theories” (Maxwell, 2013, p. 43), but then moves to epistemological constructivism, which understands that the way people perceive the world shapes their lived experience. Critical realism is consistent with the aim of this investigation, first because it

reflects my own personal views, but also in that the call for GC rests on the assumption that a real world exists and can be sought; however, critical realism also provides room to learn from the variance in multiple experiences and perceptions which are inherent in a study about global ideals. Additionally, the nature of identity development reflects critical realism's commitment to value every perspective while trying to unravel the complexity of its involvement within global competence. In the effort to know more about personal and social communication and self-awareness, and ultimately what they might teach about GC development, this research serves as part of the larger whole that is GC studies.

### **Case Selection**

To investigate presentations of personal and social communication and self-awareness, this study uses three cases with a total of five participants. Participants were selected using criterion sampling (Miles et al., 2014). The criteria were based on the following: ethnicity, immigration experience, and acculturation phase. First, a review of each of these conditions.

**Ethnic identity.** In order to capture a shifting identity, as opposed to the development of an original identity, the participants first had to have an established identity in East Africa, and thus had to be at least 18-years-old and identify as East African. An East African identity was established by two criteria: having matured past the age of identity development stability as established by Erikson's identity development theory (1959) and by the participants themselves personally identifying as East African. Erikson's identity development theory suggests that the stage of identity development is relatively stable by the age of 18 (1959; Marcia, 1980; Arnett, 2000; Arnett et al., 2001), hence the age requirement. East Africans were chosen due to my experience and familiarity with this culture and ability to understand cultural nuances in data collection, which will be discussed later in this chapter.

**Immigration experience.** Kim (1982, 1988, 1996, 2001, 2008; Kim & McKay-Semmler, 2012) used immigrants in her study for IPT; this study consequently followed her expertise. Because this study rests on the assumption, supported by Kim's work, that immigrants often demonstrate GC, I selectively sampled those who were most likely demonstrate success in acculturation by choosing participants who had immigrated more than one time. Each immigrant previously acculturated from their homeland to another country prior to immigrating to the United States, adding credibility to the assumption that these participants will be successful again, and are developing GC, and an identity transcendent of a place-based identity.

**Acculturation.** Each participant is in the second stage of acculturation. This period is marked by identity exploration and struggle; the literature (Herrera & Murry, 2010) suggests that this is the phase at the beginning of personhood development, as defined by Kim's IPT. Herrera and Murry (2010) discuss the U-Curve hypothesis, which is widely accepted in acculturation literature. The U-Curve hypothesis states that there are four phases of acculturation. The first is the honeymoon, which is said to begin upon arrival in the host culture and last from 3 to 6 months. The second is the hostility phase, or stage of crisis, and is said to start approximately 3-6 months after arrival and to extend to 18-24 months. The third, beginning at the end of the hostility phase, lasts approximately another six months and is referred to as the humor phase. The final phase lasts indefinitely and is called the home phase. The hostility phase is an intense time wherein deep identity crisis is said to take place. The phenomenon being investigated in this research is situated within the hostility phase. All participants had been in the country at least 6 months when the study began, and after the completion of the data collection period none of them had been here longer than 18 months, situating them entirely in the hostility phase.



Additionally, all participants had to be proficient in English, with proficiency being measured by my ability to understand and be understood through an entire conversation.

### **Access to Participants**

Access to the cases for this study were obtained in two ways. Access to the first case, a single, individual male named Nelson<sup>1</sup>, was acquired using an East African social network of fellow expatriates in the city where the research took place. Members of the community were solicited for any new immigrants who met the selection criterion. Nelson's name and contact information were given to me through that social network. The second and third cases, a family (henceforth referred to as "the family"), were found by calling a local charity known for its work with immigrants. I explained the purpose of my research along with the criterion for case selection. The charity suggested the family and provided their contact information.

When meeting these cases for the first time, I asked my husband, who is East African, to go with me. In order to gain trust and build rapport, I told all of the participants prior to meeting them that my East African husband would be present at the first meeting. In each meeting, the study was explained to the participants along with the requirements and approximate timeline. It was made clear that involvement was voluntary and they could drop out at any time. After they agreed, each signed IRB-approved consent forms to participate. During the study, at the beginning of each phase, participants were given a \$25 gift certificate to thank them for their participation (for three phases and a total of \$75). They were made aware that they could keep the gift even if they decided to withdraw from the study.

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<sup>1</sup> All names have been changed to protect the identity of the participants.

## **Role of Researcher**

Maxwell (2013) states that in qualitative research the researcher is a key instrument in the study. It is critical, therefore, to know more about the instrument being wielded. Shenton (2004) suggests two measures for investigating credibility that apply to the role of the researcher: (1) “the development of an early familiarity with the culture of [the participants]” (p. 65), and (2) the “background, qualifications and experience of the investigator” (p. 68). I address these measures, along with any known vulnerabilities.

**Familiarity with the culture of the participants.** I have familiarity with East African culture in three forms. First, I traveled and lived in East Africa for five years. I initially lived in a small, rural village in Tanzania near the border of Rwanda where I taught at an educational center. Then I moved to Uganda and worked at a leading international school and at the premiere university in East Africa, Makerere University. I traveled extensively throughout East Africa for both business and pleasure. Second, I am familiar with East African culture through my relationship with my husband who is an East African. Inasmuch as we are a bi-cultural couple, his East African heritage has a prominent place in our lives. Third, I have conducted extensive research in the literature, both before this study and because of it. A primary reason for using East Africans in this study was due to my depth of knowledge of the culture. However, another reason I wanted to study East Africans has to do with my own struggles to acculturate there. The implications of this inform my desire to continue to understand the culture and to understand my own struggles to become GC.

**Background, qualifications and experience of the investigator.** My interest in the topic of GC, began while teaching at an international school in Uganda. Repeatedly, students who were struggling in classes were brought to me, the special education teacher, for assessment. I would

often find that these students referred for assessment were struggling to shift to the Western style of education. Many came from African, Middle Eastern, or Asian schools wherein school structures and expectations are different than those in the West. My colleagues hoped for answers to address the needs of these students, but I was not able to provide them. Wanting to know how to help these students led me to study the emergent literature in global competency.

Another impact on my role as the researcher is my previous career as a marriage and family therapist. My comfort with interviews and iterative analysis is both a strength and area of vulnerability for this study. On the positive side, I am well trained and well experienced in asking process-oriented questions and listening for patterns. However, my training and experience predispose me to think in terms of dysfunction and diagnosis. This biases me to look for potential problems in behavior and thought processes. I addressed this vulnerability by first using memos to think reflectively (Maxwell, 2013) and to interrogate my assumptions by purposely asking myself, “What else can account for this data?” This enabled me to effectively manage the therapist lens of diagnosis. For example, when a female participant spoke of behavior that my therapist training suggests as a sign of codependence with her husband, I intentionally took a broader look at her culture and how her culture makes sense of her behavior. Through this lens I was often able to see strengths and normality. Second, I trusted my training to discern patterns of reaction and struggle, but then very intentionally relied on the data to tell me how the participants were making sense of those reactions and struggles, and how they were overcoming them. An outcome of this was a personal realization that occurred during the study. Formerly I worked in a clinic for clients with post-traumatic stress disorder (PTSD). There were times during this present study that post-traumatic responses were evident from some of the participants’ painful experiences as refugees. Unlike my clients in the PTSD clinic, my

participants were successfully navigating their own responses. Knowing that the lens of my training and personal experiences can act as both a strength and a vulnerability, I addressed the vulnerability to allow for outcomes that remained true to the data.

Intentional action to address areas of credibility as outlined by Shenton (2004) allowed me to capitalize on the strengths I bring to the research via my experiences, training, and prior research, and to address areas of vulnerability and possible bias. Additional actions to address credibility are discussed later in this chapter.

### **Data Collection**

Data collection began in late Fall of 2014 and extended to April 2015 and included three phases in order to capture the process of development of time, and to enact Yin's (2009) suggestion for repetition in case study design. Each phase consisted of 10 interview hours, 4 observation hours, and approximately 15 minutes per person for guided journal responses. Total, there was 30 hours of interviews, 12 hours of observation, and approximately 45 minutes of journal responses per person.

Qualitative research rigor demands multiple data sources (Yin, 2009). Data for this study came in four forms: observations, artifacts, interviews, and guided journals. Observations are a standard in qualitative research (Creswell, 2007; Maxwell, 2013; Miles et al, 2014; Yin, 2009) and were used to collect social communication data by observing for shifts in communication behavior between the participants and their environment. I participated in the observations as a participant-observer, taking audio field notes immediately after each observation. Artifacts were collected from social media access. The artifacts were used to member check initial analysis during mid-phase and late-phase interviews. Interviews are also a standard qualitative data collection tool (Creswell, 2007; Maxwell, 2013; Miles et al, 2014; Yin, 2009) and were

recommended by Y.S. Kim (personal communication, February 11, 2014). From the interviews, I was able to ask direct questions about personal communication and was a participant observer in social communication. There was a repetition (Yin, 2009) in the overall design across three phases with two interviews, two observations, and one journal and social media access per phase. I deviated from this design when logistics and participant engagement required it. Specifically, two older participants did not use social media and the young male participant was out of state during the third phase making an observation impossible. Table 3.1 presents each type of data collection method, the purpose of the data collected (e.g. personal vs. social communication), and the phase of research in which it was collected.

**Three phases.** Data collection occurred during three phases over the course of six months. Each phase lasted two months and consisted of 2 interviews, 2 observations, screen shots of social media usage during that phase, and 1 journal. This design had several aims. First, I intended to protect against participant fatigue, as it is no small matter to allow a researcher into your life on an ongoing basis. Second, the phases provided for some repetition of data collection, giving me further depth and greater saturation. The repetition also provides for triangulation and member checking from phase to phase (Yin, 2009). Third, the three phases pace the data to extend six months, allowing time for discerning identity shifts spanning across the hostility phase of acculturation theory (Herrera & Murray, 2010). Fourth, the phase design was the capture the iterative nature of the data so that different forms of data would shed light on others, informing subsequent phases.

Each phase included individual interviews, field-based observations (in phase 3, the young male participant provided me with interviews over the phone, and emailed

Table 3.1

*Data Collection Per Phase by Domain*

Data collection	Phase 1		Phase 2		Phase 3	
	Time	Domain	Time	Domain	Time	Domain
Semi-structured individual interview	2 x 60-minutes	Personal and social comm.	2 x 60-minutes	Personal and social comm.	2 x 60-minutes	Personal and social comm.
Social media access	Ongoing	Social (mass) comm.	Ongoing	Social (mass) comm.	Ongoing	Social (mass) comm.
Observation	1 hour	Social Comm.	1 hour	Social comm.	1 hour	Social comm.
Observation Dinner – my house	2 hours	Social comm.				
Observation Dinner Their house			2 hours	Social comm.		
Observation Group-outing					2 hours	Social Comm.
Journal	1 guided journals	Personal comm.	1 guided journal	Personal comm.	1 guided journal	Personal comm.

his journal due to his being out of town), prompted journals, and access to social media (The Parent case did not use social media). Data collection spanned out over six months.

**Two domains.** Within each phase, data was collected in the two domains of personal and social communication and then analyzed independently and connections were explored. Specifically, in the realm of personal communication, participants were asked to provide journal entries from provided prompts (Appendix A), and were asked about thought processes revealed in the journals during interviews. Social communication data was collected in interviews, observations, and social media use.

**Interviews.** Y.K. Kim (personal communication, February 11, 2014) has conducted three studies using Kim's IPT and he recommended the use of in-depth interviews for exploration of personal and social communication. The interviews allowed me to gather data, and, as the phases progressed, the interviews also provided a means of member checking the data found in previous interviews, observations, journals, and social media platforms. Semi-structured interviews were used. The first interview (Appendix B) of each phase was structured to cover the domains suggested by Kidwell et al. (1995): occupation, religion, politics, friendships, dating, and gender roles. Kidwell et al. states that these are the major domains in which the crisis occurs. Crisis refers to the state of identity development exploration inherent in the second phase of acculturation. The second interview (Appendix C) was structured to cover the eight dimensions of the Global Competence Model (2014): collaboration across cultures, intercultural capability, global awareness, historical perspectives, attentiveness to diversity, open-mindedness, risk taking, and self-awareness. The semi-structured nature of the interviews allowed for some continuity across cases, but gave flexibility to allow the iterative nature of the research to manifest when and where it should in order to gain insight. The interviews investigated both the

social and the personal communication perspectives. Personal communication was explored through the questions asked while social communication was explored both through the questions I posed and via the inter-dynamics the participants had with me (i.e. body language, language changes, use of gestures, proximity, tone and volume). In this regard, the interviews also had an observation effect, and I was in the participant-observer role. The interviews were recorded with an audio recording device and transcribed at the end of each phase. Interview locations varied depending on the comfort and convenience of the participant. Most interviews for the Family occurred in their home, except the final interview for the Daughter case, which was conducted at a bookstore. The Young man case requested all interview to take place at a restaurant, bookstore, or coffee house.

**Observations.** A great deal of time in the field is required in multi-case research to reach saturation for each case (Yin, 2009). Observations enabled me to observe social communication in natural settings not stimulated with interview questions, as participants conversed and interacted with persons from the host culture, including myself, as a participant-observer. These observations occurred in home (theirs and mine), restaurant, church, sporting events, a bowling alley, coffee shops, and bookstores. I attended to body language shifts, shifts in language, and avoidances of interaction. During observations, other non-participants (e.g. spouse, family, or friends) were invited or were a natural part of the environment. Observations were recorded through jottings and/or field notes collected immediately afterward. If jottings were used they were turned into field notes by the end of the phase. Field notes were used for triangulation and member-checking during interviews.

**Social media.** Branthwaite and Patterson (2011) discuss the powerful form of communication in social media platforms. They are used as an “expression of attitudes and



opinions” (p. 1) and as such reflect a hybrid form of personal and social communication. I reviewed Twitter and Facebook conversations with each participant as we looked at them on my laptop, and used these conversations as an artifact and as a source of triangulation and member checking. For example, one participant made a comment on Facebook about a political event in the United States. I referenced this when we talked about political access during his interviews. For other participants I noted that their conversations, mostly on Twitter, were with friends from their previous country of residence. I asked if they had made friends in the United States, and we discussed access to friends.

**Journals.** James (2007) reflects the common thinking in qualitative research that journals are useful for capturing the meaning ascribed to events and phenomenon by individual participants. Additionally, they can capture the gap between what a participant thinks and what they want to communicate socially. They are also useful for identifying “value[s], interest[s], positions, political climate, [and] public attitudes...” (n.p., National Science Foundation, n.d.). For the specific purposes of this research, journals were used to capture personal communication dynamics. I asked the participants to record one journal entry per phase (Appendix A). Given that the journals were mainly for capturing personal communication, these data strengthened an inherent vulnerability in trying to capture internal, individual processes. They were used to member check with the participants. For example, when one participant’s journals revealed a more hopeful tone than was often present in her interviews, I asked about the discrepancy. When another participant wrote about advice he gave to a new arrival in phase II this was brought up in the interviews in phase III to add context and clarification.

## Case Profiles

This study has three cases: the first case, referred to as the Young Man case, or simply Nelson, is comprised of one male, and the second and third cases are all part of the same family, referred to as the Family. The second case, referred to as the Parent case, included the parents of the adult grown daughters of the third case, referred to as the Daughter case. The separation of the family into two cases is based on three premises: 1) Age and experience– the parent case is of a different generation than the daughter case, and have had different life exposure based on that difference. For example, the father related a story about how his children have access to the internet to learn about geography, whereas when, as a school age child, he first saw white Europeans there were myths in his village that white people were cannibals. 2) Expectations – the family as a whole had to move as refugees during times of war in their homeland, but the expectations upon the parents to find jobs and to provide for their family is different from those of a child. 3) Cultural identity – the parents were both raised in Rwanda. While the daughters maintain that they are Rwandan, as they were born there and ethnically are Rwandan, they spent their developmental years in South Africa and fit the standard definition of a Third Culture Kid (TCK) meaning their parents are of one culture, but they were raised in a different culture (Polluck & Van Reken, 2009). However, instead of taking on the characteristics of the host culture in which their parents raise them, they develop what is called a third culture, or an in-between culture. A profile of each case is presented below.

**Young man case.** The first case is Nelson, a single, young man in his early 20's. Nelson is from a small East African country and was born into the large royal clan of one of that country's biggest tribe. He was raised in an upper middle class home with several brothers and sisters, closely connected to both his family of origin and his extended family of aunts, uncles, cousins,

and grandparents. Nelson has a business degree from one of the top universities in East Africa. After graduation he moved to a southern African nation with a friend in order to pursue business opportunities. While living there he had several career set backs, was promised opportunities that never transpired, and dealt with xenophobia that was severe enough to create international headlines. He lived there for two years before moving back to his home country. Upon returning home he was offered job opportunities with his father and his brother. He declined both, opting instead to move to the United States. Nelson has one cousin living in America several states away from where he currently resides. At the time of the study, Nelson was living with non-East African foreign roommates and working at a restaurant. He did not have a car and walked to and from work, even in the winter.

Typically Nelson was charming and engaging in person, though not particularly inviting. During observations and interviews he was always kind --pulling out chairs, opening doors, and offering to pay (which was rejected – his meals and drinks were always provided by the researcher). During an observation playing volleyball, Nelson was constantly concerned if I was hit with the ball. Despite his competitive nature, he was easy on me on the court. All of the interviews were completed at restaurants, coffee shops, or bookstores at Nelson's request, except for phase III. The observations with Nelson were completed first at my home, and then out to dinner with my husband and me. The third and fourth observations were at a church where he played intramural volleyball. Nelson dressed casually, except on the volleyball court where he dressed for sports participation.

During the third phase of the research, Nelson went to visit his cousin for an extended vacation. When details were sought, he was deliberately vague and not forthcoming. The

interviews during the final phase were conducted via telephone. No observation could be made. His journal was provided via social media messaging.

Nelson is bound as the sole participant in his case because he is the only participant who is acculturating alone, and he was the only person from his country in East Africa.

**Parent case.** The husband of the Parent case, Francis, is male in his mid-50's. His wife, Wangari, is a female in her early 50's. They have three children, two of whom are adults, and one of whom is still in K-12 schooling. They are deeply devout Catholics. Both Francis and Wangari were born and raised in a small, East African nation living in the tribal region of their homeland. They left their home and moved to a southern African nation under violent circumstances in the home country that required international intervention and forced many into refugee camps in neighboring countries. They moved to an urban refugee camp with their two daughters, Maharai and Chayna. While living there they had a third child. They do not have formal post-high education. Due to the political policies of the country in which they were refugees they were not permitted to obtain citizenship, and were forced to have jobs "under the table" working as unofficial parking attendants. They used most of the money earned to provide for basic necessities, and to educate their children. When money was lacking, education was still pursued, sometimes by going hungry during the day. Despite their oppressed status, Francis and Wangari were able to provide for a college education for their eldest daughter prior to moving to the United States.

The family lived in the southern African nation for over a decade. They moved to the United States when xenophobic attacks became so violent that the United Nations sought to have refugees moved to safer countries. During the course of the study, Francis consecutively held two jobs, both at hotels, working in an entry-level position. He changed jobs to be closer to

home and for an increase in pay. Wangari worked as a housekeeper for an agency. Immediately upon moving to the United States, Wangari and Francis sought out local Catholic parishes, and began to invest in the life of their new church. Theirs is a traditional marriage with traditional gender roles. Francis sees himself as the head of the family, and Wangari insists that she is dependent on her husband and that he must be given deference as the head of the home. They are both very kind and respectful with broad, easy smiles, and modest mannerisms. For both Francis and Wangari, English is an adopted language. They are easy to understand, though their lack of nuanced vocabulary was sometimes an evident frustration for each of them.

This case is bound by the cultural upbringing of both parents, having lived well into adulthood in East Africa, before moving as refugees. Additionally, they are treated as one case due to their shared experienced surviving violence and having to raise a family in oppressed circumstances.

**Daughter case.** The eldest daughter of the Daughter case, Mahari, is 22-years-old with a college degree from the southern African country in which they lived previously. The younger daughter, Chayna, is 19-years-old having just finished high school and recently enrolled in an American university for the 2015 fall semester. Both were born in a small, East African country, and moved as refugees while they were of the age to be in early elementary school. They lived in a refugee camp with others from their home country and identify as East Africans, though they went to school and worked with compatriots and with those who were native born to their adopted country. When the family moved to the United States as refugees, it was a joint decision of parents and adult children. In the United States, Mahari and Chayna work together in a warehouse job. Both were promoted within months of starting their new positions, even though both were still on probationary status, a customary temporary standing of the job. While this

speaks to their work ethic and capabilities, and to their reception by their employer, it was also the cause of hard feelings among colleagues.

Mahari has a journalism degree, but upon moving to the United States she learned that it is not considered the equivalent to an American degree, meaning that to go to graduate school she would be required to take at least one extra year of undergraduate courses. Learning this was painful and frustrating for Mahari because of all that her family sacrificed for her to get her degree, only to learn it is considered inadequate.

When Chayna came to the United States she wanted to start her university career, but found that accessing the system was harder than originally imagined, delaying her college entrance by a year. At the end of the study in May 2015, she was enrolled to start classes in a local university in fall of 2015.

In addition to sharing the same job, the sisters have shared most experiences upon arriving in America, and even share a bedroom. However, their personalities differ. Mahari is high-spirited and speaks first with passion. She is highly articulate and keenly observant of her surroundings. She often takes the lead role for the family in social settings, but is quick to defer to her father's role as the head of the family. Chayna, on the other hand is no less articulate, but her temperament often reserves comment until after some reflection. Her passion is more subtle, but no less strong. Where Mahari's strength is her keen observation of her environment, Chayna's is her self-reflection. Both sisters are quick with a smile, gracious and generous hosts, and easy conversationalists with a good sense of humor.

The Daughter case is bound by their experiences as refugees, and also by their identities as East Africans being partially forged outside of East Africa. Unbeknownst to them, they take on many qualities of "third culture kids" (TCK) (Polluck & Van Reken, 2009).

## Methods of Data Analysis

**Overview of analysis.** Following the literature of Miles et al. (2014) data analysis occurred in cycles of coding in order to capture the constant comparative and iterative process of the study design. In discussing the procedures used to analyze the data, I will first give a broad overview of the process then provide in-depth descriptions per research question. There were three major phases to the data analysis. First was the iterative stage that occurred while data collection was in process. Second, during the initial post-data-collection stage, all data went through a phase of coding, categorizing, and then a research-question-specific layer of coding wherein data per research question was coded into one of three categories, detailed below. Third, during the assertion-development stage, assertions requiring more description were then processed using visual displays wherein the nature of the display varied depending on the pattern emerging.

***Iterative stage.*** After the first phase of data collection, I re-read through the transcripts and memos and used an essence routine (Ritchhart, Church, & Morrison, 2011) to try and highlight what was going on for each individual. An essence routine is a visible thinking technique used to increase and demonstrate understanding of a text. The first step is to ask one's self, "What is the dominant word that emerges as I read this text?" Next, the task is to convert that one word into a short phrase that captures the essence. Finally, this phrase is then converted into a complex sentence capturing what is happening in a given text. I used this 'essence routine' during line-by-line coding to stay broad in my thinking, keep anchored in my data, and minimize any bias. These "essences" were then revealed to the participants in phase two as a source of member checking within the iterative process. Member checking is an intentional effort to increase credibility by substantiating inductively discerned patterns by confirming them with

the participants themselves (Miles et al., 2014). At the end of phase two, a more narrow approach was used.

In phase II, I more closely examined the materials used to triangulate the interviews – the field notes from the observations, the social media screen grabs, and the journals. I looked for patterns and wrote out questions per participant that were member checked during phase three. Most analysis was confirmed. In one area, participants partly confirmed and partly challenged the analysis. From this feedback I expanded my analysis. Through member checking I was able to confirm initial big picture themes and identify details, which led to more specific findings. In my search for disconfirming evidence, I specifically paid attention to areas where the triangulated data seemed to contradict the interviews. For example, in Mahari's interviews she often came across as reactive and, in her words, "angry." However, in her journals she came across as very intuitive and reflective. During observations and on social media she was charming and confident. I asked her about these differences in one of the interviews during phase three. She shared that she, too, had noticed the discrepancies within herself, and they were leading her to question her anger and to find ways to overcome it.

Additionally, during the course of data collection there were times I could not make sense of the emerging data, nor of the awkward interactions I was sometimes having with my participants. During phases 2 and 3 I called fellow researchers and described what was happening and discussed struggles, then I recorded reflective memos about my struggles and the subsequent discussions with colleagues. This led me back to a review of the literature to find a deductive frame from which I could answer, "What is happening here?" which then led to a shift in the way I conducted parts of the interviews. I will discuss this with more depth in the next section.



***Post-data-collection stage.*** The interviews became the sole source of analysis after the iterative phases were over. This is primarily due to the nature of the research questions and their focus on communication processes. By design, I used the triangulation of data sources to inform the iterative data collection process. After all of three phases were complete, all of the interviews were transcribed. Saldaña (2013) gives suggestions for layers of coding leading to the assertions made from the research, and recommends “eclectic coding” for first layer coding. Eclectic coding is an open-ended type of general coding, appropriate for an inductive design of research. I first coded each interview using eclectic codes. From this I created a master list of codes as a reference. There were 303 initial codes used (Appendix D). Next, the codes categorized into 6 code types: (a) Topic; (b) Emotional State; (c) Processing; (d) Locus of control; (e) Other or Self Awareness; (d) Personal or social communication (Appendix E). Using these code types, each interview was re-coded. In total, from round one and two, 381 codes were used. The second round of eclectic coding using code types gave me structure to focus on my research questions and to maintain consistency over the large volume of data. After this second layer of eclectic coding, repetitious codes were removed and the remaining codes reduced within their code types (see: Appendix F) into categories. All of the interviews were then entered into Nvivo software and digitally coded by category. The process of entering all category codes into the software also served as an integrity check for the reduced categories, by allowing me to ensure that in their reduced states the categories still captured what was happening in the data. Once the data was entered into Nvivo, it was disaggregated by research question.

Once separated per question, passages were parsed according to their codes and were stacked and aligned chronologically per participant in order to discern the process from beginning to end. I read through these passages as one document per participant and then

followed a modified version of Saldaña's (2013) suggestion called "the top 10 list" (p. 247). When the data is abundant and patterns are hard to discern, he recommends choosing the top ten passages that reflect the essence of the inquiry. Because I was not yet sure of the assertion still to emerge from the data, I hesitated to only use the "top ten" passages, so I chose those that were the most indicative of the question being asked and labeled them as "significant." I then separated the remaining data into two more categories: possibly-significant and non-significant, depending on how well they reflected code and answered the question "What is happening here?" First, I read through all of the "significant" data as a complete document, making notes about processes discerned. This same process was used for all five participants. Common patterns and outliers were explored. Next, the "possibly-significant" data was reviewed to confirm or contradict the discerned patterns. Finally, all non-significant passages were read through again, as a whole, looking for possible patterns in the removed data to ensure there was no disconfirming evidence being erroneously ignored. All of the assertions began with this method. For some, this provided enough evidentiary warrant to substantiate the finding. However, further analysis sometimes needed.

*Assertion-development stage.* In order to narrow on the research questions and to analyze the data accordingly, the data was considered, per question.

*How is self-awareness demonstrated during the acculturation process?* It was easy for my participants to objectively discuss cultures, even their own, but difficulties entered the data collection process when discussing the more subjective perspectives of self and culture, specifically, about present ongoing evolutions of self and culture during the acculturation process, especially for Francis, Wangari, and Nelson. When I asked interview questions related self-awareness, the participants struggled to provide responses. Many times there was an answer

provided that was about the environment and other people in it, but rarely about the *self* in that environment. If the self was discussed in their answer, they often spoke as being passive recipients of the environment with little to no utility. However, if I was not asking about self-awareness the participants expressed repeated examples of agency. To clarify, if I asked directly about the individual self-awareness of the participants, their answers were void of the agency they were using, thus communicating a dissonance. This caused me to reflect heavily on my own culture's deeply individualized perspective of self and the way that I was asking questions. In order to access my participants' thinking, I turned to the literature on East African concepts of self. Using this deductive lens from the literature I then analyzed the data as detailed above.

*How are personal and social communication manifested in the acculturation process?*

This question has two parts, focusing on personal and social communication separately. Data analysis reflected those two part, and was explored according to communication type – personal or social.

*Exploring personal communication.* After inputting the data, passages coded as personal communication were removed for analysis. I followed the same process of pulling all data coded in the category of personal communication and stacking it per participant as described in self-awareness, again stacking it chronologically, reading through it as one text, then disaggregating into significant, possibly-significant, and non-significant.

Looking within and across participants and cases, when the the data revealed patterns specific to personal communication all data coded in the category of “Resistance and Barriers” was separated out and analyzed further for depth of understanding. To explore the patterns emerging, I used a process tree to deconstruct the trajectory of the data (Addendum G). I listed each case and participant, and then noted in which topic the resistance or barrier was occurring.

Next, I analyzed the process occurring around the barrier. For example, one participant struggled with a colleague whereas another was struggling with American processes for getting into college. After that I recorded the reaction the participant had to the barrier. The process tree helped to isolate personal communication patterns in relation to the barrier.

*Exploring social communication.* Stacking the data and coding by the categories significant, possibly-significant, non-significant, I followed the same process for social communication as for personal communication and self-awareness. After the data was disaggregated into the three categories and each was reviewed as detailed above, three patterns emerged: checking and mimicry, confrontational, and access the culture. Each of these was placed into a visual diagram, using Saldaña's (2013) recommendation to create a Venn diagram. The interactions were then analyzed.

### **Trustworthiness**

Shenton (2004) sums up common practices in qualitative research and reviews the four constructs for trustworthiness: credibility, confirmability, dependability, and transferability (p. 64). Credibility establishes that the findings reported reflect reality. Confirmability reflects the study's research and reporting of the phenomenon being investigated, eliminating conjecture and bias on the part of the researcher. Dependability speaks to the ability to replicate the findings with a study of similar cases. Transferability allows readers to know the boundaries of the ability of the case particulars to potentially apply to cases outside of the research participants.

Throughout the study, I enacted a range of methods to achieve an overall level of trustworthiness by specifically addressing issues of credibility, transferability, dependability, and confirmability.

Table 3.2 identifies each action as it relates to Shenton's components of trustworthiness. Each component and subsequent actions are also discussed below.

Table 3.2.

Shenton's (2004) Areas of Trustworthiness and Actions Taken within this Study.

Methodological and Analytical Design				
Methods and Considerations	Trustworthiness component			
	Credibility	Confirmability	Dependability	Transferability
The use of methods supported by Y.Y. Kim's IPT and Y.S. Kim's recommendations for personal and social communication	X	X		
I lived in East Africa, am married to an East African, and have studied East African culture	X	X		
The use of criterion sampling	X			
Triangulation of cases and data sources	X	X		
Tactics were used to ensure participant honesty	X	X		
Use of iterative methodological design that is strategic	X	X		X
Emergent negative case feedback was used to make revisions	X	X		
Frequent emails, phone calls, and meetings with my advisor	X			
I consulted other researchers in case study design and in cross-cultural studies	X	X		
Reflective memo emails, note, and audio were recorded to capture my thinking in the processes of data collection	X	X	X	
Member checks were conducted throughout phases 2 and 3	X			
Rich description is recorded of both the phenomenon, the cases and their bindings, the participants, the methods, and the findings	X		X	X
Efforts were made to understand the findings in light of the research in GC and IPT	X			
A review of the implications and limitations of the study was conducted			X	

**Credibility.** Throughout this study I have leaned on the expertise of qualitative methodologists for using a case study design, for methods of the research, and for the analysis. When confronted with areas about the criteria for participant sampling, I leaned on Kim's research for IPT (2006, 2008, 2012), and on the personal recommendations for IPT researcher from Y.S. Kim (personal communication, February 11, 2014). I used purposeful, criteria-based sampling which helped me to strategically target the data collection in order to accurately capture the phenomenon being investigated in this study. I used multiple sources of data in order to triangulate. The design of the phases of the data collection was intentionally repetitive, allowing me to question and investigate any dissonance and similarities from one phase to the next. During interviews I continually asked participants to let me know if my thinking was errant when I summarized what I heard them say. Throughout data collection and analysis I wrote and recorded audio memos, also sending reflective memos to my advisor, with whom I met regularly in person or on the phone. I did not intentionally design for a negative case – a case that provides negative evidence pushing for a “rival explanation” (Miles et al., 2014, p. 231) -- however, when negative case data emerged, assertions were revised to include understanding and description of the discrepant case. During the iterative review of each phase and during analysis I used fellow researchers to review methods and analysis. All of these efforts were made in order to accurately capture the phenomenon as naturally as possible, with as much fidelity to its true manifestation as possible.

**Confirmability.** Many of the same tactics mentioned previously also support the confirmability of the study. By relying on established researchers and their body of work I am able to remove speculation on my part. Additionally, by using a triangulation of sources and cases, and looking across cases for support of each assertion, I was able to remove bias from

both the data collection and analysis. The iterative, cyclic design of the study also allowed me to compare processes across development. Negative case examples were used to challenge assertions and to force nuance and deeper understanding. By reaching out to my supervisors and fellow researchers I was able to balance methods and analysis within the opinion of other experts and professionals who are committed to the integrity of qualitative work and global competence findings.

**Dependability.** Through the use of rich description, thorough memos and field notes, and a review of the limitations and implications of the study, I have worked to ensure that the results of this study can be replicated using comparable cases. Rich description enables other researchers to know the nuances of the investigation procedures and analysis for the purposes of duplication.

**Transferability.** By providing rich description and strategic, iterative design I was able to provide a framework for clear understanding of the transferable nature of the findings. Being able to know the bounds within which the assertions of this study are made provides critical value to the body of GC literature, and points toward clear venues of future research.

For this study, I've identified three areas that are threats to trustworthiness: saturation, researcher bias, and observing effects of intervention instead of the natural occurrence of the phenomenon. First, regarding saturation, the need for intensive, long-term immersion with the participants is real in order to fully capture the phenomenon. However, the need for an extensive time involvement is a particular vulnerability in a couple of ways. First, there is concern of burdening the lives of the participants by requiring timely commitments for interviews, journals and observations. Second, by interacting so intensely with the participants I increase the intervention effect. The nature of the hostility phase of acculturation is rife with the intensity of exploration and crisis around issues of self and identity. Too much intensity carries the threat of

contributing to an inability to process what is already a severe time for the participants. I sought to address this concern in a couple of ways. First, by using five participants, I had ample time in the field while not over burdening any one participant. Second, by using phases, I provided variation, giving detail and nuance to my data and providing relief from the intensity through repetition. The process of acculturation itself mitigates the long-term involvement aspect of the data collection. The hostility phase in which the phenomenon rests is not ongoing; it eventually comes to an end. By choosing participants who are in various parts of the phase I was able to capture its breadth while having overlap among participants.

Second, regarding researcher bias, I used member checks and data triangulation. During the iterative process of collecting data I used member checking to ensure that the participants themselves confirmed patterns I was seeing in the data. By triangulating the data I had case-driven data that was able to confirm or deny patterns I saw in the data rather than relying on my own speculation of what was true or untrue. An area of weakness for this study is the lack of the use of a critical friend – someone who knows qualitative methods and the content area, and can confirm or reject findings. While other researchers were used at junctions where confusion was present, a critical friend was not used to review the cultural components of the study. Another reviewer would have reduced bias and confirmed patterns, or could have created counter narratives for similar patterns. However, it would have been very difficult to locate a second coder with both knowledge of the phenomenon in such a new field of study, as well as deep cultural knowledge of East Africa. Nevertheless, this is a weakness in the design.

Third, regarding observing the effects of intervention, it is important to note that the inherent nature of research has been long established to have an intervention effect (Maxwell, 2013). Given the nature of the phenomenon being studied and its reliance on external stimuli and



processing of stimuli, this threat is of more concern than it might otherwise be. By drawing the participants' awareness to the concept and components of global competence as well as some of the basic functions of self-awareness, their attention was unavoidably heightened. In order to address this issue I specifically discussed the effect of intervention with the participants. Two of them directly noted the effect. Implications are discussed in chapter 5.

### **Conclusion**

This study is designed to explore social and personal communication processes, and recognize how self-awareness presents in the second phase of acculturation as a means of understanding GC development. This chapter discussed the research methods used in this multi-case qualitative study. Included were details about the overall research design data collection methods and the data analysis process. A researcher-as-instrument statement and limitations were also included. Shenton's (2004) review of trustworthiness in qualitative research was used as a framework to discuss the strengths and vulnerabilities of the study.

## Chapter 4 -- Findings

As a means of exploring Hunter's Global Competence Model (GC Model) and theory (2006, 2014), specifically regarding self-awareness, Kim's Intercultural Personhood Theory (IPT) (2008) was utilized to target the self-awareness domain by investigating social and communication processes. This multiple-case research studies East African immigrants to the United States who, according to identity and acculturation theory, were in a stage of identity transformation during the acculturation process. Hunter's GC Model (2014) and Kim's IPT (2008) were used in order to better understand the development of Global Competence (GC). Two questions were investigated:

- 1) How is self-awareness demonstrated during the acculturation process?
- 2) How are personal and social communication manifested in the acculturation process?

The aim of this study is to understand how GC develops and to understand the role of and manifestation of self-awareness within that development.

In the course of this chapter, I will review the participant profiles first introduced in chapter 3. Then I will provide the specific findings in relation to the two research questions. The discussion of these findings is organized by an overview of research questions followed an explication of the six assertions.

### Case Profile Review

The cases were as follows: case one is a single, adult male in his early mid-twenties. In this study he will be called Nelson, or the Young Man. The second case, the Parent case, is a husband and wife. In this study the husband is called Francis and the wife, Wangari. The third case, the Daughter case, is a pair of sisters who are the adult children of Francis and Wangari.

The eldest of the two sisters is Mahari, and the youngest is Chayna. Mahari is 21 and Chayna is 19. Each case was bound by national identity, age, and experiences.

For clarity during this discussion of the findings, a brief review of each case and participant is provided in Table 4.1.

Each participant is from East Africa and successfully immigrated to another country within the African continent, prior to moving to the USA. All were in the second stage of the acculturation process, the hostility phase (Herrera & Murray, 2010), which is known for its identity crisis and intense exploration.

### **Overview of the Assertions**

Self-awareness is considered a driving component of GC (Hunter, 2004; Hunter et al., 2006). In this study, the acculturation process is used to explore the phenomena of self-awareness. The analysis of the data from participants in the acculturation process generated six assertions in relation to the two research questions.

The first assertion speaks to the nature of how participants demonstrate self-awareness during GC development in the acculturation process. The next four assertions address what personal communication reveals about the development of GC in process. The final assertion speaks to the way participants use social communication during the development of GC. Table 4.2 provides an overview of each assertion in relation to each question and each core concept: self-awareness, personal communication and social communication.

**Self-awareness.** The research suggests that self-awareness is the core component of GC (Hunter, 2004; Hunter et al., 2006). Assertion I demonstrates how self-awareness demonstrates as a construct that includes both individual self-awareness and community self-awareness, and is

Table 4.1.

## Case Profiles

Case	Participant	Details
The Single Case	Nelson	He is a single, young man in his early 20's traveling alone, and living with two foreign, Asian roommates. He is from a middle class family and is college educated with a degree in business. He immigrated to a southern African nation prior to immigrating to the USA. Both moves were for business. He is charming and engaging in person, though often evasive regarding the particulars of his circumstances. He is a Protestant who does not regularly attend church.
The Parent Case	Francis	Francis is the husband of Wangari, and they are the parents of Mahari and Chayna. They fled their East African nation as refugees and settled in a refugee camp in a southern African nation for more than a decade. They moved to the USA as refugees, again, due to xenophobic attacks against foreigners where they were living. English is not their native language, though they both speak it adequately. Francis works in housekeeping at a hotel. Wangari works in housekeeping for a nursing home. They both uphold tradition gender roles, and Wangari sees herself as dependent on her husband, in keeping with her native culture. They are devout Catholics.
	Wangari	
The Daughter Case	Mahari	Mahari is the eldest sister of Chayna and younger sibling. She is 22 and Chayna is 19. They were both born in East Africa, but fled the violence in their native country with their parents and settled as refugees in a southern African nation for over a decade. They lived in a refugee camp, but attended good schools with natives of the country where they were living. Mahari finished her college education with a degree in journalism, and Chayna had just completed high school when they moved to the USA as refugees from a rise in xenophobic attacks against foreigners. Both sisters work for a warehouse and were quickly promoted in their jobs, even while both were still in a customary, temporary probation period as new hires.
	Chayna	

Table 4.2

Assertions Per Research Question.

Research question	Assertion
How is self-awareness demonstrated during the acculturation process?	<ol style="list-style-type: none"> <li>1. Self-awareness demonstrates as a construct that includes both individual self-awareness and community self-awareness.</li> </ol>
<p>1) How are personal and social communication manifested in the acculturation process?</p> <p style="text-align: center;">Personal communication</p> <p style="text-align: center;">Social communication</p>	<ol style="list-style-type: none"> <li>2. During the process of developing global competence participants go through two phases, the Preliminal and the liminal. The Liminal space is a temporary way of being that must be entered into. It is an area between cultures. The Preliminal is a phase of preparation before the liminal.</li> <li>3. In the Preliminal phase participants assess the community and exercise positive regard in their personal communication to successfully move them to the Liminal space.</li> <li>4. During the Preliminal space, when barriers arise, participants engage in two possible tactics to overcome the barriers and move them back on the path to the Liminal space:               <ol style="list-style-type: none"> <li>a) Letting go of expectations of others</li> <li>b) Utilizing mental toughness</li> </ol> </li> <li>5. In the rule-less-ness of the Liminal phase, the participants use two main principles to guide them toward an expanded way of being:               <ol style="list-style-type: none"> <li>a) Code-switching</li> <li>b) Happiness</li> </ol> </li> <li>6. In social communication participants establish and/or defend their social status.</li> </ol>

an important expansion of the present knowledge of this construct in the literature. Each case is from a rich and diverse cultural experience: By presenting the data on self-awareness first, a contextual understanding is revealed for how self-awareness functions in each case.

**Personal communication.** Personal communication is a key tenet of Kim's (2001, 2008) IPT and is used in this research to explore how GC develops. The next four assertions emerge from the investigation of personal communication. Assertion II states that there is a two-phase process for GC development consisting of the Preliminal phase and the Liminal phase (see: Figure 4.1). The Preliminal is a phase of preparation before the Liminal. The Liminal space is a temporary way of being that must be passed through -- it is an area between cultures. Assertion III reveals that during the Preliminal phase, participants observe and assess their new community. From their observations and assessments they exercise positive regard in order to successfully move them to the threshold of the Liminal space. Assertion IV explains that sometimes, however, barriers arise, prohibiting their progress through the Preliminal phase. When this happens, participants engage in two possible tactics to overcome the barriers and move them back onto the path to the Liminal space where they will continue to observe and assess: (a) letting go of expectations of others, and (b) utilizing mental toughness. Finally, assertion V shows that after crossing the threshold from the Preliminal to the liminal, the participant enters into the rule-less space of the liminal. In this period they use two main principles to guide them toward an expanded way of being: (a) code-switching, and (b) happiness.

Figure 4.1 provides a schematic for how assertions II through V operate. The schematic incorporates the blurred boundary between the phases reflecting the ways in which participants

Figure 4.1. Personal Communication Reveals as Two Phases

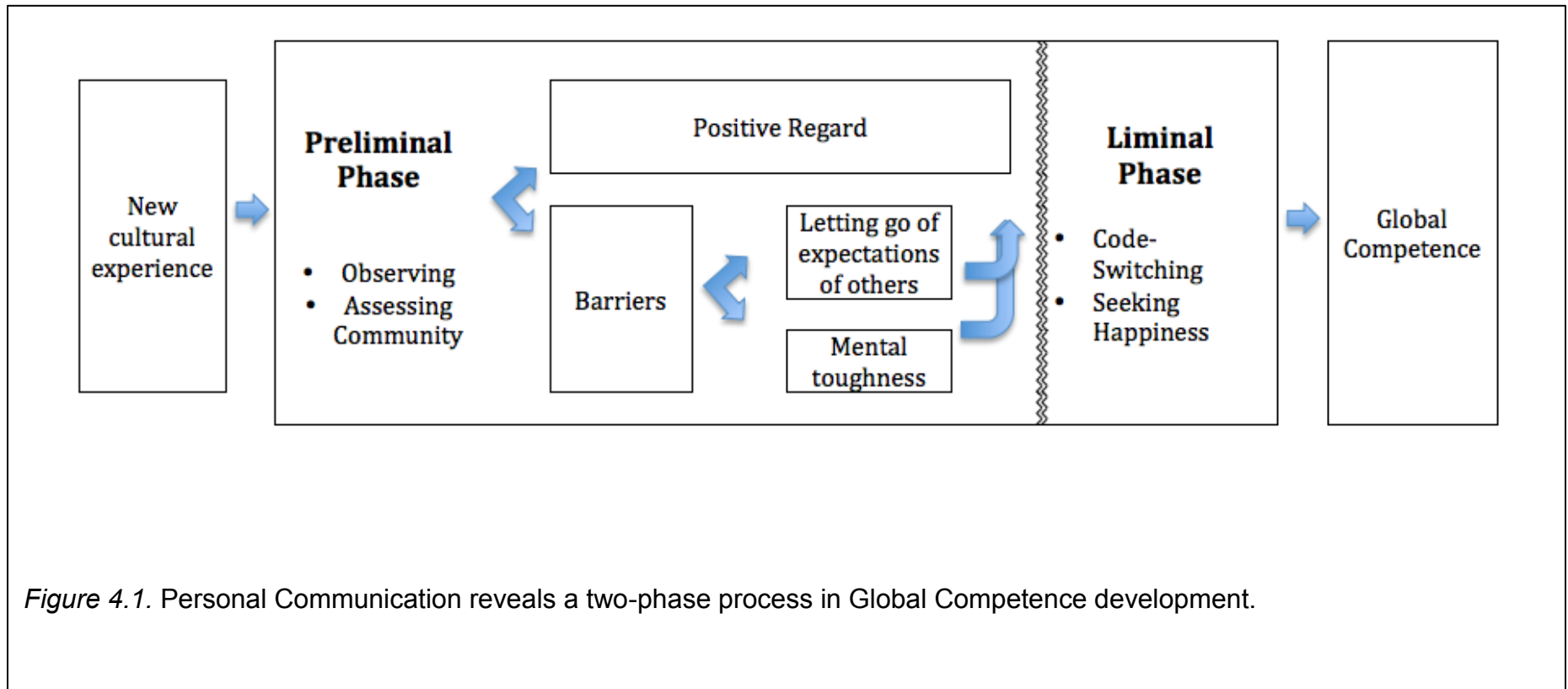


Figure 4.1. Personal Communication reveals a two-phase process in Global Competence development.

move between the Liminal and Preliminal recursively on their journey to GC. That is, participants move backward and forward, rather than in a strictly linear fashion.

**Social communication.** Like personal communication, social communication is also a key component of Kim's IPT (2001, 2008), and is used with personal communication to observe self-awareness manifestations during GC development. Assertion VI demonstrates that as participants are transitioning through the phases of expanding their identity toward GC, they establish and/or defend their social status. This occurs in both phases -- the Preliminal and the Liminal phases.

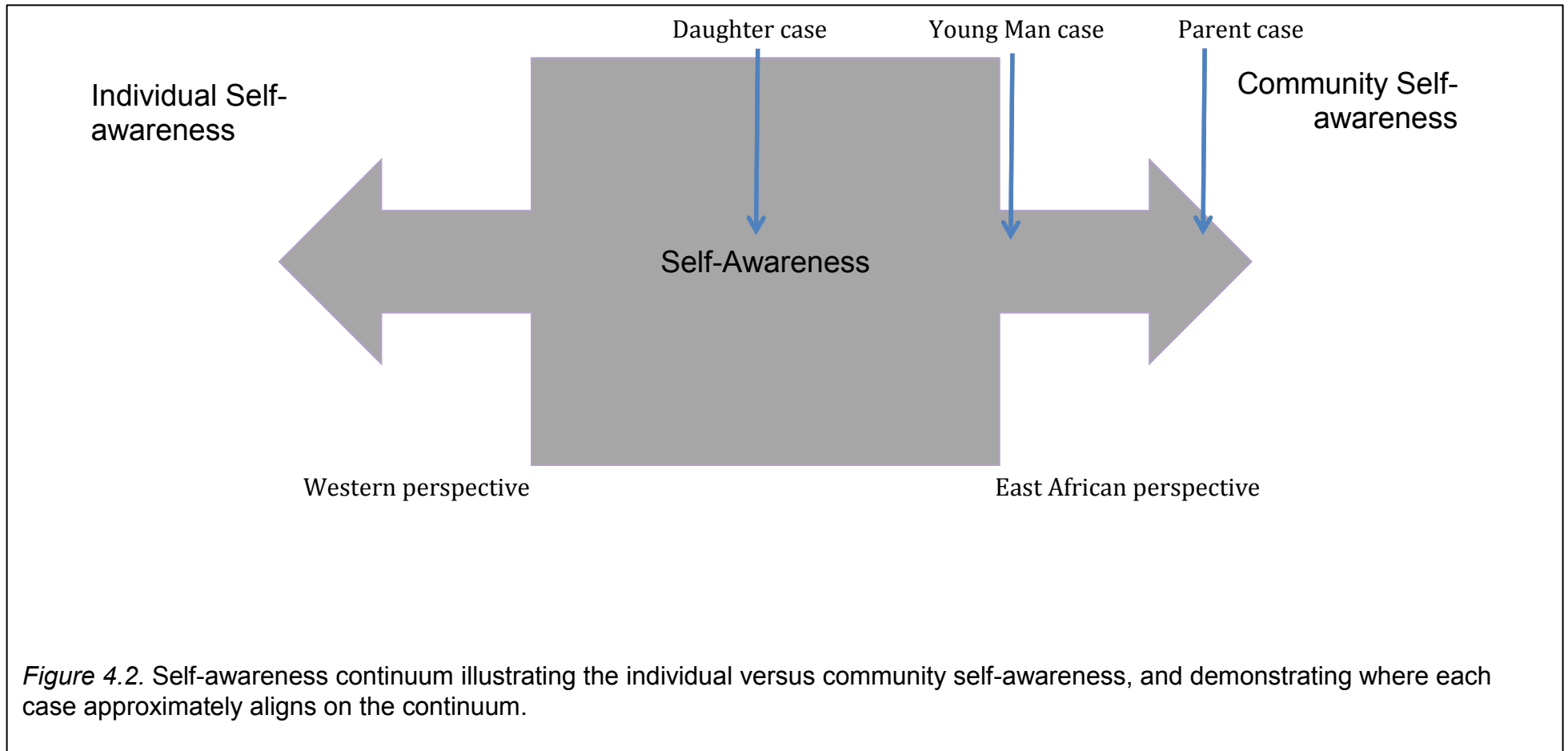
### **Assertions**

All six assertions provide a picture of how GC develops during acculturation. Each assertion is explained below with clear evidentiary warrants.

**Assertion I: Self-awareness demonstrates as a construct that includes both individual self-awareness and community self-awareness.** This study began with a definition of self-awareness (Koyama et al., 2011; Kumar, 2010; Kim & Cohen; 2010) that embodies concepts of self-perception and the ability to understand one's own capacity for discernment and agency. Although prominent researcher, Cohen (personal communication, 1-28-2015), stated that little is known about Sub-Saharan African concepts of self, Hunter's GC Model (2014) puts self-awareness at the core of CG. What emerges from the literature is a definition of self-awareness that spans both ends of a continuum (Spitzer, Twikirize, & Wairire, 2014). On one end is the Western perspective reflecting a sense of individual self. On the opposite end is an East African perspective reflecting the community self. In short, the Western perspective and the East African perspective are accurate points within a larger understanding of self and



Figure 4.2. Self-Awareness Continuum



*Figure 4.2.* Self-awareness continuum illustrating the individual versus community self-awareness, and demonstrating where each case approximately aligns on the continuum.

personhood. The analysis revealed a dissonance between cultural concepts of self-awareness; hence participants' self-awareness reflected a construct that included both individual as well as community self-awareness, as shown in Figure 4. The Parent case was at end of the community self continuum whereas the Daughter case emerged as a hybrid, placing them in the middle of the continuum between an individual self and a community self. The Young Man case was between the Parent and Daughter cases. The sense of self-awareness differed from cases to case.

***Parent case.*** Francis and Wangari reflected a sense of self-awareness that could only be seen in relation to their community awareness. Wangari demonstrates this when she was asked “Do you feel like you’re better at intercultural capability now?” to which she responded, “Yes. When I say it is better, it’s because they [coworkers] do something nice to me. That is why it’s better. Yeah. That’s all. If all the time something is better it means the things you did to me, or the things I did to you is better. It’s good to me” (Interview, 2-28-2015). Her understanding of her agency as undifferentiated the agency of those in her environment is evident in other passages as well. In this next example, when asked if she is progressing, she says that, with her family, she is. When asked how she knows that she explains, “I give an example for my family because before it was a bad situation I had. Sometimes I feel not talk nicely to my children, because all the time I was thinking. I think, now I laugh with them, I talk nicely to them. I think myself I can see I'm progressing” (Interview, 2-28-15). First, her immediate example references her environment. In both instances, Wangari assesses her own development in relation to her environment – her community; she equates her self-awareness with the state of her community. With the progress of the situation, she believes her ‘self’ is progressing. Consistently, Wangari’s answers intermingle self with environment.

For Francis, the struggle to grasp self-awareness was constant. During one interview, trying to capture the personal communication he uses in self-awareness, I asked him what advice he would have given to himself when he first arrived, regarding various topics. Each time I ask, he tells me he does not know, creating awkward moments in the conversation. I then turned the question away from him directly, and instead to a fictionalized version of himself. Each time I phrased the question indirectly, Francis was immediately able to provide an answer. For example, in the third interview, I asked him what advice he would give himself to which he replied, "It's not very, it's not easy question" (Interview, 1-29-2015). Later in the same interview, I asked him to project his advice to a fictitious neighbor who is exactly like him. He immediately responded:

What I would do, I would call them. I would talk to them, the family, because I have experience, and I speak to them in order to let them know exactly what they said in Africa, it's different here in America. As I saw the people, as I saw the community, as I saw the religious people like at the churches, even the practice like the events, like, I mean, like to pray with them it, like the March games, in the games, observation, really I can tell them the right things in order to encourage not to fear like I was in the beginning. When you find somebody you know who can tell you truth it's very, very helpful to be able to integrate, to be accommodated into society. That for me will be lucky to meet me because maybe I have, I know and I can tell them truth, not to continue to tell them, no don't do this, don't do this, don't do this. And the wrong things about safety, especially safety, until now I not yet get any trouble about my safety, so on that one you must be careful because it's like everywhere else.

I am told that there is a saying in East Africa that if you ask a man, “Who are you?” He will say, “I don’t know; ask my neighbor.” By Francis externalizing himself as the neighbor, he is able to reveal to me who he is. In his words he reveals first his personal communication with himself about his fears and how, with community help, you can overcome. He was not able make this thinking evident until it was put into the context of community. Second, when he speaks about how lucky this fictitious neighbor would be to have him, he reveals the sense of stability in self that is brought about when the self is connected to the community not to the individual. In this way he demonstrates his community self-awareness, as opposed to the individual self-perception and agency assumed by the Western perspective. Clearly he exercises agency in his environment and perceives how to navigate the acculturation process in which he is engaged, but his perspective only reveals itself in a community understanding, not as an individual.

*Daughter case.* Mahari’s (and Chayna’s) self-awareness moves more to the middle than that of her parents. During a member check about the self-awareness continuum and where she would place herself she states:

I think it's 50/50. I think it's 50/50 because, well, I wouldn't say I was in, I was still in [southern Africa], but I'm part of [an East African] community and I also have a little bit of [southern African-ness] so it's just trying to work it all out, so I just think 50/50. It works (Interview, 4-20-2015).

She is making the case that southern Africa would be farther toward the left, toward Individual Self-Awareness, than would East Africa.

In this next passage, Chayna gains some clarity about the questions of self-awareness, demonstrating the previous divide and her hybrid nature:

I was telling my sister the other day, because you know, I feel like I'm more self-aware through this whole phases, because the more questions that you ask me, I go back and I reflect on that, and I think how aware am I? What are the positive things? What are my negative things? What are my weaknesses? What is it that pushes me? What is it that excites me? And, you know, in a way I feel like I'm able to recognize things that I didn't really pay much attention to, you know, and it's so important to be so self-aware, because it really does impact you and the way other people will react to the way that you're behaving, portray yourselves. So it's just interesting. I think, you know, because I was thinking about you don't really take it into consideration, and so I was just reading an article about self-awareness, and I thought Hmmm this is interesting. So then I just started jotting down things and I'm like Wow, you know, this is very similar to what Stacy's been asking for, you know, over the couple of months, and it's making sense now, but I just don't really pay attention to before that, you know, prior to the whole interviews and stuff (Interview, 3-30-2015).

Mahari has a similar revelation about self-awareness a month after her sister.

I also thought, Stacy's thing is really working because you kind of like, you know, think to yourself, you know, at that moment for me I was being self-aware, like I'm aware that I can do this. Ok. Go Stacy. (Researcher: Except that I'm not supposed to be delivering an intervention.) But it makes you think about things (Interview, 4-20-2015).

In the Daughter case, Mahari and Chayna's sense of self-awareness is demonstrated as a hybrid between cultures, placing them in the middle of the continuum, clearly evidenced by Mahari's use of the phrase "50/50." Chayna's activation of the individual self-awareness is evident in her comments about the unintended intervention effect of my repeated interview questions.

*Young man case.* While the community self-awareness is strongest in Francis and Wangari, and more hybrid in the Daughter Case, Nelson displays instances of community self-awareness. In this exchange, I ask him directly about how he understands himself. First he checks for understanding, as spoken about previously: “Awareness, when you're talking about the awareness you're trying to ask me about, like, how have I been trying to fit in, and get to know each and everything?” I clarify, and he responds, “Self-aware – every day, every day things change” (Interview, 4-21-2015). He goes on to say:

You know when I reached here things were totally different. It's not like I've not stayed in a first world like [a southern African nation], but America, trust me, it's a really big experience and new thing. So, it kept on like, every day, like, things change in my life, like I was encountered by police and I was in court. So that makes me self-aware, to know what's going on around me.”

He is telling me about himself by telling me about the changes to his surrounding environment, his community self.

When I asked him to rank his self-awareness on a scale of 0-10, with 10 being deep, intimate knowledge of himself. He gives himself a zero saying that it is not his individual self of which he is claiming ignorance, but the new environment in America, and thus his community self (Interview, 4-21-2015). He then told me about, when he first arrived, leaving his bag on the ground in an American airport while he went to use the restroom. When he returns to his bag police who are investigating it surround it. He is scared to tell them that is it his, afraid he will be deported:

So, I caused a scene and I forgot everything I had in my mind. I had never met the police now, now I'm reaching in America, I'm thinking these guys are going to deport me, and

get me. So I was standing near the bag, but I couldn't even say, "It's mine." You know that. Because I'm scared if I say, "That bag's mine" the police might even say "Ok, you're a terrorist." We have to deport you back. You have to go back. So, I got scared, I couldn't say it's mine. Until one of the security guys around me, I said, "What's happening? That's my bag. This guy he talked to them, and eventually they gave it to me. With that said, if I was aware, I would have said "That's my bag. What's wrong with it?" But I couldn't say "This is my own bag."

As conversation continued with Nelson, it became more and more evident that he equates self-awareness with community self-awareness.

Hofstede (2011) points out that in collectivist cultures, such as in East Africa, identity is based on the society-group into which one was born. For Wangari, Francis, and Nelson, their identities were first established in collectivist cultures. For Chayna and Mahari, however, their upbringing in a nation that has more Western leanings than does East Africa, the more individualistic nature of the culture influences their understanding of self, providing an explanation as to why the community self-awareness is strongest in Wangari, Francis, and Nelson, and less strong in the Daughters.

**Assertion II: During the process of developing global competence, participants go through two phases, the Preliminal and the liminal. The Liminal space is a temporary way of being that must be passed through. The Preliminal is an area between cultures and a phase of preparation before the liminal.** The first component of this assertion is that there are two distinct, albeit somewhat overlapping, phases: the Preliminal and the liminal. The Preliminal is a phase of preparation before entering into the Liminal phase. The Liminal is a rule-less place between identities. The Preliminal emerged in the data directly and indirectly.

Directly, participants told me that they anticipated arriving and expected to immediately engage the new culture but found that there was a period that came before the engagement – that is, the Liminal -- or they would tell me indirectly. Indirectly, participants responded to inquiries about engagement with culture by asking me to slow down, or by telling me “it will come.” The Liminal was a time of risk-taking sometimes referred to by the participants as “hustling” (Mahari, Interview, 12-22-2014; Nelson, Interview, 3-27-2015).

***Parent case.*** Francis and Wangari are the most methodical of all the participants and they continually tell me to wait. For example, when I asked Francis if his perspective about a variety of topics has changed at all, in the first interview he tells me, “No, not yet. Not yet. It will come, but not yet” (Interview, 11-12-2014). Wangari is similarly methodic when I ask her if she has noticed any gender differences in the first interview. She says, “I don’t know if they. I still looking. I still looking” (Interview, 11-12-2014).

***Daughter case.*** When Chayna is asked about the surprises she has encountered upon arrival to America she says:

I already had my plan. I'm going to go college and carry on, and then you get here and it's like, "Whoa!" Your whole life is at like a stand still for a few months. You know, they still -- because when I first arrived here, I'm like, I'm going to adapt, but you realize so many things are different. There's a lot of different things and you're learning it's a different culture. It's completely like different people. So now you have to stop, put certain plans aside, and you start learning. It's like you're a baby because you don't know anyone. You don't know anything. So you start learning. So for me that was one of the things that I didn't expect (Interview, 11-11-2014).



Chayna was unprepared for the Preliminal phase and her explanation here highlights its distinction from active engagement in the liminal. The same Preliminal phase is demonstrated in Mahari, and is drawn into distinction as she moves into a period of risk-taking. In the first interview, in response to my question asking her what her greatest surprises have been since arriving, she tells me, “I guess I’ll start by saying it’s still early days, so I don’t want to say much on this...” (Interview, 11-11-2014). Later, however, Mahari more actively engages the culture and learns to navigate in the rule-less space. She refers to it as “the hustle” (Interview, 12-22-14):

I mean, taking a risk is also us working at [warehouse]. I mean, it's so far and we travel so far, we said yes and we didn't even know how we were going to get to work. We literally found a lift. I mean that's a risk. We had to hustle.... We've always had that explored, in order to get something we've had to ask around, and we had to be willing to take risks....

Mahari shifts from her insistence that it is too early to talk about her initial Preliminal experience wherein she is still observing and assessing her new environment, to discussing her engagement with the culture through risk-taking and in what she refers to as “hustling.” She has stepped into the liminal.

*Young man case.* Nelson is the least likely to reference the preliminal, but he hints at it when I asked him what his greatest surprises have been since arriving. He told me he had first lived in a southern African nation and so he wasn’t “green” (Interview 11-14-2015). It was a time of great maturing for him which he says were some of the darkest days of his life. He then goes on to say, “Well, it shaped me and it groomed me. It groomed me about patience. It groomed me about like taking things how they are.” In short, Nelson is saying that he went

through a Preliminal phase of observing others which taught him to be patient and to just accept things as they are.

Each case references the Preliminal phase as a time of preparation for the Liminal engagement that is to come. For the Parent case, they are indirect, urging me to slow the whole process down as they methodically and deliberately undergo the work the Preliminal phase requires. The Daughter case speaks of the Preliminal phase directly, noting that its presence was a surprise, but very necessary. The Young Man case references it as a dark time that shaped and prepared him to more quickly engage the Liminal phase in America.

**Assertion III: In the Preliminal phase, participants use observation to assess the community and exercise positive regard in their personal communication to successfully prepare them for the Liminal space.** All five participants began by making observations to assess their community by occasionally comparing what they see and experience in the host environment with how life was experienced in the home environment. Over a six-month period, participant examples of community assessment ranged from a high of 32 times (in phase I of data collection) to a low of 5 times per phase in phase III, with every participant engaging in these assessments in every phase of data collection. Table 4.3 displays the instances per participant per phase. Participants tended toward one of two paths, depending on the area of life being discussed. They either progressed toward entering fully into the Liminal phase between cultures as they assessed and observed the community, or they tended toward battling barriers, which will be discussed in the next assertion. When entering into the Liminal phase, participants used a positive frame to make sense of their observations and early experiences.

*Parent case.* When Wangari processed her thinking on gender, she assessed her new community through a comparison to her home culture. She explained, “In [East Africa]... the

Table 4.3.

Instances of 'assessing the community' per participant, per phase

Instances of 'assessing the community' per participant per phase.					
	Parent Case		Daughter Case		Young Man Case
	Francis	Wangari	Mahari	Chayna	Nelson
Phase I Interviews	30	20	32	19	28
Phase II Interviews	17	12	20	14	23
Phase III Interviews	6	5	16	15	14

man is up. The woman is [motions hand down to mean lower than the man],” and then added detail to support her observation, “I remember in [East Africa] to see a woman driving the car, you can [count] them. True speaking” (Interview, 11-12-2014). She juxtaposes this with her observation of seeing so many women drive in America, supporting her position that in East Africa women are “down,” or subservient, to men. She concludes, “Yes, so in America here I don't know, but I can see, even still I can see the woman is the top [of] men.” Wangari’s assessment of the “up and down” status of men and women in the various cultures is uncritical. She is merely observing.

Even in a circumstance where Wangari is experiencing conflict, she observes and then chooses positive regard. When she struggled with a colleague who confronted her about her work, she explained, “...that lady to me and said to me, ‘You didn't finish your job. You didn't finish what the supervisor told you to do. You leave some [paper] behind --the trash bin. I have to go back to do it’” (Interview, 1-24-2015). Wangari reacted by rationalizing her colleague’s actions: “I can see because we from in Africa, maybe they think they didn't know to use those things.... Maybe they think we don't know how to clean nicely those things. We know.... I can see, she think I didn’t know how to use those things.” At the end of Wangari’s assessment, she comes back to positive regard. When I ask her if there are negative feelings about her colleague, she explains how she chooses to process the event:

It's not nice to always say [the negative thing], no. Me, I like only my life to be happy. You see that woman, she did something nice to me, to come, she start 7:00, me, I start 8:00, she came here 6:00 to get me. There was snow here. We went together -- so very good.... She told me, "I have bad day." This week Sunday. I call you to come celebrate together, you and your husband, and your family to celebrate my family. My birthday. I

say, oh ok. I'm waiting your call. When you call me, I will pick up. So nice (Interview, 2-28-2015).

Wangari assesses her community with a positive lens, her reasoning clear, that her way of being is to choose happiness and to not “always say the negative thing.”

Francis described being struck by the generosity of an acquaintance and compares this to his home culture:

...What I noticed, the love of people, of American people. One guy had the phone, he said, ‘Oh come I can give you my phone in order to call somebody you want to talk to.’ I said, how can it be possible? ....I said, how, how these people? What kind of people? Really odd. Since I met that guy, that man, I said these people are really special (Interview, 11-12-2014).

He compares this with his former home, saying, “In [southern Africa] it was not.” His observation and assessment of the man who shares his phone is evidence of the contrast he draws to southern Africa, and his positive regard is revealed in his continued astonishment and his end statement, “these people are really special.”

***Daughter case.*** Mahari assesses her community noticing they have different views of telling time. She begins by making an observation:

Like because, you know, in Africa there's Africa time, and here being on time, so I've kind of had to make a shift of being... at home...you'd always have this, if I don't show up on time friend will understand. Because that's just how we do things (Interview, 12-22-2014).

She quickly realizes, though, as she assesses how the community in America understands time and timeliness that there are differences, “But over here that’s not how things are done. So, that

for me has shifted in the sense that it's not ok. Friend will not understand if you're not on time.” In the end she concludes with an appreciation for both cultures, “I feel have kind of helped me kind of, not stay the African vibe, but also appreciate the American system at the same time.” She observes a difference in the way things are understood, and chooses to hold that difference in positive regard.

In this example, Chayna is talking about her observation of the monotonous nature of her new warehouse job. She says, “And here when you know it's like something you do every single week, it's different. In a way I feel that it's tedious because you're doing the same thing, it's repeating itself...” (Interview, 11-11-2014). However, she quickly opts to think about the positive aspect of the job when she says, in the same sentence:

...But it's actually interesting because you learn so many things. You meet so many different people. Like, that's one thing that I've learned, like, especially working at [a warehouse]. I've met so many people. And they teach me something different every day.”

Her choice to focus on the interesting parts of the job as opposed to the part that bores her is clear.

***Young man case.*** Nelson is telling how he experienced America and what he assessed of his new environment in the process of getting a job. He says: “...they don't care about anything that happens, as long as you don't have any problem. You walk in, you do anything, you ask for a job, if you get a job, then, it's alright. It pays good and everything. It's all about minding their business” (Interview, 11-14-2014). His comment “It’s all about minding their business” demonstrates his pursuit of happiness and his appeal to positive regard by framing what persons in the host culture do without criticism, and by identifying the space in which he can move

forward toward his own goals. Nelson struggled to find a job, but he chooses, in his assessment, to remain positive. He continues: “If I’m writing I would say like, United States is good...’Cause, mostly here is someone minds about his business”. Again, the process emerges that Nelson makes an observation and determines it to be good.

**Assertion IV: During the Preliminal phase, when barriers arise, participants engage in two possible tactics to overcome the barriers: (a) Letting go of behavioral expectations, and (b) Utilizing mental toughness.** Participants encountered various types of barriers on their path to the liminal. Because these barriers varied in nature and intensity, participants responded by either letting go of behavioral expectations or utilizing mental toughness. The particulars of how they used either of these strategies ranged in variety. In this section, I will first present examples of barriers and the reaction types displayed by the participants in each case. Then I will give examples of the two types of known tactics used to overcome the barriers.

**Barriers and reactions.** Each case demonstrated barriers that emerged from interactions in a range of contexts from work colleagues and friends to cultural expectations about finance and education. Participants across cases responded to these barriers by tactics of interpretation and reaction. Table 4.4 provides an overview of the barriers and responses. Many of the barriers and reactions occur at work, as this is the primary place of cultural engagement for all of the participants during this study. Social communities in the host environment (except employment) have not yet sufficiently formed for them.

*Parent case barriers.* Wangari repeatedly conflicts with a work colleague who follows her around pointing out her cleaning errors. Wangari exhibits two ongoing reactions. Sometimes she makes demands regarding the behavioral expectations of her colleague -- that the colleague should not be telling her what to do. She says, “[They say,] ‘Hey guys, let’s go, let’s go. Come

Table 4.4.

Data Tree.

Case /Participant	Topic	Barrier	Reaction Type
Parent Case	Wangari	Work	Ongoing conflict with a colleague Projects of behavioral expectations Sense of isolation
	Francis	Language	Communication struggles Sense of isolation
		Gender	Behavioral expectations
Daughter Case	Chayna	Work	Conflict with colleagues Projects of behavioral expectations
		College	Inability to access Projects of behavioral expectations Sense of isolation
		Politics	Statelessness Sense of isolation
	Mahari	Friends/ Identity	Fear of losing self/ Too American Projects of behavioral expectations
		Work	Conflict with colleague Projects of behavioral expectations
Young Man Case	Nelson	Money	Myth Sense of isolation
		Work	Racism Projects of behavioral expectations



on. Come on.’ I can see it's not respect. Some how, it's not respect. It's not nice say me, ‘Come on, come on, let's go’ (Interview, 1-24-2015). By making the observation that telling her to work more quickly is not respectful, the indirect indication is that the colleagues should stop. At other times, Wangari expresses feelings of isolation. In this example Wangari has been told to go to lunch at a different time from everyone else due to scheduling. She says:

I was eating alone. Then, them, they were three... I say, Why? ...They remind me the time we was in [a southern African country], and another thing I'm scared to tell [my supervisor] everything I told you because she have to tell her, and the other lady she knows where I stay. Maybe... I don't know. If I can carry on and carry on” (Interview, 4-11-2015).

On the one hand she says that she feels separated from her colleagues and this reminds her of the southern African nation from which she recently had to flee. There, foreigners were isolated from the indigenous community, and she believes that her isolation in America is due to similar xenophobic feelings, even to the point that she fears retribution and therefore will not tell her boss about the interactions. She believes her colleague is xenophobic and is influencing everyone else. Even when Wangari’s colleagues invite her to join them she refuses because she believes they are against her.

One of Francis’s barriers is his difficulty understanding American English. His native languages are French, Kiswahili, and Kirwanda; however, he is capable of communicating proficiently in English. He speaks here of his struggle to access life at church as much as he would like to because of his struggles with American English. He says, “...the problem is language. In [church in southern Africa] was in English, yes. In [East Africa] it was in Kirwanda, so, but how the church are organized there are not differences. It's the same. The

problem is only language” (Interview, 11-12-2014). His response is a feeling of isolation because of his lack of access not just to the English language but to the American vernacular and therefore with the host culture. His lack of access to American English is a barrier he has to overcome. It limits his ability to fully engage the life of the church.

Another source of cultural dissonance for Francis is the differences he observes about gender roles. He explained that men do everything except care for the home and food and children (note: in the passage below when he refers to family he is referencing the larger, extended family). This presents an internal barrier for Francis and is a cause of much consideration. His struggle is evident when he shares his traditional patriarchal ideas about who should do what in the home regarding gender roles. In the narrative below Francis tells me how men think in his culture:

There is a big difference, difference our culture and American culture on that point. It is big difference. It is because, in our culture in [East Africa] since I was born, I never see men cooking, I never see the men carrying the children on their back, so it is, there is difference, the children, the small children, belong to the wives. The men is responsible for the rest of family. Can go to fetch some stuff, some... the food, ok, be in charge of everything, every situation of his family. The wife must be at home and do the little job she can do... look after the children first. Giving them education. Teach them how to talk. Teach them to be polite and respect, and do little bit like cooking, clean the dishes, and so on (Interview, 11-12-2014).

Later, though, his thinking transforms and he begins to take on the challenge of equality. Here he is talking about whether or not equality is possible:

...but really it's not 50/50, maybe it's 48 or 49, but it's never 50/50, because there is some hard. The idea is ok, fine, everything fine, but there is some steps the female can't jump immediately. . I encourage the same systems the Unites States because it can help men. It can help wives also to opening the mind. Sometimes they think, ah, the men do that, the reading... why is it so very, very tough for women to see exactly what is going on. The men also will be helping, because their wife can say, ah look there it's like this. Why in Africa the wife stay at home and wait for the men bring everything? When in fact, the fight start in the house. You can't tell me do what I can't do. Every see there is a house there. You are accepting there is a house and someone say we have move. Come, we help push this house. It's not easy push a house and move it. So when the wife also receive, I mean the picture, someone can say, "Push this house. I want you to push this house. The wives can say, ok, how come?" Women also be able to say, "No, it's not possible. How can you push a house? You yourself can do that" (Interview, 1-29-2015).

Through his explanation he maintains that it's not possible for him to cook or clean. He then corrects this and says that he can but he is very bad and his wife is good at it, so his wife should do it. In this instance the behavioral expectation is toward his wife, but it is being challenged by the present culture. As he processes through the dissonance, the tension is real.

*Daughter case barriers.* Mahari talks about an incident wherein she and her sister have a conflict with an American whom they highly respect. The American friend, a lady from their church, is helping Chayna prepare for an important interview and she advises Chayna that if she wants the Americans to understand her she needs to speak slowly, and she needs to refrain from jumping to conclusions, telling her to "kind of cool down." Mahari recounts that both she and Chayna take offense to the advice: "So, Chayna and I were like, kind of like how dare she say

that. It was like it was something she's always wanted to say" (Interview, 4-20-2015). Mahari is projecting how she believes the friend is thinking, and the unspoken-but-clear behavior expectation in her statement is, "how dare she?" The implication is that the friend should not say such a thing.

In this next example, Chayna's reaction reflects her sense of isolation as she discusses her lack of access to political life. At first she casts herself in a powerless role, and externalizes any control she might have to impact her world, "You know, so I'll always be an outsider with regards to the politics. I can have a say, but there's nothing that I can do to change, which is why I try to stay out of the political side of" (Interview, 11-11-2014). There is no doubt that living in a stateless existence as a refugee and having rights of citizenship heavily impact her perspective. Nevertheless, her hopelessness with the use of the phrase "I'll always be an outsider" and her saying there is nothing she can do to change the situation, is glaring. It is clear that she feels isolated.

*Young man barriers.* Prior to moving to America, Nelson believed a myth about access to money. He explains to me, "Even people at home what they think in the USA money is everywhere. Yet, when you reach here you have to work to get that money" (Interview, 12-23-2014). Nelson struggles because his friends at home do not believe that he does not have money and they think he is not sharing it. Conflict ensues and he feels very isolated here. He has not yet accessed a supportive community here in America, but he is cutting off his friends from home because they only call to ask for money. He speaks of the moment when he realizes that his former belief is a myth, and what reality is like:

When you come here you see that, it's like someone has poured on you cold water, ice water in winter... You freeze. As you cool down you lose words and now you take

everything one by one. Reality comes into you. As that reality comes into you your mind blows (Interview, 12-23-2014).

He describes the barrier as physically incapacitating. The intensity and power of the barrier is manifest in his description of a startling pain. There is a sense of being lost in his phrase, “your mind blows.” The lack of rules in the Liminal phase is foreshadowed here in not knowing what to expect because one’s mind is “blown.” The ability to know how to behave or how to plan effectively in order to reach one’s goals is crippled.

*Tactics to overcome.* There are two tactics the participants use: letting go of behavioral expectations and using mental toughness. Behavioral expectations reflect demands projected onto others about how they should or should not act or think. Mental toughness, according to Mahoney, Gucciardi, Ntoumanis, and Mallet (2014), is “a collection of psychological characteristics thought to be central to high performance” (p. 281). The term originates from the study of sports performance, but research over the past decade has found efficacy in many non-sports-related fields (Gucciardi, Hanton, Gordon, Mallett, & Temby, 2015). Principally, mental toughness is a set of attributes that enable people to overcome stress and conflict and to cope, imbued with tones of optimism. Both tactics are seen in all cases to the degree that participants’ barriers are made evident in the data.

*Parent case tactics.* During the course of the study, Wangari never finds ultimate resolve with her colleague, and it is unknown if she resolves her feelings of isolation in the workplace. What is evident, however, is that Wangari uses mental toughness to move forward. In the aforementioned story when she feels isolated at lunch, she says, “If I can carry on and carry on” (Interview, 4-11-2015). She intends to just keep going no matter what. Two of the attributes of mental toughness highlighted in the literature (Crust, 2008) -- having the voracious aspiration for

success and the ability to remain focused despite distraction (p. 577) -- are particularly strong in Wangari. Leaning on her aforementioned positive regard, Wangari carries on.

One of the barriers Francis has to overcome is communication difficulties. In this next segment, though, he overcomes through mental toughness:

Here in America, like in SA it was little bit limited because how I speak English.... So, it made me feel not relaxable, When I talking about. Yes, I try and try but it's not freely like I supposed to do that. So what I do is push, like push, try, try. In order to be able to express my feelings so it's on that way I [gain] (Interview, 12-20-2014).

In the end he overcomes his barrier and is able to enter the culture:

Yeah it's good. At moment, I start to be familiar with many people in the church, so I start to do some activities through the church. I do usher. I help the church during the mass. So that shows me also. I get more motivation from the citizen, from the American people. We meet every time at the church. Really everything is coming right.

Francis's mental toughness pays off as he begins to overcome his struggles to access English.

His barrier is a language struggle which he also deals with by engaging in mental toughness.

Repeatedly, through all of his interviews he states things like, "I try and try but it's not freely like I supposed to do that. So what I do is push... like push... try. Try. In order to be able to express my feelings so it's on that way" (Interview, 12-20-2014). Even in his limited English, Francis's mental toughness is evident. His insistence that he pushes and continues to try tells the story of a man who believes he will eventually succeed.

In addition to language vernacular, Francis is also challenged by gender roles. In the last section I outlined the tension evident between his East African expectations of men and women and American culture's emphasis on gender equality. His tone shifts as he is processing how he

understands gender role differences. He says, “That doesn’t mean they are condemned, they are forced” (Interview, 11-12-2015). It is clear that on this point, his wife feels differently and laments that they both work full time yet she shares the burden of cooking with her daughters, and not her husband. Ultimately, it is his wife who shares that he begins to help in the kitchen, though she adds that, at first, he does it while grumbling. Nevertheless, Francis demonstrates his overcoming the barrier of who should and should not do specific types of work. When he lets go of the behavioral expectation that doing the dishes is his wife’s job and he enters into the way that he believes Americans understand equality between the genders.

*Daughter case.* Previously I shared about Mahari and Chayna’s reaction to an American friend giving advice in preparation for Chayna’s phone interview with a college. Mahari declares, “how dare she?” with clear implications for what she believes the American friend should be willing to say. However, in the next moment Mahari relates her mental process in letting go of the projected expectation.

Who speaks faster than an American? Americans speak really fast, but how dare she say that we speak fast? So I kind of feel like, when you say that I just think of compromising, like my self-awareness, I have to kind of compromise, like the fire in me kind of have to dim it to, you know, consider everything that is around me, and understand that they have their own way of doing it. And if my fire clashes with their fire, it's just going to burn and no one is going to win. So I just think compromise. You know if you're coming from, I just think compromise. You have to compromise or you're not going to fit in, not fit in, but you're not going to adjust to this way of life (Interview, 4-20-2015).

Mahari’s release of the behavioral expectation, “they have their own way of doing it” demonstrates her shift and subsequent ability to overcome the adversity.

Regarding Chayna's powerless to affect political life, five months later a complete shift in thinking is evidenced:

I've decided to take law as one of my, as the major I'm going to do in college. And I feel like I want to learn so much more. I want to do international law because I feel like there's so much I could change, but you know, the only way that I'm going to change that is by learning about the laws here and being able to bring about change... (Interview, 3-30-2015).

Her mental toughness is evident in her vision and hope as she further explains to me why she has chosen international law:

Yes, I have, like, 'cause I feel like people have a very, they don't understand what it is to be a refugee. In [southern Africa], they're like, "Oh all these immigrants are coming to our country, taking our jobs. They've created havoc in our country, and they need to go back." They don't understand that when you're a refugee you don't have a place to go back to. You're literally in a place that, you can't go back home and wherever you're coming to you're just trying to find shelter for the time being. Anything could happen, so for me I feel more empowered to bring about change. I feel like refugees don't have any rights. We don't at all. We're in a place, but anything could happen. You're controlled by that environment. You're controlled by that country. And I feel like if I can bring about just a little bit of changes, just, at least some rights. Cause in [southern Africa] you, if you're living as a refugee or an immigrant you'll never get citizenship, and that's why they result in these jobs. They do all the jobs that [southern Africans] don't want to do.... If you could just give us citizenship, and give us those rights, I don't think there would be such an influx, or such hatred, because they don't understand. They don't know what's



going on. So, for me I just really want to bring about, it's not even [southern Africa], it's everywhere in the country. They just hear refugee and they don't understand what it is to be a refugee.... So that for me is something that really alarmed me and really empowered me to do my part, and hopefully I can bring about just a little bit of change, and that will have a big impact on a lot of people.

Her mental toughness is evident in her belief that if she perseveres she will be successful, and is carrying her past her initial reactive barrier. Additionally, she is indicating that she is planning to continue to rely on mental toughness into the future as she advocates for the rights of others. Boix Mansilla and Jackson (2011) state that one of the signs of GC is the ability and desire to take action. Chayna's mental roughness not only pushes her to resolve the barrier, but toward a GC identity.

*Young man case.* Nelson demonstrates how he overcame the barrier of having his mind "blown" from the myths he once believed about access to money in America which are now isolating him from his friends at home. His mental toughness guides him:

'Cause there are some things that can happen to me here that happen to a native American or any other American, and they're like I'm done, I'm done already, even now, I'm gone. But even me at the lowest hope at the simplest hope, at the lowest, at the lowest you can even imagine, I still have that little hope... It's that hard perseverance. Because if I wasn't hard, maybe I would have given up, when I'm even seeing that I'm losing hope. If you're not hard about that, like, you see that you're losing hope, then you give up, but you need someone who will push it and push it, even at lowest.... Even at the lowest whereby I'm seeing I'm fading, I can't handle it, and I'm really fading, and I can't even see what is there. It has turned from the yellow flame now it's gone to the blue flame. I still have

hope even if I know that in the next minute, it's burning out. I still have that hope and I keep it. I still have that hope and I keep it and of course at the end it burns out, the candle burns out and I pick up the rugs myself (Interview, 12-23-2014).

Nelson stresses the strength one must have to endure by emphasizing the lowest point at which his hope and perseverance still pull him through the adversity. Again, he uses a metaphor -- that of a flame that changes colors as its intensity heightens, to illustrate the persistent nature of his hope, his mental toughness.

**Assertion V: In the ruleless-ness of the Liminal phase, the participants use two main principles to guide them toward an expanded way of being: (a) Code-switching, and (b) Seeking happiness.** The term sometimes used by the participants to speak about the Liminal space is “the hustle.” They dimensionalize the “hustle” to mean both a space into which they enter – a noun, and also a verb -- as in a behavior acquainted with survival but fuller and more active than mere endurance. For example, Nelson explained the role of the hustle in his acculturation process:

‘Cause I expected to be in that really great hustle.... Of course, I'm still in the hustle, but it was not what I expected, cause when I was in [the southern African country] like I never knew that. Now I know what I pass through it what is what I'm going to pass through in the United States. I removed my feet from the mud. Like I'm trying to say that like that hustle in my feet being submerged under the mud, they're down there, like it will take me long, whereby I might move from that mud to a dry place (Interview, 11-14-2014).

Nelson recognizes he is again entering a period of struggle; he has faced similar difficulties before. To enter into liminality, he knows the struggle must be confronted and passed through –

through the mud to the dry place. Due to the many negative connotations with illegal and unsavory behavior, I have selected to use the word “liminal” to describe Nelson’s hustle. The Liminal is a rule-less space that has a tone of survival to it, but is marked by the exploration necessary for identity development (Erikson, 1959; Marcia, 1980).

The Liminal phase consists of two key processes: code-switching and seeking happiness. For participants, code-switching is the ability to shift both one’s own behavior and one’s ways of understanding the behavior of others. Assessing the new culture, the participants adapted as needed. The pursuit of happiness, as demonstrated by the data, refers to striving for a balance between excesses; in this case, a balance between cultures.

In the descriptions of previous assertions, I have always begun with the Parent case. For this assertion, their case creates an interesting negative-case example. In order to establish the evidence for the assertion, I will discuss their case last.

*Daughter case.* Mahari talked about her identity as an East African. I asked if she was feeling any connections to the host culture and she reacted, challenging me, “What do you mean? Do you want me to be ‘Oh America! Oh’” (Interview, 2-24-2015). Her tone mocked being awe-struck about America. In the same interview, when asked if she found any changes in the ways that she is doing things she responded, “... I’m set on, not self love, but I’m set on, I use the word indigenous.” She uses the word “indigenous” to indicate that she intent to maintain her African identity. In the last interview, though, she finds a balance:

I’m an African language. I can speak a Burundi language, a Bantu language, I’ve got expressive wear, cultural attire. But I’m not just going to wear, like, I’m not going to wear cultural attire to a bookstore. Or, if I’m going to watch a baseball game, I’m not going to

come in that cultural attire, or I wouldn't just start breaking out in my native language when I'm ordering a cup of coffee, you know (Interview, 4-20-2015).

She is demonstrating her ability to code-switch from one culture to another, ordering coffee in English, and not wearing African to a baseball game. But she is clear that she does not let go of her East African culture. She expounds further:

You know, that balance for me. I'm not abandoning any of them, it's just trying to reach an equilibrium, where I can co-exist in a manner that will help me grow, 'cause that's what I'm wanting. I'm just wanting to grow. I'm just wanting to gain as much knowledge without pushing myself in a corner and without restricting myself in a specific way. Sometimes your culture can restrict you, and I feel that people use culture and religion as a shield, and say, oh I don't want to do this because my culture doesn't say I should do that, but you're not really gaining anything from that. You're not allowing yourself to experience a new restaurant because you only eat specific foods, or you only eat with your hands, so when you have a gathering with other people, you can't use a fork, because your culture doesn't allow you to be. Why are you doing that to yourself, though? You know, learn how to do things, not to impress people, but for yourself to be able to experience new things (Interview, 4-20-2015).

Repeatedly she announces that what she wants, what will make her happy, is to grow and gain in knowledge and experiences. It is in pursuing balance that she will be happy. She no longer feels her identity is threatened, and this is demonstrated here by being willing to engage exploration, so that she might expand in her way of being.

Chayna gets thrust into the Liminal phase as she tries to enter college. She does not have the opportunity to watch anyone else enroll before her, eliminating her Preliminal observations.

The process is difficult for her, sometimes leaving her in tears during our interviews. She explains, “I had my whole, this whole mentality that I'm going to come, continue with school, then you realize, oh by the way, you have to pay for your tuition fees” (Interview, 11-11-2014). She concludes with her expectation, “...it shouldn't happen like in that sense.” She debates whether she wants to remain in this Liminal phase of not knowing the rules, but struggles with how this threatens her vision of her future. Her mental toughness ultimately serves to overcome the barrier, enabling her to enter into the liminal. As she enters, she reasons:

That's what I really, that, I just have, my whole mindset had to shift and I had to start thinking logically and see if where I'm going, and how everything is, and is the way that I was thinking... cause you know how everybody thinks about something you can plan and then you get somewhere else and you're like, cancel those plans, now start thinking based on where you are...

She wades deeper into the Liminal as she faces these barriers: she will have to wait to enter school, she will have to delay her dreams, she will have to take the ACT college entrance exam, and all of this is going to be very expensive. She experiences considerable stress and, at this point, chooses to strive for happiness and balance. She shares:

I was talking to my friend. I phoned her one day -- I was like I can't even take this anymore. I'm really stressed. This is really stress me out and there's nothing that I can do and it really frustrates me. And my friend is like, “Sometimes you just have to literally stop thinking about it and if you can't change it right now put it to the side even though it's delaying it, just put it to the side, take a moment, calm down and then look at it again.” So it taught me patience, and you know, find a way to keep calm composure. Be

calm about it because I can't stress about it anymore and I've done what I could do.

Everything else is just leave it to God, I guess (Interview, 11-11-2014).

In the end, Chayna takes the ACT, applies to multiple universities, and gets accepted in a local university. At the time of the final interview she had already completed her orientation. She learned how to get student aid and was preparing to move onto campus. She was excited to report that she would not be living with the foreign students, but would, instead, be in the dorms with all the other Americans, evidencing her move out of the Liminal and into an expanded identity.

*Young man case.* Nelson explains his decision making during the Liminal period by juxtaposing it with how he would be at home. Happiness clearly emerges as his guide.

...if I was home and something stressed me up at work, and I feel I am not happy, I would quit. And I would go home and I would sit and I would wait for something that is better.... but now this is the situation: however much happy I am, however much happy I am not, I have to do something to survive. I have to do some analyzing. The job was stressful. The job was not good. The job was not...I was not happy at work, and one thing is, I do most of my things when I'm happy (Interview, 3-29-2015).

Through member checking Nelson confirmed that he uses happiness as a guide. The only challenge to happiness is when his sense of survival is being threatened.

Nelson discusses the role of code-switching during the Liminal when he shares his advice for acculturation success with someone in similar circumstances. He would advise them to “drop their culture” (Interview, 3-29-2015). He explains, “Let me tell you something, one thing, when you go to Rome you do as the Romans do.” He clarifies “just put your culture in the back of your head. Put it somewhere there. At one time you will need it when you go back home. Pick it up.”

His choice to code-switch is clear in that he realizes the need to be appropriate back home as well as in the new culture. He is not letting go of his East African ways, but simply setting them aside for a time and will pick them up when needed.

*Parent case.* During the course of the data collection period, Francis and Wangari do not appear to have fully entered into the Liminal phase. Both are able to make it to the threshold of the Liminal phase, using the same skills of observation and positive regard as the others, but once there they stall, taking only baby steps at best. A pattern begins to develop in their data. Francis shares how he finds the people who activate in the Liminal for him:

They can show you love, somehow you can know. The first time, they can do that, because you are in the church, but outside of the church also, when you meet, also I can see how, you know, how they are, so, that combination, from the church, from outside, how they approach you. How you talk regularly, so you know the nice people and yeah... And come to visit you. And when he comes to visit you, see what's going on (Interview, 4-11-2015).

When he talks about “how they approach you” and points out that the visitor “see what’s going on” he puts the agency for engagement in the hands of the community, his friend. It is the community that enters into the liminal, nor Francis. When Wangari is asked to reflect about cultural interactions, she, too, externalizes the locus of control and agency in the situation to the others present, regardless if the interaction is positive or negative. For example, when asked about struggles at work, she suggests that the difficulties are because her colleague is old and angry. When asked her successes at work, she tells me that her supervisor is nice, and, more specifically, that “...my supervisor because she worked with many, many refugees when she worked by hotel 20 years. She worked with Cuba people, so many people, she knows”

(Interview, 1-24-2015). She says it most clearly when asked if she was becoming any better at intercultural collaboration, to which she responded, “When I say it is better, it's because they do something nice to me. That is why it's better” (Interview, 2-28-2104). In order to confirm this observation, I reviewed all of Wangari’s data that was coded as “stabilizing ID,” the category of codes meant to reflect examples of success and stabilization. As I reviewed the instances where Wangari reports success, the pattern is confirmed that Wangari’s success are a reflection of her community. When I asked Wangari how she feels about her ability overall feeling to adapt, a question I asked at the beginning of every interview, she states that her ability is increasing. She smiles and hugs herself and says, “Up because I want to see my children. They're growing up. My husband he's working very good. I saw him yesterday. He's good, he's fast” (Interview, 2-28-2015). Wangari’s concept of self is clearly reflected as a communal self; demonstrated by her externalization of control and her belief that her environment both makes and reflects her happiness and well-being. The only time she discusses exerting control over her environment are within the confines of her own home. Reflecting Wangari’s communal self, which lacks focus on the individual’s role, her skill is to assess her community and to align herself with those people who are able to cross the Liminal space for her. This reveals important developments in the progress toward GC development and the role of self-awareness. Wangari’s supervisor, using her knowledge of working with refugees from Cuba, crosses the Liminal space to meet Wangari at the threshold. Wangari shares, “She's a very good woman. She loves us. She's special. She's helping me when I say I'm not feeling ok.... my supervisor because she worked with many, many refugees when she worked by hotel 20 years. She worked with Cuba people, so many people, she knows” (Interview, 1-24-2015). Wangari’s friends at church (affiliated with Catholic Charities – the organization hired to manage the family’s resettlement) express interest



in Wangari's life, family, and circumstances, and they are crossing the Liminal to meet her. Instead of code-switching and engaging the new culture she is relying on her community to enter into the liminality for her. Wangari pursues her happiness by empowering and investing in her community, which is, for her, a part of herself, and it is through the communal self that Wangari is successful in the liminal.

**Assertion VI: Using social communication, participants establish and/or defend their status.** Upon arriving in America, participants establish and/or defend their social status. This status can be achieved, or it can be inherited through birthright. When arriving in a new land the status can be a social position that they held in their previous country, or one they wish to achieve in their new home. For example, Francis desires to be a good provider and leader for his family. Wangari, too, tends toward a stereotypical female role, seeing her status in the success and peace of her family, and the honor of her husband. Mahari and Chayna both promote their identities as being educated women. Nelson sees himself as a globally-aware businessman. Each participant uses social communication to establish his or her real or perceived social status in America.

**Parent case.** Francis establishes his status as the protector and provider for his family, starting with his understanding of what it means to be East African, explaining to me that in East Africa "The men is responsible for the rest of family. Can go to fetch some stuff, some -- the food, ok. Be in charge of everything, every situation of his family. The wife must be at home and do the little job she can do" (11-12-2014). Later he says that he likes America better than southern Africa because the men are taking care of their families, so it's not much different than his home. He reveals that his status is being a family provider. Within a year of arriving in the United States, Francis switches jobs, claiming two reasons: the pay is better and he will have

more time with his family (Interview, 1-29-2014). Francis's social communication is oriented around his success at work, which secures his status as the provider. Francis works nightly at his new job, a shift that would be too dangerous to take in southern Africa. Despite his fear he chooses this option for the sake of his family. This drive to provide for and to lead his family motivates him to enter more fully into the culture, even on the graveyard shift.

Similarly, Wangari's social status is established in being a good homemaker, wife, and mother, and she seeks to re-establish this status in America. Her reaction to the colleague who criticizes her cleaning skills, a skill traditionally associated with homemaking, reveals this status for her. Her colleague repeatedly tells her to work faster, but this is not what causes Wangari's reaction. She asserts that the woman must think that Africans cannot keep house in Africa, but she knows how to do that (Interview, 1-24-2015). In another example, when she talks about driving a car, I tell her that driving will allow her to have some independence. She immediately corrects me, appalled at the suggestion, "No, I can't be independent. Always I'm under my husband" (Interview, 2-28-2015). This is a defense of her established role as a good wife. When I asked for her overall sense of her adaptation, she tells me it is high, signaling that she is doing very well and is happy and stable. When asked what made the number increase from the previous report, she responds, "Up because I want to see my children. They're growing up. My husband he's working very good. I saw him yesterday. He's good, he's fast" (Interview, 2-28-2015). Wangari uses an established status to evaluate her new surroundings. She assesses other women by how well they take care of their families.

***Daughter case.*** Mahari has a college degree in journalism. Her parents did everything they could to send her and her sister to one of the better private schools in their city -- no small feat for her parents who could not access well-paying jobs. Sometimes the children were sent to

school without a meal and were simply to trust that somehow God would provide. Their situation was dire, but the family clearly believed that education and faith in God would guarantee a brighter future. Mahari is therefore quick to establish her social status as a well-educated woman, and when she feels that status threatened, she defends it. She asserts her status in her very first interview when, as she is discussing gender differences between southern Africa and the United States, she claims, “I pride myself on being an educated African woman, because that's something that's so rare, you know, for me to be so affluent, and when I speak to be able to be an eloquent speaker. It's usually men” (Interview, 11-11-2014). One month later, while discussing the frustrations of encountering myths perpetuated by Americans about life in Africa, she defends herself, saying, “I feel like a part of me has just been kind of ‘Hey! I'm from Africa, I'm an educated African woman, and what you see is what you get, you know. That's how I feel my attitude is more of, ‘I'm not taking any nonsense’” (Interview, 12-22-2014). Her need to establish her social status is evident in her reaction. She gets into an argument with a colleague who tells her that she is throwing her education in everyone’s face, which again demonstrates her defense of her status when the colleague challenges it. She reacts:

“But for you to tell me that I'm shoving my education in your face when you don't even know what I went through to get where I am, that's not on.” And he could see that I was irritated. ‘Cause when I'm irritated I don't even pretend. My facial expression just shows you that I'm irritated. He's like, “No, don't take it like that. You know, we're just having a conversation. And maybe it came out the wrong way. I really didn't mean to insult you.” I'm like, it's whatever with me, you know, it's water under the bridge, but don't say things like that to me and expect me to just, you know, pretend like it didn't irritate me. How can you say that? I mean if I'm just having a conversation with you and suddenly you're like,

oh no, we know you're educated but you're shoving in our faces. What does that even mean (Interview, 3-30-2015).

Mahari has invested in being seen as a competent, educated woman. She uses this status to engage those around her, and is quick to defend it when she feels it threatened by others.

A similar social status is evident in Chayna. In this example she is struggling to apply for college, and the admissions office is requesting documents that prove she is proficient in English. She defends her social status as an educated woman who is more than capable of speaking English:

I don't know if it's shock at the stereotype that all Africans don't know how to speak English, or Africans have minimal education. That really, I don't know if it ticked me off because as soon as I speak to someone, they're like "You're from Africa?" Yes I am. And then their face changes and they're like, "Oh." as if I'm from Africa or shouldn't I know English. Am I not to be educated? Just because Africa has been through a lot doesn't mean that everybody from there is not educated. You could meet people that are smarter than Americans, and that's the idea that Americans have, that we're Americans, we're smarter than you (Interview, 1-29-2015).

Chayna sees her status as an educated woman coming under threat when she is asked to prove her knowledge of English. Her reaction is an attempt to defend her status.

***Young man case.*** Nelson wants me to know that while he is new to America's shores, he is not "green." At his very first interview he tells me, "...when I came to the United States of America I was already mature. I knew what to do. I know what's going on. So I was not green" (Interview, 11-14-2014). He also takes opportunity to let me know that he has job offers from various family avenues, but he sets his sights on proving himself abroad. The picture he paints is

that he has worldly business acumen. In this way he is establishing his status, and letting me know how to receive him. When asked about global awareness, Nelson reveals that, as a child, he grew up watching international news and reading international papers. He relates the story of an uncle, an East African judge, who was much impressed with the global political knowledge of his young nephew. When Nelson arrives in America, it is clear that he expects to establish that identity as a globally astute businessman in a new setting.

### **Conclusion**

In this chapter I have presented data from three cases, representing five participants in the midst of acculturation. I have investigated their self-awareness, and personal and social communication patterns across cases. Six patterns emerged. Summarized, self-awareness emerges as a continuum incorporating the extremes of both individual self-awareness and community self-awareness on a continuum. Additionally, the patterns reveal both a Preliminal and a Liminal phase in the acculturation process. During the Preliminal phase participants assess the community, and when moving forward are actively using positive regard to process and understand differences assessed within that community. When struggles arise during the preliminal, participants sometimes make demands of others for behavioral change or suffer feelings of loneliness. In order to overcome these struggles, they intentionally let go of those behavioral demands, and they employ a set of “mental toughness” skills to keep them moving forward in the process. Once they enter into the Liminal phase, participants use code-switching and happiness as a means of navigating the rule-less-ness that dominates the space. Finally, when communicating, participants establish and defend their social status.

## Chapter 5– Discussion

This study was designed to generate understanding of the development of global competence (GC), to extend the knowledge of GC constructs, and to guide curricula for the development of GC in students. Two questions were used to investigate:

- 3) How is self-awareness demonstrated during the acculturation process?
- 4) How are personal and social communication manifested in the acculturation process?

This chapter includes a summary of the six assertions that emerged, a discussion of the significance and implications, and suggestions for future research.

### Summary of Findings

In trying to understand the demonstration of self-awareness, it becomes necessary to understand both the role of the self in collectivist cultures and concept of an individual/communal continuum. Participants in this study manifested a different assumption of self than is typically understood in America. This broadens the definition of self-awareness to include a relational component to the self. The implications of this broadened understanding emerge throughout the data.

In the process of GC development, participants go through two distinctive phases: the Preliminal and the Liminal. During the Preliminal phase, cultural engagement is limited; this is a time of observation and learning, in which one still holds to the rules of his or her culture of origin for behavioral cues. Participants are assessing the community in which they find themselves. Inevitably, barriers arise within the Preliminal. In order to overcome these barriers and to continue progress toward the Liminal, which is a period of rule-less-ness between cultures, participants engage in at least one of two clear practices. They let go of behavioral

expectations of others through positive regard for the new culture and/or they utilize mental toughness.

When the participants decide that the rules of their previous life are no longer functional for them, but they have not yet learned to fully navigate the rules of their new home, they live in a space without rules, or with rules that are vague and loosely understood. This Liminal phase is temporary, but must be entered into on the path toward GC. Because the rules and norms of the new culture are still mostly unknown, two guides emerge to lead them through the rule-less phase. The first is code-switching, defined as a ready willingness to adopt and exercise the adage “when in Rome, do as the Romans do.” Using the astuteness gained during the Preliminal, they code-switch from situation to situation, transiently assuming the protocols of the moment. The second of the two guides is the pursuit of happiness – happiness meaning the peace of balance as opposed to the pleasure of hedonistic pursuits. When the participants are between cultures, because the rules are unclear they pursue what makes them happy and what balances the two cultures.

Socially, early on participants seek either to maintain the status they held in their previous home, or to establish it in their new home. When this status is confronted or negated they will defend it. Status is highly individualized, and assertions, reactions, and barriers that manifest socially reflect each participant’s achieved, perceived, or desired status.

### **Significance**

The GC Model (2014) provides a framework of the GC components, while Kim’s Intercultural Personhood Theory (2006, 2008, 2012) gives a model for investigating how those components develop. An overview of the development of GC is absent in the literature. The

findings of this research support and expand the use of these two models in the understanding of GC and, more specifically, its development.

**GC model and IPT.** The GC Model (2014) was a valuable framework for this research. While its components were assumed and not studied directly, nothing about it emerged as inaccurate, but only as incomplete, or un-nuanced. The business world first created the need for understanding and developing GC (Sharma & Sharma, 2010; Suarez-Orozco, 2001). However, with unprecedented migration, including many who are refugees or undocumented immigrants, the definitions and understanding of GC must develop toward including a globalized world beyond the boardroom. Acknowledging its origins in a literary review of global business research (Hunter, 2004), this study advances the GC Model beyond a merely corporate context. Generally, the GC Model proved beneficial and accurate in defining GC identity. However, it remains vulnerable to ethnocentric interpretation – a result of the Western-oriented business literature from which it emerged. The assertions of this study maintain the GC Model’s role for self-awareness as a driver for GC while expanding the self-awareness dimensions of the model to incorporate non-Western conceptions.

IPT (Kim, 2008) was a part of the theoretical framework for this study. It proved a useful structure for providing exploratory research boundaries. Personal and social communication were used to investigate the self-awareness dimension of the GC Model (2014) and valuable data emerged regarding self-awareness and its relationship to the environment. Kim (1988, 1996, 2001) has long stated that the environment is important for successful immigration; this present research, however, is not directly concerned with immigration, but is focused on GC using immigrating participants. The environment, even with a focus on GC, still emerged as a critical



component, specifically in light of the final finding about community self-awareness. Self and environment are enmeshed, and resist setting a boundary between them.

**Self-awareness.** The research on self-awareness gives it a pivotal role in the GC Model (2014), yet it is the most vaguely defined area within the literature. Hunter (2004; Hunter et al., 2006) has self-awareness at the core of the GC Model, but mentions it directly only once in 166 pages, loosely saying, “successful international managers should . . . display both emotional energy and emotional self-awareness” (p. 44). Later, he suggests that it is the ability to recognize one’s own worldview and to remain non-judgmental in the face of difference (p. 104). In research by Hunter et al., (2006) self-awareness is likened to awareness of one’s own specific culture (p. 18). This present study helps to bring clarity to these definitions, expanding them to be globally inclusive.

The individual/communal continuum has long been recognized in cultural studies (Barrett, 2011), but has not been applied to the research on GC identity development. This study supports and extends extant literature in both GC and cultural studies by showing that the self-awareness of the participants reflects their respective cultures of origin. Recognizing the self-awareness continuum dimensionalizes its role in GC development. Relatedly, the individual/communal capacity through which participants developed GC impacted their outcomes. In this study, Nelson was a single man, immigrating alone, whereas the Family immigrated and processed their acculturation together. All of the participants felt that their status of immigration – alone or as a family – was the most advantageous. However, Nelson demonstrated a faster progression than the Family case, despite having arrived after them. The Family’s longer stay in the Preliminal phase was, likely, supported by less social need to reach out to the host culture. Nelson, not having the social safety net often inherent in the Family was

forced into the Liminal phase by the isolation of immigrating alone. Admittedly, not everyone would be able adjust to the speed Nelson's shift required (Berry, 1997). The role of GC development as a family has its strengths and vulnerabilities. Gasper and Truong (2010) highlighted the impacts of social disruption to both individuals and communities resulting from immigration. The Family helped each other buffer the intensity of identity shifts by withstanding them collectively, and this collective shifting could possibly provide buffers for individuals within a group. Though the effects of collective identity shifting were not the unit of analysis in this study, they hint that several vulnerabilities exist. First, intensity can fracture or break the bounds of the family or collective. Additionally, community can prohibit necessary shifts, if these shifts are viewed as a threat to the identity of the whole.

Within the considerations of the individual/communal continuum, Wangari stands out, highlighting interesting patterns within her data. In accordance with her social status as a mother and wife, a woman oriented toward family and community, her agency is activated in relation to them. Wangari focuses on the development of her family and key persons within her community, such as a few select friends from church, or her supervisor at work. Wangari's data reveals many Preliminal behaviors, such as sharply biased observations, but few evidences emerge that she has entered into the Liminal. An initial reading of the data may render her as stifled in her progression. However, her agency is still activated in her family and select friends. A pattern emerges that she is choosing people who cross the Liminal space for her. Her boss, who is accustomed to working with Cubans, is able to bridge toward Wangari. Her friends at church, who are knowledgeable about working with refugees, cross the Liminal reach out to her. "They love me," she repeats in several interviews. While Wangari appears to be stalled in her progress toward GC, she is in fact actively developing – through her community. The Liminal is being

crossed via the collective. This study did not specifically investigate the relations between social status and GC development and therefore did not have enough evidentiary warrant to link specific findings, though a relationship is indicated. This supports Kim's (2001, 2008) IPT research, which states that personal and social communication and the environment are inextricably linked.

**Personal Communication.** The Preliminal phase emphasizes the role of observation and the ability to rightly discern and assess the environment in which one lives. This phase is distinct and necessary for entering the liminality of shifting identities. This aligns with "attentiveness to diversity" of the GC Model (2014) but has the power to inform throughout all the dimensions, and gives further understanding of the utility of each.

The use of positive regard in connection to observation was a powerful tool to buffer negative judgments in the face of difference. Nowhere does the existing literature speak of the development of GC and potential difficulties during that development. Howe's identity development theory (Arnett, 2000, 2003, 2011; Arnett, et. al., 2001; Berry, 1997; Marcia, 1980) has a long history of recognizing the "crisis" embedded in the exploration necessary for healthy identity development. This study extends that recognition from identity development to identity shifts, and supports the use of Erikson's identity development theory (1959, Marcia, 1980) in the work of GC development. The struggle against barriers is an inherent part of the process of expanding one's identity; this research advances that what matters is not that people and even communities struggle, but how these difficulties are overcome.

The concept of mental toughness is borrowed from the research of sports psychology which has recently been expanded to many other professions, including education, but is not yet a part of the emergent literature on GC (Crust, 2008; Mahoney et al., 2014). Since the term

embodies a multitude of mental characteristics it would be valuable to know if some are more helpful than others. This research suggested the prominence of hope, of having a sense of vision, and of perseverance.

Kim's 2008 work about IPT discusses the role of deculturation during the immigration process which she likens to a type of deconstruction. Berry (1997) speaks of "cultural shedding" (p. 13) in his work on immigrant adaptation. A caution emerges from this present study regarding the critical research shift away from immigration and toward GC. Rather, this study supports the role of code-switching instead of deculturation, primarily during the development process. Each participant made it clear that he or she had no intent to lose a former identity, but rather desired to expand successfully in whatever cultural environment was encountered. This latter position seems to support the definition of GC, that is, to be able to be "at home anywhere in the world." This is broader than acculturation, which means adjustment to a new, specific culture. Code-switching is a powerful mechanism that makes room for acceptance and tolerance in a pluralistic society, while still protecting a sense of one's own culture. Code-switching is often referenced in research and instruction of sociolinguistic shifts (Lee, 2012). In this study, however, it is used only in the sociocultural context, though still tied to communication patterns. In the age of globalization, for both individuals and communities, there is alarm over the notion of losing individual cultures and of being subsumed into one mass identity. Code-switching means the ability to embrace the beauty and depth of place-based, localized identities, while still positioning people and communities to access global structures of power and opportunity. Identity expansion embodies code-switching as a way of being.

Caution is warranted in the language of pursuing happiness, specifically how happiness is defined and used in the research. The "pursuit of happiness" is often understood to be the pursuit

of hedonism. In the data, the happiness that emerges is closer to Aristotle's understanding (Reeve, 2012) of a striving toward the mean and a balance between excesses – in this case, a balance between cultures. Specifically, this research understands the pursuit of happiness in the relational aspects of the self to the community and environment. Happiness that does not consider the plurality and diversity of one's environment is not supported.

The research supports that a Liminal space must be entered, but multiplicity is inherent in the process. An individual can be in the Liminal phase in one area of life, but still in the Preliminal in another area. For example, a Roman Catholic individual might quickly adapt in many regions of the religious world due to the internationality of Catholicism. At the same time, however, the same individual may struggle in other aspects of culture – variations of how time is understood, how to show deference and respect to an authority at work, etc.

**Social Communication.** Lockett, Currie, Finn, Martin, and Waring (2014) state that how people make sense of change is deeply entwined with social status. This study shares Lockett et al.'s view that participants use a constructed social status to understand observations made during times of change in order to find balance in their story. As people shift to understand themselves outside of the context of their native culture, simultaneously understanding the structures that shape social communication is a powerful way to recognize how to guide the individuals. Knowing the role that social status promotion and defense has in the midst of identity shifting is useful. Essentially, Lockett and colleagues state that social status is a reflection of cultural capital. The present study agrees with Lockett et al.'s research and extends this understanding into the field of GC research.

One form of social communication not considered directly by this research and not addressed by the leading GC research and models (Boix Mansilla & Jackson, 2011; Hunter,

2004; Hunter et al., 2006) is the ability or inability to speak other languages. The 1966 UNESCO Declaration of the Principles of International Cultural Co-operation (Marti, Ortega, & Idiazabal, 2005) states, “Each culture has a dignity and value which must be respected and preserved” (p. 92). This includes the preservation of languages around the world. Given the vast number of languages in the world, the absence of linguistic considerations from GC definitions leaves an eerie void in the literature.

### **Implications**

This study was ultimately motivated by a desire to help students access the globalized world and to be successful in the future. While the focus is on students, there are implications as well for educators and other practitioners. Specifically, this study used personal and social communication patterns in order to better understand the role of self-awareness in the development of GC. There are pedagogical guides, such as the text written for educators, *Global Competence* (2011) by Boix Mansilla and Jackson, but little is known about the vertical alignment progressions that such outcomes would undergo. This study begins to shed light on that process. My suggestions are in the section that follows.

**Educators and administrators.** Interestingly, as I have undertaken this study of GC development and people in my professional world have asked about my research, the immediate response is that it is a good and necessary field – for foreigners. Inherent in this perspective is that global access is already within our reach as educators or as Americans. However, the National Education Association’s 2010 call for Global Competence makes it clear that the target audience in need of GC is not “them” but is all of us on the planet. Globalization impacts everyone (Crush & Ramachandran, 2010; Skeldon, 2013; Suarez-Orozco, 2001) and the whole world has to catch up with the speed of our “progress.” It is with careful intention that the

implications from this study begin with the suggestion that these lessons should first be applied by educators – to *ourselves*.

The emergence of the Preliminal and Liminal phases during the development of GC gives a structure for educators to understand the development process and to give support during the time an individual or community shifts from a place-based identity to a globally competent way of being. The recognition of a Liminal space between identities points to the need for both patience and education for those undergoing the shift, and for others in the environment where the shift is taking place. As the participants in this study fumbled forward, awkwardly trying on new rules like a child wearing her mother's pearls and high heels, their attempts were gross overtures of the nuanced behaviors that people not in the Liminal phase take for granted. Allowing a space for persons to shift safely is crucial in a world that increasingly projects rigid exactness about proper social behavior, and subsequent social media shaming.

Persons helping others to develop GC should be weary of the fractures that shifts can cause to a culture, and to take measures to protect place-based culture while also promoting GC. I predict that the balance will be difficult, but tension is necessary. GC promotes expansion of one's identity and of accommodating social identities outside originating cultures, thus dimensionalizing the individual. Maintaining the richness of heterodoxy is of value to us all.

Finally, one of the limitations of this study was the intervention effect which Maxwell (2013) says is common to all qualitative research. Nevertheless, during member checking with the participants, one case noted that they felt like self-awareness was increasing because of our conversations about it, and it was positively impacting their identity shifts. While it is important to understand the limitation of this intervention effect, it is also important to note that the

positive affective feedback from the participants supports the GC Model (2014) and the use of self-awareness as a core driver. It only implies that self-awareness can be externally impacted.

**Policy implications.** For those whose job is to establish policies and procedures governing student behavior, what emerges from this study is the need for both stability and flexibility. While I hope that all people and cultures become GC, the reality is that many people will be late adopters in the drive toward a GC world. In as much as this is true, the rules of the school culture need to be clear and explicit. Schools should intentionally engage in reflective exercises designed to unearth the hidden aspects of every culture (Fullan, 2001) and seek to make that culture known and predictable. Additionally, understanding the exploration process students are being pushed to undergo requires the need for flexibility in behavioral policy development and implementation.

**Instruction.** In as much as observation and the use of positive regard in the face of difference is one of the findings of this study, effort must be undertaken to directly and explicitly teach students the art of observation and how to remain un-criticizing in the face of diversity. These lessons can occur cross-curricular, but obvious subjects would be analysis of literature, social studies, and history. Furthermore, teaching students self-reflection and release of behavioral expectation of others is an intentional choice to develop a GC mindset. The work of Boix Mansilla and Jackson (2011), however, states that globally competent individuals take action. This action needs to be parsed out from the intention to first “let go.” If intention and action are confused or misunderstood, this can be the cause of an inability to access the Liminal phase. Teaching individuals to discern the threshold between letting go and taking action, and teaching them appropriate timing and approaches for taking action, is necessary.



## **Future Research**

The field of global competence is relatively new and the need for research is deep and vast. Future research can and should span many directions. Key areas for future studies that are an outcome of this study are detailed below.

First, if GC holds self-awareness at its center (Hunter, 2004; Hunter et al., 2006) according to the literature, then we need to know how to understand the self. When GC makes this claim about the role of the self is it specifically meaning the individual self? What does the emergence of a community self mean for GC? How do these different perspectives aid and inhibit those who hold them?

In considering whether GC is best developed by individuals, like Nelson, or by small communities, like the Family, future studies should identify the psychological characteristics that allow one person to go faster and another to need more time. Understanding the vulnerabilities of individuals versus groups is important in how policy and curriculum are designed. Relatedly, GC development is not solely the result of immigration; it is important to further explore what non-immigration events also facilitate the same benefits and cautions as Nelson's single status. Kim (2008) discusses what she calls the "dark side" (p. 361) of culture and mentions that sometimes a cultural identity creates an oversimplification of group identity. This impacts both the individual and the environment in which the culture exists. In considering groups that shift together, it is necessary to point out that for the Family in this study, Francis, the Family head, was malleable and humble. What would be the GC development of the others if he were not? Group behavior impacts on GC development require further understanding if GC is to truly be accessible to everyone. Similarly, the synergistic nature of the environment and the individual in GC development needs to be explored. For example, if an immigrant moves to a xenophobic area

of a country, how does this negative environment impact general GC development? What characteristics of the immigrant emerge as strengths or vulnerabilities? What happens to the xenophobic individuals in the host culture? What can be done to strengthen receiving environments, prodding them, as a whole, toward GC?

As mentioned in chapter 4, the research on mental toughness is only recently crossing into professions and fields beyond sports psychology (Gucciardi et al., 2015). A deeper understanding of the dimensions of mental toughness as it relates to GC development is warranted. The concept begs certain questions, such as, what of those who do not exhibit mental toughness? Are they able to reach GC in another capacity? Will they lean on the social herd mentality for success? Will their role be neutral or harmful for communities striving toward GC? What becomes of these vulnerable people in an age of globalization? The role of mental toughness implies a need to cultivate this umbrella of attributes through education. The work of Clough and Strycharczyk (2014) suggests that mental toughness can be taught and developed in individuals, and increases, generally, with age (p. 203). Erikson's (1959; Marcia, 1980) original identity development work suggests that identity development does not begin until adolescence. However, the work of Arnett (2000, 2003, 2011; Arnett et al., 2001) concludes that there is some cultural variation in the stages of development. Nevertheless, given that younger children have the least inherent mental toughness and are not yet prepared for identity work, the implications for GC development and vertical alignment of curriculum needs to be considered by future studies.

The GC Model (2014) and the work by Boix Mansilla and Jackson (2011) all speak of GC as a state one has or has not reached. Future research should explore how much a person has to have expanded before being considered GC. For example, if one is successful in accessing

global structures at work but is unsuccessful in every other major area of life, is that person still GC? Relatedly, are there areas of functioning where GC development is more critical than others?

GC was born out of the business world, but is being challenged by the global migration of many who are refugees or unauthorized. There is need to know how these identities intersect with GC development, what the business and professional class whence GC was born can learn from the less privileged, and how the underclass adds to GC as a way of being. In the statement that GC is “the ability to be at home anywhere in the world,” a geographical designation is assumed, but in what ways does this understanding transform if we assume an economic designation or a politically oppressed designation? In many ways, being GC is not only the ability to adjust to *anywhere*, but to any circumstance as well. This is supported by Kim’s approach (2008) that pushes identity to move beyond compartmentalized pluralism.

Finally, in this present study, language was a barrier necessarily addressed by several of the participants, supporting the need to include sociolinguistic considerations in GC as well as the sociocultural factors already addressed. Future research should study which factors of multilingual capacity are necessary, or at least beneficial, for GC development and personhood.

### **Limitations**

The most crucial vulnerability of this study is its assumption that GC is more readily observed among immigrants. Even if this basic premise is true, it cannot be known with certainty that the study’s five participants accurately represent that truth. As the body of research in GC develops, these findings should be reconsidered in light of future developments. Four other limitations of this study are immediately obvious. First is the use of participants from only one region of the world. Are the findings from this study somehow unique to those from East

Africa? Second is the reliance on interview narratives of the individual participants. Future designs should incorporate observations in social settings. Third is that understanding of self-awareness in collectivist cultures is largely enigmatic in the literature. A better understanding will greatly enhance the ability of future researchers to explore this construct. Fourth, the heightened awareness brought about by the interviews and knowledge of the phenomenon being investigated had the potential to alter the very phenomenon being studied. Fifth, it is a part of East African culture that to show respect to an authority figure, the person must state what they presume the authority wants to hear. By being openly transparent about the aim of the study it is possible that this respect culture component was activated. Additionally, the role of gender cannot be ruled out, particularly for Francis, an older male. Sixth, in light of the findings tying self to the community, and revealing the synergy of other people to the context and setting, the fact that environment was a unit of investigation with social and personal communication is a vulnerability. Finally, some or all of the findings may be indicative of acculturation alone, and not GC. Future studies should use non-immigrant as well as immigrant participants.

### **Conclusion**

The aim of this study was not to define GC, but to understand how it develops. Findings indicate two phases inherent in the processes toward GC, the Preliminal and the Liminal. When the process is interrupted, the tactics of positive regard and mental toughness are employed. During the confusion innate in shifting how one understands him or herself, one's perceived social status impacts how one will interact with the environment. Finally, self-awareness is larger than individual awareness and should be defined to include community awareness. These aspects of the process are an important part of the emerging literature on Global Competence.

Appendix A.  
Journal prompts per phase

Journal prompts per phase	
Phase I	Please journal about two incidences that happened with the host culture during the current phase: 1. One incident which they are struggling with the outcome, and 2. One incident they feel good about.
Phase II	Your task is to consider yourself a teacher for helping a new arrival to the United States. You are being asked to write him/her a letter with the advice he/she will need for his/her first ten months in the country. This new arrival is just like you. What does he/she need to know about the first month? About the first three months? About the first ten months? What help will he/she need for dealing with this new culture and all the good and bad things that come with it? Which advice do you think will be the most crucial for him/her to accept? Which advice will be the most difficult for him/her to accept?
Phase III	Personal communication can be simply defined as the things one tells oneself before, during, and after an event in order to process it and make sense of it. Please write about two events that have been meaningful to you in the last month, and then write about, to the best of your recollection, the things you told yourself before, during, and after the event that helped you to understand and process it. The events can be big or small, positive or negative -- it is up to you. Whatever you find meaningful. While telling me about the details of the event itself is important, I am focusing on the personal communication you use surrounding the event, so please focus your response there.

## Appendix B.

## Interview questions for semi-structured interview 1 of each phase

Each interview at the **beginning of the phase** will access these same topics in order to observe shifts in language about the same domains. Each interview will also include member checks from previous interviews, journals and observations.

Introduction	Thank you again for being willing to participate in my study. I'm going to ask you about several topics, and I simply want you to tell me how the way you think about each of them has been impacted by <u>your move to the United States, if there has been any impact.</u>
Topic: Occupation	1. Please tell me about your work life... getting a job, having a job, getting paid, colleagues, etc; and discuss how work has been the same and different from your life in East Africa. <ol style="list-style-type: none"> <li>a. PROBE: How has your thinking changed about employment, careers, and opportunities?</li> <li>b. PROBE: Do you feel more or less capable and prepared for employment now?</li> </ol>
Topic: Religion	2. Do you have a faith practice? How has moving to the United States impacted your faith, both in knowledge and in practice? <ol style="list-style-type: none"> <li>a. PROBE: What about immigration has made your faith beliefs stronger? Weaker?</li> <li>b. PROBE: Does your faith help you access American culture? How/Why not?</li> </ol>
Topic: Politics	3. Please explain how you stand with global and local politics, if politics impact your day-to-day life? How has this changed from before? What made it change? <ol style="list-style-type: none"> <li>a. PROBE: Do you feel free to discuss politics among friends here? Same culture? New culture?</li> <li>b. PROBE: Tell me about how free or burdened do you feel to access the political system?</li> </ol>
Topic: Friendships	4. Discuss your friendships here and back home. <ol style="list-style-type: none"> <li>a. PROBE: How has immigrating to the United States impacted your relationships back home?</li> <li>b. PROBE: What is different about your friendships with Americans? Fellow immigrants?</li> </ol>
Topic: Gender Roles	5. Discuss the norms of gender roles in your home country, and what is your position regarding gender roles? <ol style="list-style-type: none"> <li>a. PROBE: How has your view evolved since arriving in the United States?</li> </ol>
Topic: Vulnerabilities	What did you expect? What surprised you? What didn't you expect about moving here? What is your reality now?

## Appendix C.

## Interview questions for semi-structured interview 2 of each phase

Each interview at the **end of the phase** will access these same topics in order to observe shifts in language about the same domains. Each interview will also include member checks from previous interviews, journals and observations.

Introduction	Thank you again for being willing to participate in my study. Research tells us there are several areas of capability that are involved in Global Competence. I would simply like you to discuss each area with me, and to reflect on how you see these areas changing, or not changing, in your life.
Topic: Self-Awareness	1. Discuss self-awareness... <ol style="list-style-type: none"> <li>a. PROBE: In what ways do you feel your home culture did or didn't prepare you to be self-aware?</li> <li>b. PROBE: In what ways do you feel the present culture helps/hinders you to be self-aware?</li> </ol>
Topic: Risk taking/ Open Mindedness/ Attention to Diversity	2. Discuss how you think you have changed or not changed in risk-taking, being open minded, and how has your attention to diversity been affected? <ol style="list-style-type: none"> <li>a. PROBE: In what ways do you feel your home culture did or didn't prepare you?</li> <li>b. PROBE: In what ways do you feel the present culture helps/hinders you?</li> </ol>
Topic: Global Awareness/ Historical Perspectives	3. Discuss how you have or have not become more/less globally aware and gained historical perspectives to global and local happenings... <ol style="list-style-type: none"> <li>a. PROBE: In what ways do you feel your home culture did or didn't prepare you?</li> <li>b. PROBE: In what ways do you feel the present culture helps/hinders you?</li> </ol>
Topic: Intercultural Capability/ Collaboration Across Cultures	4. Discuss ways you feel you do/don't demonstrate collaboration across cultures... <ol style="list-style-type: none"> <li>a. PROBE: In what ways do you feel your home culture did or didn't prepare you?</li> <li>b. PROBE: In what ways do you feel the present culture helps/hinders you?</li> <li>c. PROBE: In what ways do you feel the present culture does/does not demonstrate intercultural capability/ collaboration across cultures?</li> </ol>

Appendix D.  
Eclectic codes

1-303 = Round 1 codes

304-381 = Round 2 additional codes

- |   |                              |                                 |
|---|------------------------------|---------------------------------|
| 1. Positive Regard                            | 35. Angry                    | 72. Age                         |
| 2. Self-Awareness                             | 36. Neutral                  | 73. Focused                     |
| 3. Requesting help                            | 37. Stuck                    | 74. Rule change                 |
| 4. Gratitude                                  | 38. Angst                    | 75. Expectations                |
| 5. Criticism of Former Home                   | 39. Frustration              | 76. Boundaries                  |
| 6. Hope                                       | 40. Foreclosure              | 77. Grace                       |
| 7. Unsure                                     | 41. Lens of Local/particular | 78. Historical knowledge        |
| 8. Identity                                   | 42. Outsider                 | 79. Labeling differences        |
| 9. Countering misinformation                  | 43. Entry point              | 80. Challenges                  |
| 10. Differences                               | 44. Ownership                | 81. Analyzing/observing         |
| 11. Respect                                   | 45. Giving                   | 82. Relations                   |
| 12. Challenge to ID                           | 46. Persistence              | 83. Geography                   |
| 13. Faith                                     | 47. Patience                 | 84. Reputation preservation     |
| 14. Negative experience                       | 48. Hustle                   | 85. Checking understanding      |
| 15. Criticism of present                      | 49. Work ethic               | 86. Curiosity                   |
| 16. PTSD                                      | 50. Hierarchy                | 87. Chunking culture            |
| 17. Uncertain                                 | 51. Able to receive feedback | 88. Less confusion              |
| 18. Friends                                   | 52. Personal communication   | 89. Active engagement           |
| 19. Subjective SA                             | 53. People pleasing          | 90. Confidence                  |
| 20. Hosts helping                             | 54. Sense of isolation       | 91. Failure                     |
| 21. Opening up                                | 55. No community             | 92. Self-reflection             |
| 22. Telling story (positive/negative/neutral) | 56. Mimic                    | 93. Lack of knowledge           |
| 23. Comparing                                 | 57. Perspective              | 94. Independent                 |
| 24. Certainty                                 | 58. Common ground            | 95. Comfortable                 |
| 25. Equality                                  | 59. Shifting                 | 96. No change                   |
| 26. Opening to story of others (input)        | 60. Truth (certainty)        | 97. Gaining clarity             |
| 27. Guardedness                               | 61. Fitting in               | 98. Less mystery                |
| 28. Freedom                                   | 62. Integration              | 99. Passive action              |
| 29. Questioning ID                            | 63. Loss of self             | 100. Nuance                     |
| 30. Defensiveness                             | 64. De-friend                | 101. Conflict                   |
| 31. Hyper-vigilant                            | 65. Shift in priorities      | 102. Assessing Community        |
| 32. Micro-managing                            | 66. Fade in differences      | 103. Allowing self to shift/try |
| 33. Learning to cultivate ID                  | 67. Other Awareness          | 104. Wisdom                     |
| 34. Opportunity                               | 68. Flexibility              | 105. Combination effect         |
|   | 69. Re-learning              | 106. Regularity                 |
|   | 70. Humble/Humility          |                                 |
|   | 71. Vision                   |                                 |



107. Greetings  
 108. Quality time  
 109. Attentive  
 110. Generous spirit  
 111. Appreciation  
 112. Teaching  
 observation  
 113. Social  
 communication  
 114. Forgiveness  
 115. Learn and balance  
 116. Improve and go  
 forward  
 117. Global  
 competence  
 118. Loss  
 119. Gain  
 120. Observe. Reflect.  
 Try.  
 121. Intentional  
 122. Peace of mind  
 123. GC through Local  
 engagement  
 124. Taking action  
 125. Illness  
 126. SC/questioning  
 127. It happens  
 128. Contradiction  
 129. Unhappy  
 130. Fear  
 131. Life outlook  
 132. Projection  
 133. Environment/favo  
 ritism  
 134. Environment/excl  
 uded  
 135. Assessing  
 situation  
 136. Enduring  
 137. Change  
 138. Conflict resolution  
 139. Minimization  
 140. Gender  
 141. Preserving home  
 culture  
 142. Respect husband  
 143. Success in  
 community  
 144. Sacrifice  
 145. Education  
 146. Morals  
 147. Lack of  
 communication  
 148. Lack of awareness  
 149. Shift from SA to  
 OA  
 150. Change (physical  
 or ability)  
 151. Reserved  
 152. Self-controlled  
 153. Hard work  
 154. Tired  
 155. Conflict in  
 thinking  
 156. Work  
 157. Sense of humor  
 158. Less anxiety  
 159. Shift in success  
 structure  
 160. Rules explained  
 161. Conflict response  
 162. Adapting to  
 demands  
 163. Suppressing  
 default action  
 164. Community input  
 165. Temporary  
 unhappiness  
 166. Survival  
 167. Stress  
 168. Alone  
 169. Experience to  
 confidence  
 170. Competence  
 rather than SA  
 171. Competence  
 172. Aware of  
 surroundings  
 173. Awareness is  
 survival  
 174. Inquiry  
 175. Conflict with self  
 176. Lack of comfort =  
 lack of awareness  
 177. Not open minded  
 178. Sense of home  
 179. Comfort equals  
 ability to take risk  
 180. Stable belief  
 181. Blind to change  
 182. Apathy  
 183. Confusion  
 184. No entrance point  
 185. Loss of ID  
 186. Judgmental  
 187. Expectation of  
 growth  
 188. Verbal processing  
 189. Exploring  
 190. Emerging SA  
 191. Fear of losing self  
 192. Identity Threat  
 193. Conspiracy  
 194. Challenging  
 assumptions  
 195. Loss of hope  
 196. Realistic about  
 world  
 197. Real world  
 198. Cultural taboo  
 199. Lack of boundary  
 200. Arrogance  
 201. Externalization  
 202. Anger  
 203. Lack of  
 opportunity  
 204. Duning-Kruger  
 effect  
 205. Shame  
 206. TV  
 207. Superiority  
 208. Avoidance  
 209. Reserve judgment  
 210. Rigid  
 211. Reactive  
 212. Identity Confusion  
 213. Retracts  
 conspiracies

214. Coping  
 215. Cautious  
 216. Risk-taking  
 217. Sensitive  
 218. Positive feedback impact  
 219. Interview effects  
 220. Passion  
 221. Impatience  
 222. Experience  
 223. Negative Regard  
 224. Compromise  
 225. Hybrid  
 226. Intensity  
 227. Jumping to conclusions  
 228. Centripetal to centrifugal  
 229. Exaggeration  
 230. Understanding emerging  
 231. City vs rural  
 232. Crazy people  
 233. Co-existing  
 234. Emerging ID  
 235. Peace  
 236. Collective to individualism  
 237. Humor  
 238. Determination  
 239. More serious  
 240. Boundary  
 241. Learning the rules  
 242. Building tolerance  
 243. Maturing  
 244. Finding voice  
 245. Increasing awareness  
 246. Meaning making  
 247. Impact  
 248. Meta-awareness  
 249. Spiritual growth  
 250. Stronger  
 251. Loss of communal faith/thinking  
 252. Refugee  
 253. National ID conflict  
 254. Strengthen relations to home  
 255. Cautious hope  
 256. Narrow-minded  
 257. Busy  
 258. Oppression  
 259. Power  
 260. Not as inferior  
 261. Strength in own ideas  
 262. Growth in being wrong  
 263. Growth in being able to express  
 264. Challenge home culture  
 265. Powerlessness  
 266. Intentional expression of self  
 267. Rules  
 268. Lack of exposure  
 269. Alert  
 270. Acceptance  
 271. Health  
 272. Happy  
 273. Claustrophobic  
 274. Difficulties  
 275. Time zones  
 276. Work  
 277. Lack of understanding  
 278. Realizations  
 279. Internal locus of control  
 280. Ignoring conflict  
 281. Problem solving  
 282. Intercultural collaboration  
 283. Escalating  
 284. Demanding rights  
 285. Fairness  
 286. Triangulation  
 287. Protecting survival  
 288. Self-advocating  
 289. Rights  
 290. Moralizing  
 291. Safety  
 292. Generalizing  
 293. ID shift  
 294. Cross-cultural collaboration  
 295. Victim  
 296. Global awareness  
 297. Shift from me-centered to global-centered  
 298. Relevance  
 299. We  
 300. Personal connection  
 301. Us/them  
 302. Identity compartmentalization  
 303. Perspective change  
 304. Access  
 305. Structures  
 306. Speed of work  
 307. External Locus of Control  
 308. Driving  
 309. Not nice  
 310. Open minded  
 311. Lucky  
 312. Nice  
 313. Religion  
 314. Similarities  
 315. Politics  
 316. Voiceless  
 317. Waiting  
 318. Loved  
 319. Surprised  
 320. Reflect  
 321. Disagrees with host culture  
 322. Sad  
 323. Conflict

- |                                 |                               |
|---------------------------------|-------------------------------|
| 324. Expectations and surprises | 365. Letting go               |
| 325. Crisis number              | 366. Mimicry                  |
| 326. ELOC to ILOC               | 367. Justifying               |
| 327. Myth                       | 368. Countering               |
| 328. Determined                 | 369. Confronting expectations |
| 329. Dislike                    | 370. Burdened                 |
| 330. Judgmental                 | 371. Resigned                 |
| 331. Justifying                 | 372. Ambition                 |
| 332. Analyzing differences      | 373. Growing understanding    |
| 333. Checking for understanding | 374. Rejection                |
| 334. Rejected                   | 375. Working the system       |
| 335. Being understanding        | 376. Code-switching           |
| 336. Survival                   | 377. Loyalty                  |
| 337. No excitement              | 378. Protecting self          |
| 338. Shift in control           | 379. Research                 |
| 339. Lack of freedom            | 380. Failure to success       |
| 340. Confident                  | 381. Differentiating          |
| 341. Tolerant                   |                               |
| 342. Exposure                   |                               |
| 343. Limited                    |                               |
| 344. Uncomfortable              |                               |
| 345. Perseverance               |                               |
| 346. Definition                 |                               |
| 347. Hiding self                |                               |
| 348. Receiving help             |                               |
| 349. ID                         |                               |
| 350. Trying to prove self       |                               |
| 351. Growth in self             |                               |
| 352. Excitement                 |                               |
| 353. Disappointment             |                               |
| 354. Loss                       |                               |
| 355. Synergy                    |                               |
| 356. Overwhelmed                |                               |
| 357. Proud                      |                               |
| 358. Empowered                  |                               |
| 359. Annoyed                    |                               |
| 360. Shift in focus             |                               |
| 361. Disengage                  |                               |
| 362. Lack of access             |                               |
| 363. Encouraging                |                               |
| 364. Stupid                     |                               |

## Appendix E Coding Categories

1. Topic
2. Emotional/mental state
3. Process
4. Locus of control
5. Type of awareness
6. Communication Type

Appendix F  
Codes collapsed and separated into categories

1 Topic	2 Emotion/ mental state	3 Process	Process cont'd	Process cont'd	4 Control	5 Shifts/ Awareness	6 Communication Type
Identity	Hopeful	Positive Regard	ID shift	No community	ILOC	Other awareness	Personal communication
Differences	Unsure	Self-awareness	Risk-taking	Identity	ELOC	Self- awareness	Social communication
Refugee	Oppressed	Requesting help	ELOC to ILOC	Verbal processing	Shift in control	Lack of awareness	
Respect	Powerless	Gratitude	Exploring	Maturing	synergy		
Work	Not nice	Criticism of former home	Myth	Real world			
Open-minded	Fear	Hope	Externalizing	Lack of freedom			
Religion	Lucky	Identity	Rigid	Fitting in			
Politics	Nice	Countering misinformation	Failure	Perspective change			
Gender	Voiceless	Observation	Contradiction	ID			
Power	Finding voice	Assessing community	PTSD	Global awareness			
Work ethic	Loved	Other awareness	Justifying	access			
ID shift	Surprised	Vision	Analyzing differences	Growth in self			
Expectations and surprises	Reflect	Open-minded	Checking for	Finding voice			
Risk-taking	Sad	Difficulties	Comfortable	Emerging self			
Crisis number	Conflict	Similarities	Rejected	Disengage			
Success	Patience	Coping	Historical Knowledge	Lack of access			
Generosity	Gratitude	Rule change	Global awareness	Expectation of exception			

Friends	Determined	Comparing	mimic	voiceless
Education	Dislike	Learning the rules	Being understanding	Letting go
Adapting	Judgmental	Adapting	Survival	resigned
Hustle	Defensive	Waiting	Hustle	expectations
Attn to diversity	Happy	Lack of communication	Negative experience	Working the system
Collaboration	Comfortable	Disagrees with host culture	Freedom	victim
Resilience	Alone	Challenge to ID	Boundaries	Code-switching
Change	No excitement	Understanding emerging	Exposure	
Mimicry	Confidence	Perseverance	Definition	
Changes	Confusion	Hiding self	Receiving help	
Peacefulness	Tolerant	opportunity	prove self	
Member checking	limited	acceptance	Shift in focus	
	Uncomfortable	Lack of GA (global awareness)	patience	
	Excitement	calm	nuance	
	Disappointment	No change	projection	
	Reality	justifying	countering	
	Loss	Confronting expectations	burdened	
	Angry	Growing understanding	rejection	
	Peace	De-culturing	Moratorium	
	Difficult			
	Overwhelmed			
	Reactive			
	proud			
	Empowered			
	annoyed			

---

Cautious

---

Conservative

---

Inferior

---

Resistant

---

No fear

---

Encouraging

---

Stupid

---

Sense of humor

---

Steady

---

Stuck

---

ambition

---

Appendix G.  
Process tree for personal communication data

Case /Participant	Topic	Barrier	Reaction Type
Parent Case	Wangari	Work	Ongoing conflict with a colleague Projects behavioral expectations Sense of isolation
	Francis	Language	Communication struggles Sense of isolation
		Gender	Behavioral expectations No reaction
Daughter Case	Chayna	Work	Conflict with colleagues Projects behavioral expectations
		College	Inability to access Projects behavioral expectations Sense of isolation
		Politics	Statelessness Sense of isolation
	Mahari	Friends/ Identity	Fear of losing self/ Too American Projects of behavioral expectations
		Work	Conflict with colleague Projects of behavioral expectations
Young Man Case	Nelson	Money	Myth Sense of isolation
		Work	Racism Projects behavioral expectations



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