

Cultural Intelligence and the Expatriate Teacher: A study of expatriate teachers' constructs of themselves as culturally intelligent.

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Signature:

Dedication

This work is dedicated to my wife Clare, son John and daughter Anna, many a wobble was steadied by their unfailing encouragement, support and love.

Acknowledgements

I have learned over many years travelling that nothing beats tapping into 'local knowledge', so on this particular journey I am grateful to have had the wisdom and supervision of experienced guides in Dr. Susan Riley and Dr. Shirley Larking. Their wisdom, advice and kind words have made for the best of travelling companions as they not only made the adventure enjoyable, but ensured its rewards.

I am also grateful to the colleagues whose honesty and openness in sharing their insights and experiences of being expatriate educators is at the heart of this study.

Abstract

This study is situated in the field of cultural intelligence (CQ) research. It involves expatriate teachers employed at a college for Emirati women in the United Arab Emirates who are all EFL trained native English speakers with a minimum of 5 years overseas teaching experience. This interpretive study explores these teachers' understandings of cultural intelligence through individual interviews and focus groups. In so doing it contributes to the discussion on expatriate teachers constructs of what it is to be culturally intelligent, and augments knowledge on the cultural intelligence construct itself through rich qualitative data. The research design and subsequent data analysis are informed by Sternberg and Detterman's (1986) multi-loci of intelligence theory, and Earley and Ang's (2003) multi-factor construct of cultural intelligence; metacognitive CQ, cognitive CQ, motivational CQ, and behavioural CQ . Results suggest that these four factors of CQ feature in the respondents constructs of cultural intelligence. Metacognitive CQ is evident in the importance placed on being alert to the cultural context and of consciously assessing and reassessing cultural knowledge before making decisions about how to proceed appropriately. Cognitive CQ is displayed in the significance cultural knowledge has for the participants; the data suggest that cognitive CQ is evident in the willingness and the effort made to learn specific cultural information pertaining to the context. For the respondents the desire to travel and engage with different cultures and a confidence in their own ability to manage successfully in novel cultural settings is clear evidence of motivational CQ. The results show that not only do the participants demonstrate behavioural CQ in their actions, they also employ strategies to facilitate accurate acquisition of cultural norms of behaviour through adopting a non-threatening observe and listen approach. In addition the study produced some interesting findings related to the context and attitudes to Arab culture such as the idea of the Arabic language as a cultural 'gate-keeper'. Other findings that warrant further study include the strong association the respondents made between language learning and CQ, close personal relationships and CQ, age and 'stage of life' influences on CQ development, and the correlation these respondents felt exists between EFL teacher qualities and CQ capabilities.

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Chapter 1 – Introduction

1 Outline

This research study in the area of Cultural Intelligence (CQ) involves experienced expatriate teachers, all with some training in Teaching English as a Foreign Language (TEFL). Through their understanding of themselves as culturally intelligent the research participants provide unique insight into the phenomenon of CQ. In this chapter I provide an explanation of why I consider this study has value in contributing to the body of knowledge pertaining to CQ and education research through this potentially rich source of data. I describe the background and rationale that motivate the study, and situate it within the relatively new, but increasingly well defined, area of Cultural Intelligence research.

1.1 Background to the study

Economic development and the globalization of markets and financial systems means more and more of us are dealing with people from other cultural contexts on a daily basis from within our own (Urry, 2007): Those of us who work as expatriates find ourselves among an ever growing number; it is estimated that there are some 180 million expatriate workers in various contexts around the world, a number that may be growing by as much as 10% per annum (KnowledgeWorkx, 2011). Expatriates are defined for the purpose of this study as people who have chosen to live and work outside their country and culture of origin; that is the country and culture that has formed their cultural identity. The expatriate context is a potentially rich source of data on what it is that

allows some people to function well in a 'foreign' environment, what factors could be said to mark their cultural intelligence, and whether they can be learned. Or, as Ang, Van Dyne and Tan, would have it, "Why do some but not other individuals easily and effectively adapt their views and behaviours cross-culturally?" (2011, p.582).

The English as a Foreign Language (EFL) industry is among the biggest export industries in Britain. So, an understanding of the strategies individuals within the EFL industry employ to function effectively in alien cultures, with colleagues from diverse other cultures, within oddly familiar yet different institutional cultures, is a potentially fruitful area for research. Like all successful expatriates, EFL teachers working in a country with a particular culture, within an organization with a particular culture, among colleagues drawn from a variety of particular cultures, are people with special skills; "They must operate on a number of different premises at any one time. These premises arise from their culture of origin, the culture in which they are working and the culture of the organisation which employs them." (Trompenaars, Hampton-Turner, 2011, p. 3). They are people that have a high *cultural intelligence quotient*. This phenomenological study attempts to describe how teachers within such an organization define their own CQ and what can be learned about CQ from their experience as expatriate educators.

CQ is a relatively new field of study which finds its roots in the work of the likes of Trompenaars and Hofstede who pioneered large scale quantitative research into national cultural traits and tried to make sense of cultural difference on national levels as well as looking at the cultures of organizations. Hofstede's seminal work Culture's Consequences (1980) describes how he was able to classify national cultures along several dimensions

through data gathered on peoples' value systems from a transnational study involving International Business Machines (IBM) employees in over fifty countries. This study paved the way for research into many areas, and in the process, raised questions regarding the basic tenets of established disciplines, from management theory to the sociology of organizations to psychology and education. CQ emerged from this context and from within the theory of multi loci intelligences (Sternberg & Detterman, 1986) and research began to consider "the individual's capability to function effectively in situations characterized by cultural diversity" (Ang, Van Dyne, Tan, 2011, p. 583) as a discrete intelligence.

First conceptualized at the beginning of this century by Earley and Ang (2003), CQ as an intelligence that can be identified and measured, has been variously championed as a means of explaining the facility that some people have to function better than others in culturally diverse contexts (Earley & Ang, 2003; Ang & Van Dyne, 2008) and with the aim of improving intercultural interaction (Earley & Gibson, 2002): the culturally intelligent create a space within which protagonists from varying cultural backgrounds can operate effectively, or create a space within an alien cultural context that allows them to function productively.

1.2 Rationale for the study

The rationale for this study is twofold. Firstly, there is little research on CQ in the field of TESOL, and yet it seems an obvious place to embark on such an investigation. TESOL is an industry that appreciates the inseparability of language and culture (Brown, 1994; Purba, 2011), and has long recognised the reality of cultural issues in the classroom

as the *hidden curriculum* (Byram, 1989). Cultural diversity and novel cultural settings are common characteristics of EFL teachers' working environments, by understanding better their individual constructs of themselves as culturally intelligent this study will inform understanding of how and to what extent western expatriate educators function in diverse cultural contexts.

Secondly, it is acknowledged by pioneers of CQ, Soon Ang, Kok-yee Ng and Linn Van Dyne, that research employing alternative methodologies to the positivist approach that dominates the field is needed to support and validate existing analysis: “.. developing complementary measures of CQ based on different assessment methodologies can strengthen research, allow triangulation of findings, and offer researchers and practitioners more assessment alternatives.” (Ryan, Leong, & Oswald (Eds), 2012, p. 47) To this end, by employing an interpretive framework, this study attempts to discover how expatriate educators at a college in the UAE view themselves as culturally intelligent teachers in their particular context. It is the researcher's belief that there is a dearth of qualitative data in the area of CQ, and that this is a rich vein of information as yet under-tapped which has the potential to add rich contextual data to the field. It is in this *gap* that this study is located; this will be discussed in more detail in Chapter 3 – *Literature Review*, and Chapter 4 - *Methodology*.

1.3 Significance of the study

Definitions of culture are plentiful and varied, and many of them take the view that culture is relatively static; that it can be defined by those features that obtain through the ages as unchanging markers identifying particular cultural groups. This study,

in contrast, supports the notion that culture in this global era of mass, immediate communication and interaction, is an organic, fluctuating phenomenon which defies some of these extant definitions. Cultures around the world are dealing with the diametrically opposed forces of globalization on the one hand easing, but sometimes jolting, people out of their cultural comfort zones, and on the other hand a rise in nationalism extolling the virtues of insularism and protectivism. A result of this tug-of-war on the individual as well as the national and ethnic levels, is that people and groups are constantly redefining themselves culturally (Hofstede, Hofstede, & Minkov, 2010).

We are working together more and need to work together more: Nations are beginning to understand that the most serious questions that affect the world do not limit their influence according to country borders; global warming, depletion of natural resources, terrorism, poverty, etc., all need to be addressed on a global level as they make no exceptions in the damage they wreak or the danger they pose. Through the application of cultural intelligence people from differing perspectives with differences in the way they express and interpret feelings, who think differently and act differently, can address issues and devise mutually acceptable solutions. On this macro as well as the micro level CQ as a field of study poses intriguing possibilities if phenomena that facilitate or identify it can be defined within diverse cultures, along with the strategies individuals from different cultures adopt to apply CQ.

As mass communications and global travel shrink distances between us both metaphorically and literally, the need to develop the capacity to function within different cultural environments, and indeed, adapt as cultural groups to being augmented by

others, will become the measure of a successful culture. “When between-group selection dominates within-group selection, a major evolutionary transition occurs and the group becomes a new, higher level organism with elaborate specialization and immensely complex interdependencies.” (Wilson, 2007, p. 2). Knowing what skills, attributes, traits, and strategies etc., facilitate successful inter-cultural interactions that mutually benefit the cultures involved is to be in step with the pace of evolutionary change. As Hofstede, Hofstede and Minkov (2010) suggest our very capacity for culture has become a defining element in the nature, the biology, of humanity.

The lens through which we see the world is determined by our cultural experience - teaching, environment, upbringing, etc. According to Naugle (2002) there is no detachment, no neutrality when it comes to interpreting reality; in other words our experience of reality is entirely and inescapably linked to and determined by our worldview. Our cultural background and upbringing profoundly influence the way we view and interact with the world, it could be said that *this is* our very culture. Crowne (2008), suggests that there is a connection between the level of exposure to other cultures and CQ, indeed that the length of time and the nature of that exposure correlates with the level of CQ of the individual. The participants in this study, expatriate teachers, have consciously chosen to be exposed to other cultures, the insight they can give to the nature of CQ as perceived, experienced and exemplified by them, will contribute to our understanding of the phenomenon. Qualitative data of this nature on the CQ of EFL teachers does not currently exist and therefore this study also informs debate on cultural issues within the TEFL profession itself.

1.4 Research Aims and Guiding Questions

The aim of this study is to contribute to the discussion on expatriate teachers constructs of what it is to be culturally intelligent. Through individual interviews and focus groups, this interpretive study, drawing on principles of phenomenology, will explore the perceptions of college faculty about how they interpret their cultural intelligence as an identifiable set of skills, behaviours and attitudes in themselves. Data will be analyzed against the background of Earley and Ang's (2003) multidimensional construct of cultural intelligence – *metacognitive, cognitive, motivational, behavioural* – and based on items from the Cultural Intelligence Scale which will be discussed in more detail in Chapters 3 and 4.

Guiding questions:

- 1) What do expatriate teachers employed in a women's federal college in the UAE understand by the term 'culturally intelligent'?
- 2) What in the views of the respondents are the things that they believe characterize CQ?
- 3) What in the views of the respondents have they learned through being an 'expatriate educator' that facilitate CQ?
- 4) In what way is part of being culturally intelligent about occupying a collaborative cultural space and if so how is this space created?
- 5) What impact do the respondents consider the culture of their current working and living contexts has had on their cultural intelligence?

1.5 Structure and organization of the study

Having provided background for the study and discussed its rationale and significance here, the next chapter provides a description of the context of the study, including details of both the country context and the institutional context from which the respondents are drawn, relevant observations about the nature of being an expatriate within these contexts is also described. Chapter 3 reviews the relevant literature and situates my study within the theoretical framework pertaining to multi-loci intelligence theory which informs it. Chapter 4 describes the research design and explains the epistemological as well as ontological principles that are the foundation for the methodology employed. In addition the methods used to gather the data together with the approach taken to the data's analysis is also provided. Detailed analysis, interpretation and discussion of the data are subsequently presented in Chapter 5. Chapter 6 concludes the study comprising of salient findings and conclusions emerging from the data pertaining to the participant teachers' constructs of themselves as culturally intelligent educators.

Chapter 2 - Context

2.0 Introduction

This study attempts to augment understanding of Cultural Intelligence (CQ) through research involving expatriate educators drawn from a college faculty with teachers currently representing twenty-five different national cultural backgrounds. It will try to identify how individuals operate in a common organizational culture, and common national host culture, through their constructs of themselves as culturally intelligent teachers. The context of the study is a further education college for Emirati women in the United Arab Emirates.

This chapter will describe the multi-layered context within which this study is situated. It begins with a brief description of the United Arab Emirates and an insight into the current educational context of the UAE, with particular reference to the cultural attitudes that inform it. The socio-political situation is discussed together with the rationale for the introduction of the Higher Colleges of Technology into the tertiary level offerings in the 1990s. How the cultural context of the UAE reconciles itself with the culture of origin of a college system based on a western model is discussed as is the context of the particular college within which the research participants work. The dynamics of a context are determined by many things not least the approaches to leadership adopted; a theme in this chapter is the influence of various forms of leadership that dictate the dynamics of the context of this study. Their impact is described here in so far as they illustrate certain cultural influences at play. The cultural importance of

leadership roles is well established within both leadership and CQ research (Yukl, 2002; Avery, 2004; Deng & Gibson, 2008)

2.1 The United Arab Emirates (UAE)

Abu Dhabi, Dubai, Sharjah, Ras Al Khaimah, Fujairah, Ajman and Umm Al Quwain make up the confederation of emirates that are collectively the United Arab Emirates. Prior to 1970 they constituted a British Protectorate known as the Trucial States. The emirates are run on a daily basis by their own governments which in turn report to a central government situated in Abu Dhabi which is the capital. Each emirate is an Islamic tribal monarchy based on a hierarchy ruled by royal families. The UAE itself is a larger model of this with members of the royal families of each emirate represented in the central federal government (Bahgat, 1999). Certain ministries like the Ministry of Defense, the Ministry of Education (MOE) – responsible for schools – the Ministry of Higher Education and Scientific Research (MOHESR) – responsible for colleges and universities - are state-wide and responsible for all the emirates and part of the federal government in Abu Dhabi. At the time this study was conducted the Minister for Higher Education and Scientific Research and Chancellor of the Higher Colleges of Technology was Sheikh Nahayan Mubarak Al Nahayan a member of the ruling royal family of Abu Dhabi.

According to the most recently published figures on the *emirates24/7* news website in 2011, the current population of the UAE is 8 million of which 11% is Emirati; the figure is even lower in Dubai, the commercial hub of the Emirates, where the population is 2 million and Emiratis make up a mere 6% of that (*emirates24/7, Dubai*

Population Hits 2 million, 2011). Though the official language is Arabic, the lingua franca is English and much of the day to day commerce is conducted in English. This is one of the outcomes of having such a large expatriate population; another is the need to develop tolerance for other traditions and cultural practices. In the space of forty years, due to the discovery and exploitation of oil, the UAE has grown from being dependent on subsistence agriculture, fishing, pearl-diving and seafaring into a country with all the trappings of a modern economy and one of the highest per capita incomes in the world.

2.2 Education in the UAE

In a 2005 report commissioned by the Education Ministry and Minister for Higher Education and Scientific Research, Sheikh Nahayan Mubarak Al Nahayan, a number of concerns were identified as detracting from an effective public education system in The United Arab Emirates. Findings published by the newspaper *Al Ittihad*, suggest ineffective teaching, inappropriate assessment, outdated technology and an unproductive school culture. Further, the unsuitability of curricula and a lack of English proficiency were identified as detrimental for elementary through tertiary education in the UAE (Anon., 2005). The 2005 report also cites the use of course textbooks to drive and indeed supplant curricula as common practice. Rababah (2003) suggests that it is both culturally and linguistically inappropriate to the cultural sensitivities of Muslim Arab learners to use texts that challenge, or contravene, the particular traditional and religious norms that obtain. For example the Eurocentric nature of many English language teaching texts present cultural scenarios that are at odds with an Arab Islamic culture (Richardson, 2004).

The 2005 Ministry report also highlighted poor teacher training and antiquated teaching methods as major obstacles to effective learning (Anon, 2005). These *traditional* teaching methods based on a wholly teacher centered pedagogy and mastery through repetition, are believed to be at the root of the lack of student achievement among nationals throughout the Gulf region (Rababah, 2003). Coupled with this is a teaching profession which has very low status, is paid poorly and relies on recruitment from other Arab countries – Egypt, Jordan, Palestine, Syria, Lebanon etc. due to the lack of interest in teaching as a career among locals. As a profession, particularly for a man, teaching is viewed with a degree of disdain by the UAE national population, and consequently has very few of them in the role (Dickson & Le Roux, 2012; Ahmed, 2012). It is reasonable to suggest that this view hampers the best efforts of expatriate teachers. The result is high school graduates who are unable to complete the simplest of mathematical functions or use basic technology and who after eight or nine years of English language instruction have only rudimentary communication skills in English (Mustafa, 2002). *The National* newspaper in 2010, reporting findings of a government survey of 1500 students and a further 8,000 parents, showed that five years later the public school system continues to under serve Emirati youth: 21% of male Emiratis leave without completing high school, 47% do not graduate on time, and only 32% graduate on time (Lewis, 2010).

The government has announced plans to improve both the qualifications of teachers and the conditions of its schools. They are also keen to attract Emiratis into the profession and have plans to have all public schools staffed with teachers 90% of whom will be Emirati by 2020 (Collins, 2011). To this end teacher training programs are now

offered by the tertiary level institutions within the UAE, including the Higher Colleges of Technology, catering to the Emirati population

2.3 Socio-Political Background to the Higher Colleges of Technology (HCT)

The need for tertiary level education that mitigated the short-comings of the school system was recognized in the 1990s and the plan to have a system of colleges that would serve each emirate was begun. Though the context of my study involves faculty in higher education in the UAE, they are specifically from the Higher Colleges of Technology, so while acknowledging that the UAE has government funded universities catering to its national population – United Arab Emirates University (UAEU), Zayed University (ZU) – with campuses in several emirates, I will confine my contextual descriptions regarding further education in the UAE to the HCT colleges.

The Higher Colleges of Technology (HCT) offer national students tertiary level education with a mission to prepare them for the world of work and life in an ever changing world. The goal is to transform school-leavers exiting from an under-performing school system, into students who will graduate with the “knowledge, skills and attributes to effectively contribute to the nation-building process and to help them develop a sense of personal and social responsibility” (HCT Learning Model, 2006). In addition the HCT remit charges that course and program delivery, and complete program graduation requirements, must use English as the medium of instruction, study and assessment. This is an integral part of the government’s endeavour as it recognizes that in order to compete on the global stage mastery of the English language is prerequisite. It is a model borne of the goals of the HCT when first established twenty-five years ago.

The system of colleges was based on the Canadian Community College concept (Raby, 1996), introduced to cater to the less academic more vocational needs of students and intended to provide workers for a rapidly expanding economy. It was a very new idea in the Middle East at the time; only Iran had investigated its potential but had not introduced it into their tertiary level offerings (Greenberg, 1991). As a radical departure from the recognized University system already in place there was a perceived need to give *change agent* powers to the original college directors to precipitate reform as quickly as possible; there is a tendency for rapidly developing economies in the hands of a few to prefer immediate sweeping change, over gradual measured, progressive reform. Indeed as a number of Middle Eastern countries, the UAE among them, are essentially analogous with large privately owned companies, business principles are clearly recognizable in government policy.

The enormity of change required to every area of society in the UAE over the past forty years, and the financial power available to support it, has allowed the principle of rapid implementation where radical change is desired to be applied (Gallivan et al 1994, p. 4). *Change agents* at their best, fall into the category of the charismatic, compelling leader. However, when the cajoling of 'the charmer' fails or is amiss, the power bestowed on the position allows for a managerialist model to engage. One could say that Carlyle's "Great Man" theory (Carneiro, 1981) is in evidence and at work in the resource rich monarchies of the Middle East. So, to some extent though there are recognizable elements of transformational, transactional and distributed leadership on a day to day operational level, within many government organizations including the Higher Colleges of Technology, ultimately leadership is firmly based on formative managerial principles. The

goals of the organization are paramount, imposed by external powers and prone to rapid non-negotiated change.

2.4 The Expatriate Worker

The UAE is a country built and sustained by guest workers, any one of whom can be sent home at short notice, all of which militates against the more collaborative, democratic organizational models. Due to differing cultural concepts of power, authority and the role of a leader, in the expatriate context there is a tendency for the host employer and ultimate boss to view employees with a degree of distrust, and to maintain control to avoid perceived subversive foreign input (McGregor, 1960; Thomas, 2002; House et al., 2002). It is a very rare expatriate manager working for a government organization who is willing, or more importantly is given the freedom by the host country, to manage with a unique vision. It is rare expatriate employees of government organizations, who are willing, or allowed by their host, to commit to a *cause* on a long term basis.

Nonetheless, guest workers create islands of practice that reflect the beliefs and operating procedures of their home countries; professionals in all areas of endeavour bring with them the practices they are used to and which reflect their ethical stance, and implement them within this expatriate context. In a college system based on a western model and staffed with westerners or western trained staff to support it, a pastiche of collaborative, participative, distributed leadership is in evidence, requiring high levels of CQ in faculty members. At the department level, for example, the chair and her faculty will negotiate policy and procedure in a way they recognize from their home contexts

(Lumby, 2003). In my view communities of expatriate professionals form these bubbles of imported practice the ephemeral walls of which are sustained by a collective pragmatism that disregards the obvious contradictions between host culture and those of the guest workers. Surface tension requires external as well as internal pressure and so this uneasy equilibrium between host and guest maintains whole economies around the world where large numbers of expatriate specialists are needed.

Research shows (Lumby & Coleman, 2007) that many senior managers in education support distributed leadership models, favouring mutual responsibility and support of all towards a collegial approach. While this may be aspired to, and is evidenced, within the microcosm of individual colleges in the HCT system, or departments therein, and practiced as far as the external influences allow, in fact a contingency approach (Bush, 2003) better characterizes the pragmatic understanding that the hand of 'deus ex machina' may force a change of direction at any time without consultation, explanation or notice.

I believe such islands of practice, illustrated in Figure 1 below, operate on the mutual understanding of all that certain illusions will be maintained in order to operate in a particular way which emulates an approach from elsewhere familiar to, or negotiated by, the protagonists. However, these sub-cultures are not always in accord with the extant culture of the region beyond the college walls. In other words the culture of a college within the system, is the culture of an institution based on the philosophical, social, political ideologies of a western model, and operates on a day-to-day basis on understandings and *short-hands* drawn from these cultural sources. Yet, while this may

put a college culture at odds with the wider culture of the UAE on a number of levels, they remain mutually dependent at the same time (Dimmock, 2000). Overarching these individualized operating practices is the structure of the larger organization and the hegemonic local culture designed to allow managerialist leadership to take over, essentially allowing the host culture the ability to play a *trump card* at any time. This study is interested in discovering how the people who work in such complex expatriate contexts like this employ cultural intelligence skills to function effectively.

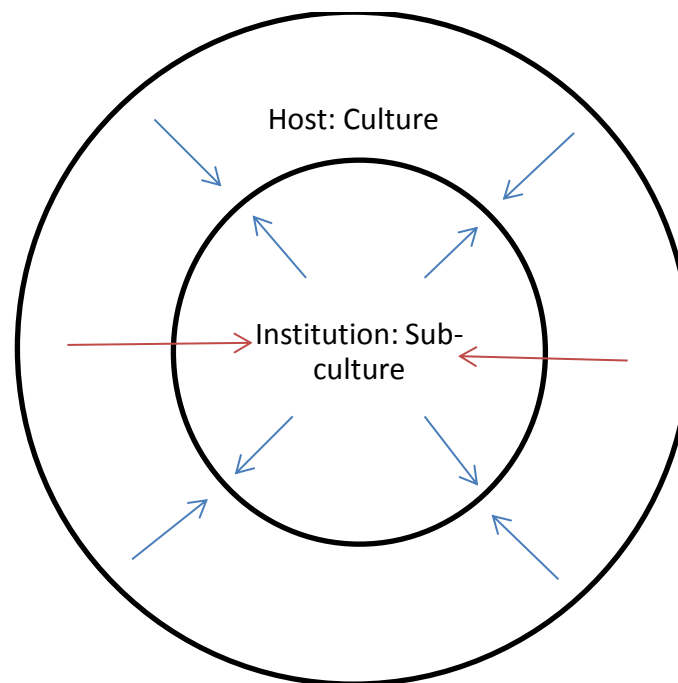


Fig. 1: Host and institution maintain a mutually beneficial cultural equilibrium.

2.5 Dubai Women's College

This research study involves faculty from diverse cultural backgrounds who all work at one college in the HCT system, Dubai Women's College (DWC). DWC is a wholly government funded higher education institution catering exclusively to Emirati females. Within the educational context of the UAE, which commonly espouses a rote learning

approach to curriculum (Rababah, 2003), the Higher Colleges of Technology bucks the trend in having developed a constructivist approach to curriculum which encourages cross-curricular integration. The notion of a constructivist curriculum in this context is at odds with the prevailing culturally influenced philosophy within education in the UAE, which retains the view of the teacher – pupil relationship as one of *knowledge possessor* and *empty vessel*, where learning is perceived to be deposited by the teacher into the mind of the pupil (Freire, 1970). Indeed much of HCT's work with new students entering from the public school system is to undo these notions and provide students with the tools to critically address, and contribute to, their own education.

The uniqueness of the cultural context and the nature of the students at DWC mean that curriculum must contend with complex issues: political conventions and agendas, religious beliefs and practices and socio-cultural mores, all within a devoutly Islamic, largely economically advantaged national population, forming a clearly stratified, hierarchical, society. The college operates on a two semester academic calendar, each semester being approximately 20 weeks. Each semester is divided into two *learning Cycles* of ten weeks each. At the heart of each of the four learning cycles is a core '*task*' around which integration revolves and students learn by doing. Task Based Learning (TBL) takes the approach that by completing a task or set of tasks learning is generated (Ellis, 2003). An important element of true TBL is to engage students in real tasks that develop out of their learning context rather than contrived simulated problems (Harden & Laidlaw, 1996).

As an example of how curricula integration and TBL operate to challenge educationally and culturally, the second half of the first semester each academic year centers round an all-college event called *The Bazaar*. Year 2 Business students create a business and operate it at this three day event. In groups of four or five, students are charged with carrying out all aspects of setting up and managing a business; concept, naming, logo, market survey, marketing, financing, supply liaison, stock inventory, accounts etc. Year 1 Business students learn about management theory by analyzing the Year 2 businesses from within as employees. Each year the Bazaar has a theme; *Arabian Souq, Global Trade, Shopping Festival, etc.*, and for the three days of the Bazaar the college campus is transformed as all learning is integrated into this annual event. It presents unique cultural challenges as the college, which is normally secure and requires clearance to enter, is open to the public over the three days of the annual Bazaar. This requires that students, and their families, accept that there will be direct contact and interaction with male Emiratis who are not related to them. Many of DWCs students have not dealt with this situation before and for some it is extremely difficult (Burden-Leahy, 2005; Patai, 2002). This apparent conflict of a curriculum at odds with the socio-cultural mores of the student population not only illustrates the difficulty in offering a constructivist curriculum at DWC, but hints at a political agenda which supports a progressive approach to education and emanates from the top.

Furthermore, English Language learning has been a major factor in both the way further education was first conceived at the Higher Colleges of Technology (HCT), and the philosophy that continues to inform teaching and learning at the colleges. Despite reservations expressed by some about the lack of primacy given to Arabic, Sheikh

Nahayan Bin Mubarak Al Nahayan, chancellor of the HCT for 24 years, has insisted since the colleges' inception that teaching and learning should be conducted through the medium of English. As Al Nouri (2013) notes there is increasing recognition of the wisdom of this approach within government;

“The progress of English language education in the UAE in the last decade is probably due largely to the strong and growing conviction of the government that English competence and computer skills are a must for the younger generations in the twenty first century. Fluency in the English Language, in short, is the key to success in life”. (p.21)

This approach recognized that a prerequisite for competing in a global marketplace was an educated population able to function in working environments where the lingua franca is English. Indeed, the importance of English language studies is enshrined in the HCT Mission Statement coming first on the list of expectations of graduates:

“Graduates will have:

- The linguistic ability to function effectively in an international environment
- The technical skills to operate in an increasingly complex technological world
- The intellectual capacity to adapt to constant change
- The commitment to sustainable development
- The leadership potential to make the fullest possible contribution to the community for the good of all its people”

(Higher Colleges of Technology, 2009)

The importance placed on English language has been further emphasized at Dubai Women's College where an approach to pedagogy that propagates the idea that

regardless of the subject a teacher teaches, *all teachers are English language teachers*, prevails. So much so in fact, that teachers of content subjects like business, health science and media are encouraged to take TEFL qualifications, and training in the CELTA has been provided on campus for them together with funding from the college Professional Development budget. Although some are designated specialists in content areas all the teachers involved in this study consider part of their teaching brief is to teach English as a foreign language.

Such an environment requires faculty that can adapt to the unique characteristics of the country, the educational context, the context of the HCT and the particular college therein. As a result the recruiting net is cast very wide in the knowledge that no one cultural source has a monopoly on producing such people. Also, the recruitment philosophy embraces the concept of cultural diversity as *adding value* to the learning experience of the students (Ulmar & Rogers, 2001). The opportunity for students to encounter individuals from a variety of nations is a recruitment criterion and colleges endeavor to maintain a diverse mix of nationalities among their faculty. There are currently 25 nationalities represented on the staff at DWC. The influence of western English speaking cultures is clear as 6 of the 25 countries represented, Australia, Canada, Ireland, New Zealand, UK and the US constitute almost 50% of the total staff and over 80% of the teaching faculty. There are 120 faculty members - 51 men and 69 women. All faculty must possess a Master's degree and preferably have overseas experience and a teaching qualification.

This study adds to the body of knowledge on Cultural Intelligence (CQ) through research on these uniquely positioned EFL teachers by analyzing their own views of themselves as culturally intelligent. I have described details of the work environment from which they are drawn as it is an important element in the perspective from which the individual interviews and focus groups come. My interpretation of leadership and management approaches under which the respondents operate is acknowledged here for two main reasons, one, because regimes where expatriate employees work colour, and to some extent define the expatriate experience, and two, in recognition that they are therefore influences for consideration when analyzing responses from within the data.

Chapter 3 – Literature Review

3 Outline

This chapter presents the theoretical constructs that inform this research and discusses them in terms of their impact on the formulation of the conceptual framework that underpins the study. This interpretive study explores the constructed truths of college faculty about how they interpret their cultural intelligence. The research design and subsequent data analysis are informed by Earley and Ang's (2003) multidimensional construct of cultural intelligence – *metacognitive, cognitive, motivational, behavioural* – based on items from the Cultural Intelligence Scale, and Sternberg and Detterman's multi-loci intelligence theory (1986). The aim of this study is to contribute to the discussion on expatriate EFL teachers constructs of what it is to be culturally intelligent, and in so doing augment knowledge on the cultural intelligence construct itself through rich qualitative data.

I begin with a review of salient intelligence testing research from pre-Gardner ideas concerned with the pursuit of a unitary measure of a general intelligence, to his theory of multiple intelligences (1983). This brief appraisal of the recent history and current landscape of intelligence testing research culminates in Sternberg and Detterman's (1986) expansion of the multi-loci intelligences debate upon whose work the construct of Cultural Intelligence (CQ) relies (Earley & Ang, 2003).

I consider the current theoretical construct of CQ with reference to the Cultural Intelligence Scale (CQS) (Ang, Van Dyne & Tan, 2011), and studies that have sought to validate the construct. The chapter concludes with a rationale for this study as part of an

identified research gap for qualitative data to further support the CQ construct validity and places this study within the field of cultural intelligence research, and defines the conceptual framework within which it sits.

3.1 Cultural Intelligence: The New Kid on the Block

“...intelligence is a complex and many-faceted phenomenon that admits a wide variety of approaches.” (Maranon & Andres-Pueyo, 2000).

In spite of more than a hundred years of intelligence research within the fields of education, psychology and medicine, there is no standard definition of what it is that constitutes 'intelligence.' The hundred years between Galton's attempts to systematically measure intelligence in the eighteenth and nineteenth centuries and Gardner's theory of multiple intelligences and Detterman and Sternberg's multi-loci intelligence framework in the nineteenth eighties, have seen our understanding of human intelligence develop beyond the pursuit of a neat description and notion of what it might be, to an appreciation of its complex multi-facetedness that confounds simple definitions.

This journey has been integral in the evolution of current understanding of CQ, which as a construct is relatively recent tracing its history to the turn of this century (Earley & Ang, 2003), and has been described as *the new kid on the block* (Gelfand, Imai & Fehr, 2008) in the intelligence debate. Premised on multi-loci of intelligence theory (Sternberg & Detterman, 1986), CQ is defined as the capability to function effectively in culturally diverse contexts (Ang & Van Dyne, 2008; Earley & Ang 2003), it is “a set of capabilities comprising mental, motivational and behavioural components that focus

specifically on resolving cross-cultural problems.” (Ng, Van Dyne & Ang, 2012. P. 29). Researching these capabilities is driven by a desire to understand why some, but not all, people can easily and effectively adapt their views and behaviours cross-culturally (Van Dyne, Ang, & Livermore, 2010).

The acronym ‘CQ’ was first coined by Early and Mosakowski in the Harvard Business Review, Oct 2004, though the concept of cultural intelligence was well known in the fields of business, psychology and the military before this. In the literature CI and CULTINT are also found (Center for Advanced Defense Studies, 2006; FakhrEIDin, 2011), however the term CQ is used here for consistency as it is the term used by Early and Ang upon whose construct of cultural intelligence my research draws. Also through their research with, and development of, the Cultural Intelligence Scale (CQS), Ang et al (2007) Ang and Van Dyne (2008), among others, make a case for the distinctiveness of Cultural Intelligence as a quantifiable, measurable intelligence which together with Sternberg and Detterman’s multi-loci intelligence theory (1986) forms the conceptual framework of my research.

In an increasingly globalized and inter-connected world the ability to identify the capabilities and abilities that facilitate effective cross-cultural interaction, is ever more important in every area of human endeavor; from diplomacy to commerce, international aid to peace keeping. It could be argued that there is nowhere that the need for cultural intelligence is more apt than within education; Joy and Kolb’s research suggests that cultural difference should be a consideration in devising strategies for different learning styles (2009), and current debate regarding professional development for teachers that

includes CQ and curricula that include CQ for students has formed the focus for a number of researchers (Gokulsing, 2006; Griffer & Perlis, 2007; Tomalin, 2007). It could be argued that teacher CQ in ever more globalized, multicultural societies is becoming more and more relevant.

3.2 Intelligence versus Intelligences

Early work on human intelligence approached it as a single ability, and concentrated research on devising a unitary measure of intelligence, which through the work of early researchers like Francis Galton (1892), and the concept of a general intelligence 'g' (Spearman, 1904), laid the groundwork for the psychometric measures of intelligence through IQ tests that are still used today. Such pioneering work was, for the most part, confined to an academic sphere of reference and associated the notion of intelligence firmly with the ability to understand and process problems in an academic setting. Nonetheless there was acknowledgement of the role of practical, "real-world intelligence" (Ang, Van Dyne & Tan. 2011, p. 583) even by the progenitors of the modern psychometric approach:

"It seems to us that in intelligence there is a fundamental faculty, the alteration or the lack of which, is of the utmost importance for practical life. This faculty is judgment, otherwise called good sense, practical sense, initiative, the faculty of adapting one's self to circumstances. A person may be a moron or an imbecile if he is lacking in judgment; but with good judgment he can never be either. Indeed the rest of the intellectual faculties seem of little importance in comparison with judgment" (Binet & Simon, 1973, pp .42-43).

William Stern (1912), is credited with calculating that when Chronological Age (CA) was divided by Mental Age (MA) as indicated by Binet and Simon's psychometric tests, the ratio was constant (Carroll, 1982), and so gave birth to the Intelligence Quotient (IQ): $IQ = MA/CA \times 100$ (Fancher, 1985); he observed that; "There are persons who have pretty high grade of general intelligence, but who manifest it much better in critical than in synthetic work; again, there are persons in whom the receptive activities of the intelligence are superior to the more spontaneous activities, and so on." (Stern 1914, cited in Fancher, 1985, p. 101). Binet further cautioned that psychometric IQ tests were limited and felt that a numeric score was far too simple a measure of something as complex and expansive as intelligence, believing that intelligence is influenced by a range of factors including cultural background (Siegler, 1992; Kamin, 1995).

Another criticism of psychometric IQ testing, and the definition of intelligence it implies, is its cultural bias, together with an implied irrelevance, if not dismissal, of environmental factors influencing general cognitive ability. The potential danger for misuse and the negative profiling possibilities inherent in the psychometric approach to intelligence theory have been posited as a reason for the emergence of more 'egalitarian' intelligences theories which allow for excellence even where IQ scores would suggest mediocrity. Williams (2005), suggests eugenics was a driving force behind early intelligence research and the rise of interest in alternative intelligence theories is a rejection of some of the potentially negative profiling implicit in established measures of intelligence through psychometric IQ tests like the Sanford-Binet Intelligence Scale and the Wechsler Adult Intelligence Scale (WAIS).

In a recent study on cultural attitudes to intelligence in the USA and India, Ratan, Savani, Naidu and Dweck, (2012) demonstrate that in cultural contexts where it is believed only certain individuals have the potential to become highly intelligent there is a resistance to government policies that provide universal aid and can lead to people opposing policies meant to redress social inequality. Such culturally shaped attitudes are born of a belief in the unitary nature of intelligence that can be measured by IQ tests and that a 'high IQ' signifies intelligence. The dominance of the unitary concept of intelligence has become the received truth in certain societies, and as a result impacts governmental social policy in a discriminatory way. It is my view that multiple intelligence theory recognizes this bias and is an attempt to redress it.

It is argued that Multiple Intelligence (MI) theory (Gardner, 1983) gained popularity in part due to the political sensitivity of the traditional definition of intelligence being fixed and quantifiable with a single measure, and which as a result could be used in support of controversial eugenics theory (Herrnstein & Murray, 1994). This together with a desire to see individuals as 'gifted' in ways that a general IQ test might not be designed to measure, meant that in education in particular MI theory was embraced; in spite of the fact that Gardner's theories are poorly supported by empirical research data, and challenged by many (e.g. Lubinski & Humphreys, 1997; Jensen, 1998; Schmit & Hunter, 1998; Waterhouse, 2006), MI theory has enjoyed a cache with some, and indeed there are educators whose approach to teaching and curriculum is based on MI, (Lazear, 1991, 1992; Rauscher & Hinton, 2006).

The advent of MI and multi loci intelligence theory coincides with the rise of political correctness (PC) at the end of the last century. Media reference to PC saw a rise from the mid-eighties to the mid-nineties (Wilson, 1995), with the tone shifting from a positive spin on issues like special interest minority agendas establishing their voice in politics' main arenas, to a more pejorative coverage of issues categorized as PC (Cameron, 1995). Johnson, Culpepper and Suhr in a study of newspaper references to PC assert that "most commentators identify the late 1980s / early 1990s as the point at which the 'PC' joke 'bit back'", (2003, p. 29). This, together with western societies becoming increasingly multi-cultural; Roach and Morrison refer to Britain's ethnic minority population as "one of the fastest growing sectors in Britain" (1998), could be said to have contributed to an atmosphere in which broader definitions of intelligence(s) arose and could thrive.

CQ can be considered part of this emergent interest in intelligences that pertain to specific domains like 'practical intelligence', (Sternberg & Wagner, 2000), 'emotional intelligence' (Mayer & Salovey, 1993) and 'social intelligence' (Thorndike & Stein, 1937). There is continuing debate over whether it is appropriate to define such 'intelligences' as distinct, or whether they should more aptly be viewed as domain specific facets of an overarching intelligence, or general cognitive ability: "Just how general is general ability? Does it underlie all functioning of the mind, or just all cognitive functioning, or is there no such thing: are all mental abilities entirely context dependent?" (Adey, Csapo, Demetriou, Hautamaki, Shayer, 2007, p. 78). The framework upon which CQ is founded is Sternberg and Detterman's (1986) integrative multi-loci of intelligence proposition that posits different loci of intelligence within the individual. The distinctiveness of the CQ construct and research which attempts to validate it will be addressed later in this chapter.

3.3 Multi Loci of Intelligence: CQ a Multifaceted Construct

Multi loci intelligence theory suggests that there are networks of capabilities and capacities that deal with particular aspects of intelligence, each aspect of which can be identified and measured, hence the reference by Van Dyne et al to metacognitive intelligence for example (2012). Metacognition is a theory of how we know about and control our thinking processes and not commonly considered 'an intelligence'. However, Sternberg and Detterman (1986) propose that intelligence is located in various mental and behavioural capabilities: mental capabilities being metacognitive, cognitive and motivational capabilities, while the manifestations of intelligence in actions form the overt behavioural capabilities. Earley and Ang (2003) reframe these capabilities as intelligences which in turn form the foundation of their definition of cultural intelligence. Metacognitive intelligence is the capability we have, and processes we employ, to acquire new knowledge and understand it. Cognitive intelligence refers to the facts about an area that an individual has, the data retained on a subject area, intelligence defined by knowledge (Ackerman, 1996). Motivational intelligence is as it suggests the capacity to focus and maintain effort on a task; it is a vital component in reasoning, decision making and problem solving as without the motivation to arrive at a solution these higher order cognitive capabilities are all but redundant. Behavioural intelligence is the capability to display appropriate behaviour, that which is done rather than that which is thought (Sternberg, 1986).

Furthermore, intelligence in the multi-loci intelligence theory is domain based ie the domain of emotions, *emotional intelligence*, the domain of social interactions, *social*

intelligence, the domain of intercultural contexts, *cultural intelligence*; each of which may be described using the four factors; metacognitive intelligence, cognitive intelligence, motivational intelligence and behavioural intelligence. Though there is some variety in the terminology used to describe these phenomena it is not considered an indication of imprecision within the CQ construct: “Some people refer to metacognitive CQ as CQ-Strategy, or cultural strategic capabilities.” (Van Dyne, Personal correspondence, 20/1/2013). However, in the field of cultural intelligence research, informed by Earley and Ang’s construct (2003), the terms metacognitive CQ, cognitive CQ, behavioural CQ and motivational CQ are the common forms.

The question of how to conceptualize intelligence is perhaps the most controversial in the field of intelligence research, and the debate between the binary rigidity of the ‘g’ theorists versus the more rhizomic view taken by multiple intelligence theorists is one of the most contentious: The view of some, like Linn Van Dyne, pre-eminent in the field of Cultural Intelligence research, is that to engage in the debate is an unproductive diversion from research:

“Some people take the position that only g – general mental ability is intelligence. Others – such as Sternberg and Detterman – argue that there are many types of intelligences. We do not engage in this debate and consider it a waste of intellectual effort. People with strong beliefs on either side are usually not open.”

(Van Dyne, Personal correspondence, 20/1/2013)

Nonetheless, in a recent paper, *Fractioning Human Intelligence*, the largest online study of intelligence undertaken with over 100,000 participants, Hampshire et al (2012), challenge the notion of a 'g' factor and what IQ tests purport to measure. Their study further contributes to our understanding of intelligence(s) by investigating the nature and organization of the human brain, results suggesting that traditional IQ tests are an inadequate measure of intelligence only measuring a narrow band of largely intellectual, culture bound capabilities. Indeed this most recent research suggests the need for theories that recognize 'intelligences' and finds little evidence for an overarching general cognitive ability as the ultimate measure of intelligence:

“Human intelligence is not unitary, but rather, is formed from multiple cognitive components. These components reflect the way in which the brain regions that have previously been implicated in intelligence are organized into functionally specialized networks and moreover, when the tendency for cognitive tasks to recruit a combination of these functional networks is accounted for, there is little evidence for a higher order intelligence factor.” (Hampshire et al. 2012, p. 1230)

Their research not only suggests measurable intelligences through demonstrable capacities and capabilities, but also identifies regions within the brain that are associated with specific forms of intelligence supporting multiple intelligence theorists, their findings being particularly redolent of the multi-loci intelligence proposition:

“Taken together, it is reasonable to conclude, that human intelligence is most parsimoniously conceived of as an emergent property of multiple specialized brain systems each of which has its own capacity.”

(Hampshire et al. 2012, p. 1230)

Earley and Ang (2003) presaged the findings of Hampshire et al when they defined the CQ construct “as a complex, multifactor individual attribute that is composed of metacognitive, cognitive, motivational and behavioural factors” (Ang, Van Dyne & Tan, 2011, p.584). Applying Sternberg and Detterman’s (1986) multi-loci of intelligence framework to CQ recognized it as a multidimensional construct in that it refers to several separate but connected dimensions that are considered as a single theoretical concept (Law, Wong, & Mobley, 1998; Edwards, 2001). CQ is an intelligence identified in the capability, composed of these four dimensions, to effectively deal with culturally diverse contexts (Earley & Ang, 2003).

The domain specific intelligences, of which CQ is one, which Ang et al discerned in the cognitive processes of the brain and which are made manifest in motivations and behaviours, and which can be identified as metacognitive, cognitive, motivational and behavioural capacities, now appears to be supported by the neurological evidence presented by Hampshire et al (2012). Specific neural networks that fulfill particular capabilities can be identified as supporting the assertion that to talk about intelligences rather than intelligence is more reflective of current evidence.

3.3.1 Metacognitive CQ

Metacognitive CQ operates at a deep level of cognition: It describes the degree of cultural awareness a person has during cross-cultural exchanges; cognitive strategies that draw on experience and existing schema together with known protocols of social behavior are employed in new cultural settings to assess what is appropriate. Someone who approaches new cultural interactions with an ‘open-mindedness’ to the differences

and who is not afraid to question cultural assumptions, has high metacognitive CQ, such people are “consciously aware of others’ cultural preferences before and during interactions.” (Ang et al, 2007, p. 338)

Unlike social metacognition which pertains to any social context, metacognitive CQ describes control over the ability to process information specific to novel cultural settings and the knowledge of processing that information. By studying this process “Researchers of cultural intelligence are seeking to understand why some individuals are more effective than others in adapting to new cultural settings.” (Crowne, 2008, p. 392). Such people are able to “engage in a set of behaviours that uses skills (e.g., language, or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts.” (Peterson, 2004, p. 89) Metacognitive CQ is important in that it activates thinking about intercultural encounters and exchanges in order to adapt to the context. People with high meta-cognitive CQ consciously think about culturally contextualized behaviour and what would be appropriate responses in these novel cultural settings. (Triandis, 2006)

Current ideas about identity theory overlap conceptually with metacognitive CQ, and indeed with each of the four CQ factors. The way in which we recognize and understand relevant patterns of behaviour and thinking, and then employ them to function appropriately in novel cultural settings is redolent of the way in which it is suggested we join or reject social groups. There is a link between identity characterized as the appropriate deployment of each of the various roles or selves that the individual

embodies (Stryker, 2004), and the mental and behavioural processes undertaken when processing from, and responding to diverse cultural environments.

3.3.2 Cognitive CQ

Cognitive CQ is the dimension most often associated with intercultural competency: It refers to a knowledge of the conventions, norms and practices etc. of different cultures often gained through experience, but also through formal study of aspects of cultures. Cognitive CQ put simply is cultural knowledge, both specifics of individual cultures and those things that constitute cultural universals such as attitudes to time and relationships (Ng, Van Dyne & Ang, 2012). Such cultural knowledge, often assessed through cultural competency measures (Paige, 2004), has traditionally been presented as evidence of potential for successful cultural adaption and competence. Ang et al (2007) caution that cognitive CQ is important when examined in combination with the other dimensions of CQ, but in isolation, is analogous of such cultural competency assessments which are inadequate measures of the more complex multi-dimensional construct of CQ.

3.3.3 Motivational CQ

According to Kanfer, motivation involves the psychological processes that underpin the direction and intensity of an action together with the level of persistence applied in accomplishing it (1990). Motivational CQ is driven by an intrinsic interest in cross-cultural involvement (Ang, Van Dyne & Tan, 2011); it is the capacity to focus on what knowledge is needed to function in cross cultural situations and diverse cultural contexts, and work at acquiring it.

Self Determination Theory (SDT) is the theory that humans are hardwired to conduct themselves in ways that are both effective in achieving personal goals and beneficial to our well-being. SDT suggests for example that the quality of performance in the work place is improved through a more self-determined motivation (Deci & Ryan, 2002). According to Ryan and Deci (2000, 2001) motivation is closely linked to personal reward, and the value placed on the achievement of the individual's goals. In a study of the motivation to study abroad of Chinese students, Chirkov et al suggest that when international students' decisions to study abroad were self-determined "then their adaptation to a new cultural environment would be more successful in comparison to situations in which they were driven by non-self-determined reasons." (Chirkov, Vansteenkiste, Tao & Lynch, 2007, p.215).

3.3.4 Behavioural CQ

Behavioural CQ, like cognitive CQ, is redolent of cultural competency 'do's and don't's' advice when dealing with another culture, it describes the capability to exhibit appropriate behaviour when engaging with different cultures: How we behave often forms the first point of contact in that what we do in an exchange conveys a great deal of information, our nonverbal and verbal actions reflect the degree to which we have prepared for and afforded respect to the value system of the cultural setting. By displaying the appropriate behaviour in what is said, and the facial expression that accompany greetings and introductions for example, along with modulating tone of voice and physical gestures, one displays Behavioural CQ .

3.4 Cultural Intelligence a Distinct Construct

“What emerges from the vast literature that exists on the structure of general abilities is that both general and specialized processes are interwoven in the human mind.” (Adey, Csapo, Demetriou, Hautamaki, Shayer, 2007, p. 78)

As a result of not having a unifying definition of intelligence, the intelligence research field has long struggled to establish a consistent nomenclature when dealing with concepts. Indeed as we have seen the use of the word intelligence itself is used inter-changeably by some to describe what others refer to as ‘domains’, ‘modules’, ‘facets’, ‘aspects’, of intelligence, and is elsewhere replaced entirely with ‘general ability’ or ‘general cognitive ability’ (Adey et al, 2007). It is used as a plural – intelligences - and intransigently as a singular phenomenon - intelligence. It may be acknowledged as a unitary phenomenon then analyzed componentially, each component being described as “an intelligence”, as in Sternberg’s triarchic theory of ‘successful intelligence’ – analytic intelligence, creative intelligence and practical intelligence (Sternberg, 2005). Much of the debate surrounds the definition of what it is that constitutes intelligence, and here too, as I have mentioned, many definitions exist; it is a discussion constantly evolving as disciplines like artificial intelligence (AI) enter the debate (Legg & Hutter, 2006), and as Maranon and Andres-Pueyo point out, “From the work of pioneers, Spearman, Binet and Thurstone up to the present day, advances in this area have been constant, but also controversial.” (p. 167). More and more however the scientific community is coming to acknowledge that whatever intelligences are they have some unifying features, and that

though it may be appropriate to think of specific ‘intelligences’, they are not entirely independent of each other (Williams, 2005).

“Intelligences can be divided up in different ways, for example, according to whether they address crystallized (memory - dependent) or fluid (process – dependent) abilities or, alternatively, according to the type of information that is their focus.” (Mayer, Salovey, Caruso, 2008, p. 505)

In order to validate the CQ construct research concentrated on showing CQ to be an intelligence, like EQ or general cognitive ability (IQ), that it was distinct from other established forms of ‘real world’ intelligences and to make the distinction between CQ and personality traits (Earley & Ang, 2003; Ang et al., 2007; Ang & Van Dyne, 2008).

3.4.1 CQ and Personality

As well as establishing the distinctiveness of CQ in relation to other intelligences, it was important when framing the construct to distance it from being dismissed as simply a set of personality traits rather than a specific intelligence. For example, ‘openness to experience’ is identified as one of the Big Five personality traits; Costa and McCrea identify individuals possessed of this trait as open to novel ideas, values and actions (1992) and it is further suggested that this trait is manifested in people preferring new, varied, complex and intense experiences (McCrea, 1996); qualities that would seem to cover the same area as CQ. However, though these traits undoubtedly relate to CQ, the important distinction between personality traits and CQ, is that personality traits describe an individual’s behaviour despite situation, whereas CQ describes a set of capabilities that

afford effectiveness in culturally diverse situations. In other words, CQ constitutes specific abilities that relate to culturally relevant capabilities that can be developed through training etc., personality traits on the other hand are static individual differences that do not describe abilities (Ang, Van Dyne & Tan, 2011).

3.4.2 CQ and other intelligences

In defining the construct of CQ Earley and Ang (2003) conceived of it as similar to general cognitive ability and EQ in that like them, it constitutes a set of abilities, however, distinct from them in that neither is concerned with capabilities that are specific to culturally diverse contexts. General cognitive ability for example is described by Schmidt and Hunter as being “the most valid predictor of future work performance and job related learning” (1998, p. 2) for almost a century, but it does so without reference to contexts like culturally diverse environments. In addition, though it consists of metacognitive and cognitive elements, the ability to learn, it does not have a motivational or a behavioural component. EQ, while like CQ, incorporates more than academic and mental capabilities in that the initial concept was “that some individuals possess the ability to reason about and use emotions to enhance thought more effectively than others” (Mayer, Salovey & Caruso, 2008, p. 503); it, too, does so without reference to cultural context. This is significant as emotional reaction and response is deeply connected to culture, but what constitutes emotional intelligence in one culture may be anathema in another. A significant body of research now exists on the relationship between CQ and EQ (Gabel, Dolan, & Cerdin, 2005); some “research suggests an overlap between the two concepts, others identify a causal relationship between them, others suggest a complementary

structure and add IQ to them. This is very important as it confirms the importance and distinctiveness of the concept.” (FakhrEIDin, 2011, p. 4).

In a series of seminal studies in the development and testing for validity and reliability of the Cultural Intelligence Scale (CQS) involving in excess of 1,000 respondents, undergraduates in Singapore and the US and executive MBA students in the US, Ang et al showed CQ to be distinct from EQ and general cognitive ability. Through these five studies the researchers were able to validate the construct as a set of culturally free capabilities that are relevant to culturally diverse settings (2007). In a recent study on the relationship between social intelligence, emotional intelligence and cultural intelligence involving 467 Business students (N=467) at universities in the US, findings acknowledge that while emotional intelligence and cultural intelligence are related they are clearly distinct (Crowne, 2012). Other studies have further validated initial findings and there is now strong support for the CQ construct as a distinct ‘intelligence’ (Kim, Kirkmam & Chen, 2008; Crowne, 2009; Moon, 2010), as Ng, Van Dyne & Ang assert:

“Overall, empirical research has strongly supported the distinctiveness of CQ from other forms of intelligence that focus on different domains of problem solving, such as general cognitive ability, EQ, and social intelligence.” (2011. p. 37)

3.5 The Cultural Intelligence Scale (CQS)

The CQS is a 20-item psychometric measure of the four dimensions of CQ (Appendix 1). In the developmental stages researchers were conscious of the importance of testing items cross-culturally to mitigate cultural bias (Hui & Triandis, 1985), particularly the psychometric characteristics of a scale (Alkhateeb, 2001); therefore a

series of instrument testing and factor validation studies with a variety of groups in different countries was undertaken. As a result the CQS was refined from an initial 53 item questionnaire through confirmatory factor analysis to four meta-cognitive CQ items, six cognitive CQ items, five motivational CQ and five behavioural CQ items. This 20 item scale was further validated over a series of studies in the USA and Singapore (Ang et al, 2007; Van Dyne, Ang & Koh, 2008) that showed the CQ construct to be demonstrably distinct from EQ and general mental ability (Ang , Van Dyne & Tan, 2011), and verified the predictive validity of the CSQ by examining the extent to which CQ predicts cultural judgment and decision making (Van Dyne, Ang & Koh, 2008).

3.5.1 CQ and Cultural Competency Measures

In Instrumentation in Intercultural Training (Landis, Bennett & Bennett, 2004)

Paige writes:

“An intercultural instrument can be defined as any measurement device that identifies, describes, assesses, categorizes, or evaluates, groups, and individuals. These characteristics can be cognitive, attitudinal, or behavioural in nature, or they can be broader measures that combine two or more of these into a gestalt or worldview” (Paige, Chapter 4, p. 86 in Landis, Bennett & Bennett, 2004)

This already all-encompassing description is further broadened to include instruments of self-assessment together with those requiring trainers or consultants to administer, score and to interpret feedback. It is no wonder that the field of intercultural measures is criticized as suffering from a lack of precision in construct definition (Yamazaki & Kayes,

2004). The CQ construct is not only more robust in comparison, but having a theoretical framework grounded in multi-loci of intelligence theory (Detterman & Sternberg, 1986) as demonstrated by Earley and Ang (2003), could provide a means by which the many disparate and ambiguous intercultural competency construct definitions might be rationalized and categorized according to the four dimensions of CQ: metacognitive, cognitive, emotional, behavioural.

There are two main areas where the Cultural Intelligence Scale (CQS) differs in its precision from the myriad other intercultural instruments in use like the *Cross-Cultural Adaptability Inventory* (Kelley & Meyers, 1995), *Cross-Cultural World Mindedness* (Sampson & Smith, 1957), *Inter-cultural Adjustment Potential Scale* (Matsumoto et al, 2001) and others. Most of these intercultural competencies scales mix ability and personality which through the inclusion of personality traits as part of a competency measure weaken the model itself. As seen in this review, while acknowledging the importance of dispositional traits in cultural intelligence, there is a clear distinction between personality traits and CQ. Secondly, no other intercultural competency construct is grounded in contemporary intelligence theory, or measures the four facets of cultural intelligence – metacognitive, cognitive, motivational, behavioural.

3.6 The Research Gap

The research gap this study addresses is two-fold: Firstly it addresses the lack of qualitative research methods employed in CQ research, and secondly it addresses the specific lack of qualitative data on the international context of expatriate EFL teachers as it relates to CQ.

This is an interpretive study which uses individual interviews and focus groups as qualitative methods of data collection. It is based on the CQ construct which is almost exclusively tested and validated through a quantitative Likert scale measure called the Cultural Intelligence Scale (CQS) (Ang et al, 2007; Van Dyne, Ang & Koh, 2008). The interviews in this study are guided by the 20 item CQS, and themes that emerged are further explored in the focus groups. Ng, Van Dyne & Ang, highlight the need to develop other ways to measure CQ “based on different assessment methodologies” (2011, p. 47) recognizing that “future research should consider complementary approaches to assessing CQ” (2011, p. 48). This study strengthens the validation process through triangulation by closing this ‘research gap’ and providing rich qualitative data in support of the CQ construct.

In addition the participants in this study are all expatriate teachers with considerable experience working overseas: An important antecedent of CQ is international experience and a number of studies have examined the relationship between international experience and CQ, showing clear correlation between one or more of the CQ dimensions (Begley, 2008; Crowne, 2008; Li & Mobley, 2012; Choi, Moon & Jung, 2010). However, despite the considerable number of studies devoted to CQ and aspects of international experience the relationship between the two is not always clear. Research has focused on duration of international experiences as an important factor, but few of these studies have applied a methodology to gather the kind of rich qualitative data required to explore the nature of the international experience, and it has been noted that “although the quantity of international experience is important for CQ development, there is little research on the quality of the experience. This is an important gap because

quality of experience could be as important, if not more critical, than quantity.” (Ng, Van Dyne & Ang, 2012, p. 39). This study addresses this gap by providing qualitative data on expatriate teachers’ perceptions of their CQ as experienced international employees and travelers.

Chapter 4 - Methodology

4. Introduction

It has been said that the two functions of research are to add to the body of knowledge on and understanding of a given subject, and to find solutions to problems (Mouly 1978; Merriam 1998), in short to *explain* and / or to *change*, the researcher's motivation *to know* and pursuit of *truth* determining the approach taken to the research. Nunan (1992) is echoed by Merriam (1995) and Wellington (2004) in the assertion that research involves the systematic collection and critical examination of data to arrive at possible answers and increase knowledge and understanding of a subject.

This chapter outlines the methodological foundation of this study; in it I detail the reasoning behind the decision to use a phenomenological approach employing qualitative data collection methods in the interpretive paradigm. The philosophical assumptions that inform these decisions together with the research design that supports them are discussed, connecting theory to the design strategies employed and the methods used to collect data (Denzin & Lincoln, 1994). The question central to the research regarding teachers' views of themselves as culturally intelligent, and the guiding questions are also discussed. I explain the procedures I used for the selection of participants along with the methods of data collection and data analysis employed. Issues of the authenticity and quality of the data together with questions of ethics associated with the study are addressed.

4.1 Research Aims

The central aims of the study presented here are two-fold: firstly it is a response to the growing body of quantitative data on CQ but a lack of qualitative data; it is hoped

this 'gap' is addressed in part here. Secondly, it seeks to interpret expatriate teachers views of themselves as culturally intelligent, and in so doing add to the body of knowledge on the phenomenon of CQ. The central research question is: "How do expatriate teachers from a variety of cultural backgrounds view themselves as culturally intelligent educators?"

4.2 Theoretical Foundations

As I discuss in Chapter 3, the Literature Review, this interpretive study was conceptualized in response to the growing body of quantitative data on CQ and the dearth of any complementary, supporting qualitative data in the interpretive paradigm. It is my belief that research can complement the existing body of knowledge in a discipline even, and perhaps particularly, when it is premised on different philosophical assumptions in an opposing research paradigm.

4.2.1 Positivism and Interpretivism: Complementary not contradictory

One of the problems encountered in reading education research literature is the inconsistency in the use and meaning of terminology by the many authors in the field (deMarrais et al, 2004). The term *paradigm* is no exception, indeed the researcher credited with introducing the term into the education research vernacular, Thomas Khun, uses it twenty-one different ways (Guba, 1990). This has drawn criticism; it is argued that where a term is imprecise and poorly defined, it is limited in its ability to expand the field of study and leads to unhelpful and inadequate debate as a result (Paul et al, 2001). Guba (1990) in contrast sees a benefit in the imprecision of the term's use stating that "it is important to leave the term in such a problematic limbo, because it is then possible to

reshape it as our understanding of its many implications improves. Having the term not cast in stone is intellectually useful.” (p.17)

Cohen, Manion and Morrisson characterize the philosophical underpinnings of research communities as the “three significant lenses through which to examine the practice of research” (p. 3). The three ‘lenses’ referred to are the scientific (positivist), interpretive and critical methodologies. A paradigm is more than a methodology however; it is the particular theoretical framework adopted by the researcher and reflects the philosophical stance of a research community. The ‘lens’ is an elegant conceit by which to illuminate the notion of research paradigms: a paradigm describes the scholarly ambiance and intellectual rigor that pertains in a given piece of research. The notion of a paradigm as a construct therefore identifies researchers as members of communities with particular belief systems and views of the world particularly in terms of ontology and epistemology, which in turn dictate how answers or ‘*truth*’ should be arrived at, in other words methodologies and methods: as Punch (1998) states, a paradigm “means a set of assumptions about the social world, and about what constitutes proper techniques and topics of inquiry. It is a very broad term, comprising elements of epistemology, theory and philosophy, along with methods” (p. 164) .

Paradigms should not be viewed as isolated or isolating, bordered by impenetrable walls of philosophical masonry; the very word means to “exhibit side-by-side” (Husen, 1997, p. 16), and therefore implicit in its use is the idea that there is usefulness for the researcher in being cognizant of parallel paradigms, as Morgan and Smircich (1980) suggest: “rival methods in social sciences might be fruitfully and constructively considered” (p. 491). To extend the metaphor used by Cohen et al (2000),

research is imbued with the distinct philosophical hue of the paradigm, and there is value in being able to look through the particular tint of each lens separately and simultaneously.

4.2.2 Ontologies and Epistemologies: Foils not foes

It could be said that the shifting definition of *paradigm* more appropriately reflects the contiguous nature of the borders separating paradigms: If we are to view research in rival paradigms side-by-side we should perhaps do so in order that they may inform each other and result in refined definitions of each, and of the notion of a paradigm itself, rather than in attempts to dismiss or disprove the efficacy of rival paradigmatic approaches to our own. After all, the concept entered the education research arena in the 1960/70s as a reaction to what some viewed as the inappropriate application of a scientific methodology to social sciences research, and as a means of distinguishing between the scientific and the developing interpretive approach employing a qualitative methodology (Donmoyer, 2006).

As Guba (1990) implies, researchers need to be aware of the various paradigmatic underpinnings to research, for by viewing paradigms side-by-side as parts of a wider diverse research community, research endeavours continuously inform each other. It is no coincidence that educational theorists attempt to explain the concept of paradigms by setting out the rival examples next to each other diagrammatically, showing through a contrastive analytical framework how ontologies, epistemologies, methodologies and methods differ from their philosophical basis through to their data collection methods (Ernest, 1994), (Donmoyer, 2006), (Lather, 2006), (Mackenzie et al, 2006).

Far from characterizing this process of growth and mutual evaluation as “paradigm wars” (Gage, 1989), (Punch, 1998), we perhaps should welcome the opportunities that being cognizant of rival philosophies offers for the expansion of the debate on education theory and practice: as Lather writes the tension between paradigms offers “multiple ways of going about educational research in terms of finding our way into a less comfortable social science full of stuck places and difficult philosophical issues of truth, interpretation and responsibility” (2006, p.1). Positivism and interpretivism are illustrative of this, for as each other’s foil, in a very real way, their apparently opposing natures, (objective versus subjective, absolutist versus fallibilist, determinist versus constructivist) serve to illuminate each other and inform new approaches to research which combine the research tenets of each.

4.2.3 The Role of the Researcher

It is important in interpretive research to be explicit about who the researcher is, to clearly identify oneself and one’s connections to the subject, the context, and the participants of the study. Unlike quantitative research which adopts an objective ontological stance, qualitative research must explicitly recognize the researcher as “an instrument” in the data collection process, and in functioning as a filter must declare the factors that feed into the interpretation of that data (Patton, 2002; Denzin & Lincoln, 2003).

Research studies are borne of many things not least of which are the particular interests of the researcher. As an expatriate myself for over two decades, with experience of a number of cultural contexts, it has long fascinated me how some people adapt with relative ease to novel cultural settings but others find it difficult. This interest provides

the impetus for the research and also informs the criteria sampling approach to participant selection. Participants were selected who held features in common with me like age, ethnic and culturally similar backgrounds, qualifications, profession and experience. Further, the participants were colleagues who I worked with and had professional relationships with, and we in turn shared both a working environment and the wider cultural context. In declaring explicitly my connections to the subject of the research, my relationship to the participants and the context, I provide information needed by the consumers of the research to understand both what it is that qualifies me to undertake the research, and the various lenses through which data has been filtered; in so doing I indicate the sensitivity with which I have collected, examined, analyzed, and interpreted the data.

4.2.4 The study's paradigm

Such a view is fundamental to the 'research gap' this study addresses: As an interpretive study, it adds to the body of knowledge on CQ by providing qualitative data on a subject area that has almost exclusively been researched through quantitative methods (Ng, Van Dyne & Ang, 2011). Indeed I enlist subject matter from validated items in the Cultural Intelligence Scale (CQS), a quantitative predictive measure of CQ in the positivist paradigm (Ang et al, 2007; Van Dyne, Ang & Koh, 2008) to inform the semi-structured interviews and focus group discussions that comprise the qualitative research methods employed. It is therefore in the spirit of informing and augmenting understanding of a research area through diverse, but complementary approaches to the same subject, while remaining cognizant of the overlap and distinctiveness of each.

While social sciences research may not reveal objective, absolute truths, it does enlighten understanding of the world through explanation and clarification by telling the story of a reality as experienced by the participants (Beck, 1979). I make the assumption that reality is subjective and as such there are multiple realities as experienced by multiple individuals (Fletcher, 1996), so even when interpreting the same phenomena reality is the result of the unique filter each individual personality applies to experience; as Pring (2000) puts it; “One cannot get away from that subjective filtering of one’s unique and personal experience, feeling and understanding” (p. 100). Interpretivism takes this philosophical view, that there are multiple truths constructed by the individual according to his/her experience of reality. According to Coleman and Briggs (2002), “all educational research needs to be grounded in people’s experience” (p.18). They contend that the educational researcher and the natural science researcher operate in different worlds; “For the interpretivists, reality is not ‘out there’ as an amalgam of external phenomena waiting to be uncovered as ‘facts’, but a construct in which people understand reality in different ways” (p.18).

The ontological perspective of this study is that understanding of how individuals from a particular context make sense of themselves as culturally intelligent can be interpreted from their lived experiences and as such falls within the interpretive paradigm; while the setting itself may be the same the individuals within it do not “experience social and physical reality in the same way” (Bailey, 1996. P.27). Rather than taking an absolutist view, my position is that truth is individually and collectively created by the protagonists. The researcher operating in the interpretive paradigm sets out to understand events and their relevance to those involved, to interpret individual and

group experiences. As a consequence of this fallibilist stance, 'truth' is viewed as an individual, circumstantial construct, and no certain knowledge is attainable. Ernest (1994) characterizes fallibilism as the belief that knowledge is never final or everlasting, he contends that research and knowledge are "endless and can never deliver any ultimate truth." (p. 37). Thus, interpretivists reject the positivist view that human beings can be studied in the same way as 'matter', or that what is 'true' is only knowledge verifiable by empirical evidence and therefore the criterion for study is that which is observable and measurable.

As a paradigm interpretivism has its roots in Edmund Husserl's philosophy of phenomenology and hermeneutics, or interpretive understanding of human experience, and the anti-positivist intellectual tradition that emerged in Germany towards the end of the nineteenth century: This intellectual movement held that the human sciences (*geisteswissenschaft*) being fundamentally different to the natural sciences (*naturwissenschaft*) could not be researched effectively in the same way and needed a different approach to the positivist scientific one that was used at the time (Erickson, 1986). Interpretivism can find its roots in anthropological field work where the researcher would live amongst his/her subjects observing and recording their *story*. In contrast to the positivist notion of the objective observer, interpretive researchers are part of the dynamic, they are *participant* observers (Creswell, 2003, p.8) while acknowledging that their existence alters the phenomena being observed in the process, the approach "is founded on the principle that only by participating and sharing in the lives of the group being investigated can one achieve a real understanding of what is going on." (Hitchcock et al, 1995, p. 30).

Interpretive research is conducted in the real world, it is naturalistic in its approach and uses data collection methods that allow for the recording of the rich, intricately detailed information that tell the individual's experienced truth (Spencer et al, 2003). Erickson includes all 'participant observational research' within the interpretive 'family' of approaches (1986, p.119) while others associate it almost exclusively with qualitative research (Denzin & Lincoln, 1998). It is generally agreed however, that qualitative methods are central to interpretive research (Connole, Smith & Wiseman, 1995).

4.2.5 Phenomenology

Ethnographic studies address cultures and societies as they are experienced by people and though ideas about culture and social adaption are at the heart of this study they themselves are not the focus of it. Therefore while an ethnographic methodology might suggest itself as an appropriate methodological choice on one level, this study interests itself in the phenomenon of cultural intelligence as experienced by the participants. In addition ethnographic data is ideally collected in the field, recording the shared social meanings of events and activities in the ordinary lives of people over time (Brewer, 2000); such an approach would be impractical in the context of this study and would not yield the kind of data needed to interpret participants' diverse experiences of the cultural intelligence phenomenon in the various cultural contexts they have known. Similarly, a narrative enquiry approach relies on the retelling of events and experiences, which is also inherent in the type of data this study deals with, but the purpose of narrative inquiry is to construct a meaningful narrative which itself constitutes knowledge, rather than the experiences of the phenomenon it tells about. In addition

narrative enquiry is best employed as a methodology when the participants are relating their individual perspectives of shared experiences in terms of time, location and social context, as Chandinin puts it: "Three commonplaces of narrative inquiry, temporality, sociality, and place, specify dimensions of an inquiry." (p.3). The focus of this study's enquiry is expatriate teachers' constructs of themselves as culturally intelligent interpreted from their individual experiences of it in different settings and at different times from each other as well as in shared contexts. Therefore a phenomenological methodology suggests itself as the most apt.

As a philosophical tradition phenomenology "studies the structures of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity." (Woodruff Smith, 2008). The metacognitive, cognitive, motivational and behavioural aspects of CQ that fall within these broad areas, and as experienced by expatriate teachers in the UAE inform my research study. Therefore I place this interpretive study of expatriate teachers' constructs of themselves as culturally intelligent within this methodology.

Schutz characterizes humans as having subjective views in an inter-subjective world (1954); he is echoed by Crotty who contends that 'knowledge', which he defines as 'meaningful reality' comes from "interaction between human beings and their world, and developed and transmitted within essentially social context" (1998, p.42). Denzin and Lincoln define phenomenology as "how human beings construct and give meaning to their actions in concrete social situations" (1994, p.204). A phenomenological study addresses the meanings and perspectives of research participants, analysis is concerned

with understanding how the world is constructed from the participants' perspective, both individual and collective (Schwandt, 2000). Born out of the interpretive tradition the basic philosophical assumption underpinning phenomenological inquiry is summed up in Husserl's assertion that we can only really 'know' what we experience (1962). In other words the social scientists' task in a phenomenological study is to interpret the experiences of individuals in social contexts; "the phenomenologist attempts to see things from the person's point of view." (Bogdan & Taylor, 1975. P.14). It is apposite to this study that Schutz (1964) the father of phenomenological research in his essay 'The Stranger', uses the example of a visitor to an alien culture to illustrate subjective perceptions of reality: The 'stranger' understands the need to engage with the everyday experiences of the people from the culture into which he has come if he is to function and survive. This both exemplifies the phenomenological approach and is redolent of cultural intelligence.

A phenomenological approach to research requires that the researcher makes immediate sense of phenomena by engaging directly with them within the research context through interaction with the research participants (Crotty, 1998). In doing this it is important that I as the researcher bracket my own subjective perspective as far as is possible by setting aside my own knowledge of CQ and the expatriate condition. I will be assisted in this in my choice of data gathering methods.

4.2.6 The Research Questions

These are the research questions that will guide the analysis and interpretation of data gathered through semi-structured individual interviews and focus groups.

- 1) What do 'expatriate' teachers employed in a women's federal college in the UAE understand by the term 'culturally intelligent'?
- 2) What in the views of the respondents are the things that they believe characterize CQ?
- 3) What in views of the respondents have they learned through being an 'expatriate educator' that facilitates CQ?
- 4) In what ways is part of being culturally intelligent about occupying a collaborative cultural space and how is this space created?
- 5) What impact do the respondents consider the culture of their current working and living context has had on their cultural intelligence?

4.3 Research Methods

Mackenzie et al (2006) assert that, "methodology is the overall approach to research linked to the paradigm or theoretical framework while the method refers to systematic modes, procedures or tools used for the collection and analysis of data." (p. 5). In keeping with the chosen paradigm and a phenomenological approach, my study employs qualitative methods of data gathering and seeks the meanings people interpret from their lived experience as culturally intelligent expatriate educators (Denzin &

Lincoln, 1994). The methods I employed to gather my data were semi-structured in-depth interviews and focus groups.

Two interview methods were chosen because they lend themselves to the nature of a phenomenological enquiry, and in addition semi-structured interviews and focus group interviews complement each other in a number of ways. Usually semi-structured individual interviews are conducted first as they are an effective means of eliciting people's experiences of particular phenomena, the same guiding questions are used with each participant, but they may be framed differently and occur at different times in the interview. The free flowing flexibility of this kind of interview also allows for new questions to arise and new areas of potential interest to emerge. Focus group interviews afford the participants the opportunity to react to each other's opinions offering further insight and providing confirmatory support for data gathered in the individual interviews. They also allow for further examination of unique pieces of information gathered from individuals by introducing them into the group situation to see how they are responded to by others with similar or shared experiences.

4.3.1 Individual Interviews

The function of the interview in research is to obtain the lived truths of the participants as told in their own words (Wellington, 2000), to get "descriptions of the lived world of the interviewees" (Kvale, 1996. p.30) providing in-depth information about their experience of phenomena. Interviews allow the researcher to elicit the "thoughts, values, prejudices, perceptions, views, feelings and perspectives" (Wellington, 2000. p.71) of interviewees who in turn are afforded an opportunity to reflect and record their

experiences. Gall, Gall and Borg (2003) identify three main formats for interview design: (1) informal conversational interviews, (2) general interview guide approach, (3) standardized open-ended interview. Such unstructured, semi-structures and structured interviews, Cresswell (2007) suggests, are an effective means of gathering the 'thick, rich' data that characterizes qualitative research. I employed a 'general interview guide' approach with an openness to allow the conversation to move naturally where it would before bringing it back 'on topic' with questions related to areas I was interested in discovering more about. The structure was supplied by the metacognitive, cognitive, motivational and behavioural topic areas identified as predictive of CQ in the CQS. Nonetheless, I allowed myself considerable freedom in how questions were sequenced and worded, and allowed the interviewee to dictate the amount of time spent on particular topic areas (Robson, 2002). So, while this is a semi-structured interview approach, I feel the idea of the interviewer as a 'guide' rather than a 'director' of the interview better explains my desire to engage in a freer 'roaming' conversation (Wragg, cited in Coleman & Briggs, 2002). It is suggested that this type of interview means questions may not be posed in the same way each time and in turn means that interviewees will not answer in the same way, making for inconsistent data (McNamara, 2008). However, the semi-structured 'general guide approach' affords the researcher/interviewer the facility to collect information from interviewees in the same general areas with a freer approach that allows for adaptability to the flow of the interview (McNamara, 2009). This was important in the case of my research as it allowed me to interact informally in a relaxed fashion with the interviewees utilizing the rapport we had as colleagues. I also felt it was important in a phenomenological study to allow

the interviewees freedom to explore areas that clearly interested them rather than stick to a rigid structure moving the interview on after a fixed time period had been spent on a topic (Robson, 2002). Though care must be taken by the interviewer to avoid loss of control during semi-structured interviews, the freedom to provide clarification for the interviewees, and to allow them to elaborate at any given point, makes for intensely vivid, high quality data (Wellington, 2000). Pring (2000) recommends the semi-structured interview as it allows interviewees the freedom to fully express themselves, suggesting that “if you believe the significance or ‘meaning’ of what is done lies in the ideas, intentions, values and beliefs of the agent, then those ideas etc. have to be taken into account.” (p.29).

4.3.2 Interview Design

As I have stated, this interpretive study is intended to augment knowledge about CQ through the analysis of qualitative data. I employ validated items from the Cultural Intelligence Scale (CQS), a quantitative predictive measure of CQ, to guide the semi-structured interviews and prompt focus group discussions that form my qualitative research methods. The interview questions were framed according to the flow of the particular interview but focused on the following areas from the CQS:

- Awareness of having cultural knowledge and how it is applied
- Actual knowledge of specific details of cultures – eg. language
- Enjoyment of novel cultural settings
- Adjustments in behaviour to accommodate cultural difference

Figure 2 (Semi-structured Interview Schedule Guide) below shows in the central column the statements that comprise the Cultural Intelligence Scale questionnaire. They are grouped in the same way as they are on the actual CQS instrument according to the loci of intelligence they are designed to ascertain; metacognitive, cognitive, motivational and behavioural; this is indicated in the left-hand column. In the right-hand column I have indicated the preferred CQS Statement from each group of statements that was employed as a question for discussion in the interviews. As has been stated the interviews were semi-structured and allowed to flow as freely as the interviewee wanted, so several items were identified from a statement group providing an alternative initial prompt and / or follow-up areas for discussion. (The interview schedule can be found in Appendix 2, and a copy of the CQS in Appendix 1.)

CQ Loci	CQS Questionnaire Statements	Interview prompts
Meta-cognitive CQ	<p>MC1: I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.</p> <p>MC2: I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.</p> <p>MC3: I am conscious of the cultural knowledge I apply to cross-cultural interactions</p> <p>MC4: I check the accuracy of my cultural knowledge as I interact with people from different cultures.</p>	<p>MC 1 – cultural knowledge</p> <p>(2,3 or 4 as follow-up as necessary)</p>
Cognitive CQ	<p>COG1: I know the legal and economic systems of other cultures.</p> <p>COG2: I know the rules (e.g., vocabulary, grammar) of other languages</p> <p>COG3: I know the cultural values and religious beliefs of other cultures.</p> <p>COG4: I know the marriage systems of other cultures.</p> <p>COG5: I know the arts and crafts of other cultures</p> <p>COG6: I know the rules for expressing non-verbal behaviors in other cultures</p>	<p>COG 2 – language of culture</p> <p>(1, 3, or 6 as follow-up as necessary)</p>
Motivational CQ	<p>MOT1: I enjoy interacting with people from different cultures.</p> <p>MOT2: I am confident that I can socialize with locals in a culture that is unfamiliar to me</p> <p>MOT3: I am sure I can deal with the stresses of adjusting to a culture that is new to me</p> <p>MOT4: I enjoy living in cultures that are unfamiliar to me</p> <p>MOT5: I am confident that I can get accustomed to the shopping conditions in a different culture.</p>	<p>MOT 4 – enjoyment of other cultures</p> <p>(1, 2 as follow-up as necessary)</p>
Behavioural CQ	<p>BEH1: I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.</p> <p>BEH2: I use pause and silence differently to suit different cross-cultural situations</p> <p>BEH3: I vary the rate of my speaking when a cross-cultural situation requires it</p> <p>BEH4: I change my non-verbal behavior when a cross-cultural interaction requires it</p> <p>BEH5: I alter my facial expressions when a cross-cultural interaction requires it</p>	<p>BEH 1 – modifying verbal behaviour</p> <p>(2 or 1 as follow-up as necessary)</p>

Fig. 2: Semi-structured Interview Schedule Guide

These same areas were re-framed as open-ended prompts for the focus groups to discuss. Reintroducing these topic areas to generate discussion made for a less contrived

conversation as the participants recognized and responded to them. This in turn allowed me as the moderator to avoid a leading role but simply to provide points of interest that stimulated the discussion within the groups (Sim, 1998).

4.3.3 Focus groups

'Focus groups' are a particular kind of group interview, the main difference being that the interaction is not primarily between the interviewer and the interviewees, but between the participant members of the group facilitated by the interviewer/researcher (Cohen, Manion & Morrison, 2000). They are 'free form' compared to group interviews in that they are not structured by questions and 'turn taking' answers, but rather more like a conversation between people with a common interest; the researchers role is to prompt when necessary: Emphasis is shifted from the interviewer playing a leading role to interactions emerging from within the group in response to a topic provided by the researcher (Morgan, 1988).

Robson (2002) cites focus groups as a useful method to shed light on findings, suggesting that they have the potential to augment understanding of responses provided through other methods. Cohen, Manion and Morrison (2000) concur citing the usefulness of focus groups as a means of triangulating data from other approaches. I chose to use focus groups as a second data gathering method as I find them to be an effective complement to individual interviews (Wellington, 2000). They bring the interviewees together into a collaborative context thus allowing participants to develop and reframe ideas (Litosselito, 2003). The shared experience of the phenomena under investigation, together with the common experience of having done the prior individual interview,

makes for a potentially rich source of data, developing the various views of the participants and providing insight that might not have been garnered from the interview process (Cohen, Manion & Morrison, 2000). As a method it is in keeping with a phenomenological approach as it focuses on the subjective experiences of the participants in terms of the phenomena under investigation.

There is some debate as to the ideal number of participants for a focus group to be most effective, however there is consensus regarding the minimum effective number being 4 or 5 participants (Morgan, 1988; Cohen, Manion & Morrison, 2000; Krueger & Casey, 2009), for what Krueger and Casey (2009) refer to as “noncommercial topics” (p.67). I elected to have 4 participants in each of my three focus groups; a smaller number than this places greater emphasis on the moderator as a participant, and a larger number than this might have necessitated an additional moderator as there is considerable onus on the facilitator to monitor contributions by each participant, both verbal and non-verbal, turn-taking, and ensuring no one dominates (Cohen & Manion, 1994).

Krueger and Casey (2009) suggest that 3 focus groups is an effective number to gather meaningful data. I therefore planned to include the 2 pilot interview participants in the focus groups in order to make for 3 focus group events of 4 participants each. However, logistically focus groups can be difficult to arrange as getting a number of people together in one place at the same time, particularly when dealing with busy professionals can be frustrating. Couple with this the need for a suitably sized comfortable place to conduct the focus groups which provides a relatively stress free environment, and the challenges are clear. These were factors considered when designing

my study and informed my choice of participants who were all teachers at the same college teaching similar loads and therefore with similar periods available on their schedules that could be used for interviews and focus group meetings. At the college it is common practice to share one's Outlook Calendar with colleagues, so I was able to request that the 12 participants allowed me access to their calendars enabling me to search for and suggest common times that appeared free and could be used for my purposes. This worked reasonably well and I was able to schedule the focus groups at similar times of day and at similar points in the week. However, even with access to calendars the busy working environment made three groups too difficult to arrange and configure, so in the end I conducted 2 focus groups with 5 members each and excluded the 2 pilot interview subjects.

The approach taken to participant selection is important for focus groups to be successful: Cohen, Manion and Morrison (2000) state "sampling is a major key to the success of focus groups" (p. 288), citing the importance of ensuring the homogeneity of the group in terms of their experience of the phenomena, or their background. A common background and experience of the phenomena under investigation frees communication among participants allowing for the uninhibited sharing of experiences and exchange of ideas (Brown, 1999). I took care to select participants with common features as I discuss in the Sampling section (4.4.1) of this chapter.

4.4 Research Procedures

The procedures undertaken to pursue this study are presented in this section: I describe the approach taken to sampling, how research instruments were trialed, how

bias was mitigated, how an interview schedule was arrived at, the formation of the focus groups, and all the practical considerations involved in the data collection process.

Paradigm / Methodology	Approach	Methods	Setting	Sampling	Sampling Criteria	Participants
Interpretive	Phenomenology	Semi-structured individual interviews- <i>(Guided by CQS question items)</i>	Women's tertiary college in the UAE	Purposive, criteria sampling	5 years teaching	10 (+2 pilots)
		Focus Groups- <i>(Guided by CQS question items)</i>			Ethnically 'white'	
					Master's degree	
					Overseas Experience	
					Native English Speakers	2 groups of 5
					Age range 38 – 52 years	

Fig. 3: Research Procedures

4.4.1 Sampling

Sampling is the process of selecting a group of participants to take part in research which is representative of the wider population. Sampling in all forms of research is necessary as involving an entire population in a research study is impractical and unfeasible. Sample size and the sampling approaches adopted by the researcher are determined by a number of factors ranging from the mundane like cost, context and convenience, to the more significant factors like “the style of the research” to be undertaken (Cohen, Manion & Morrison, 2000. p. 93). The sample participants for this study were knowledgeable experts (Lincoln & Guba, 1985) with prerequisite experience of the phenomenon under investigation (Maykut & Morehouse, 1994).

Wellington (2000) contends that regardless of the methods used to gather research data, quantitative or qualitative, “we can never be sure that our sample represents the entire population” (p. 58), which in turn means that the generalizability of results is similarly uncertain. The purpose of qualitative research however, is to augment understanding on a given area of enquiry, not to generalize, therefore “the selection of a sampling strategy depends on the focus of the inquiry and the researcher’s judgment as to which approach will yield the clearest understanding of the phenomenon under study.” (Maykut & Morehouse, 1994. p. 56).

Criteria for employment in a faculty position at the college from which the participants were drawn include a minimum of 5 years teaching experience, a Master’s degree and overseas experience, these were unifying factors within the participant group. I complemented these common contextual factors with a purposive sampling approach (Cohen, Manion & Morrison, 2000), which Wellington, (2000) refers to as “criteria sampling” (p.61), in selecting them as all ethnically ‘white’ and native English language speakers from six culturally similar countries of origin: Australia, Canada, England, Ireland, New Zealand, Scotland. They were all also chosen from within an age range of 38 to 52 years. Purposive criteria, or critical case, sampling involves selecting candidates to participate in research because they share characteristics, capabilities, qualities, etc. that are germane to the research study. In this way the researchers “build up a sample that is satisfactory to their needs.” (Cohen, Manion & Morrison, 2000. p. 103). For a phenomenological study Boyd (2001) suggests a sample size of between two to ten participants and Creswell (1998) recommends “interviews with up to 10 people” (p. 65). Ten of the sample of twelve teachers were used for both the individual interviews and to

form the focus groups. They were interested in the subject of my research and willing participants.

4.4.2 Participants

The twelve participants in my study are all full time teachers at a women's tertiary college in the UAE. The group comprised both men and women, married and single people and they were drawn from various academic departments in the college; Education, Business, Information Technology. Of the twelve, eight are English Language specialists – two attached to the Education Department, four attached to the Business Department and two to the Information Technology Department. Of the remainder, all of whom had some TEFL training, three specialized in teaching business studies and one in teaching history. All the participants were between 38 years of age and 52 years of age at the time data was gathered, they were experienced, seasoned expatriate professionals each with a wealth of experience of living and working in diverse cultural settings.

The college from which the sample is drawn is one in a federation of seventeen colleges situated throughout the UAE (See Chapter 2 – Context), eight women's colleges and eight men's colleges. I could have broadened the net and looked at including colleagues from across this system of colleges however the diversity I may have gained in terms of current expatriate context, was negligible. On the other hand it was hugely convenient for my research to have all the participants available in one location when it came to arranging the individual interviews and focus groups: Typically teachers at the college teach twenty contact hours and are expected to be on campus during office hours, 8.00 to 16.00 hours, so arranging interviews between classes and

preparation/marking time was relatively easy. The college uses the Outlook email software system which allows faculty to share their calendars with colleagues, I was able to avail of this facility to assist me in the process of arranging the focus group sessions by checking the availability of the participants on their calendars and suggesting a common meeting time.

4.4.3 Trialing Research Instruments

Trialing research instruments prior to beginning a study, is a valuable way to identify flaws and potential limitations. In the case of interviews it is helpful to pilot the interview design and approach for suitability to task, expose weaknesses and allow the opportunity for revision before embarking on the study (Kvale, 2007).

In order to identify items from the CQS that could be most easily and naturally used in the semi-structured interview format, and to investigate whether themes would naturally emerge from such conversations, I conducted two trial interviews. The intention was not to identify precise wording for questions, but rather to identify topic areas to most productively pursue. Silverman (1993) suggests that although there is merit in asking questions with as similar wording as possible to ensure reliability, he also acknowledges the importance of the more loosely regimented interview approach as a way of eliciting the unique world view of the interviewees. Creswell (2007) also advises flexibility in how interview questions are worded noting that interviewees will not always answer the question being asked, but something other that is prompted by it, which in turn may be the answer to another question planned for later in the interview. By piloting

I was able to practice allowing the interviews a free-form structure while ensuring areas of interest to the enquiry were included.

Another important factor in the rationale for conducting pilot interviews was to bracket any personal bias; Cohen, Manion and Morrison suggest bias can be present in “the characteristics of the interviewer, the characteristics of the respondent, and the substantive content of the questions.” (2000, p. 121). While I feel my participant selection criteria sampling catered to the reduction of bias from interviewer and interviewees, and I was satisfied that on these levels the group was relatively homogeneous – including myself, I was keen to ensure bias within the conduct of the interviews was similarly mitigated by ensuring I was aware of the course I was guiding the interviewees on and that it was not dictated by any preconceptions of my own.

Turner (2010) observes pilot tests “should be conducted with participants that have similar interests as those that will participate in the implemented study.” (p. 757). I randomly selected two of the twelve volunteers I had recruited for my study to use in the pilot interviews. These pilot interviews resulted in a set of guide topics from the CQS to emerge ‘naturally’ out of the conversations as significant to the interviewees. This was an invaluable process as not only did it allow a direction and pattern to evolve for the interviews, but it began the process of identifying themes that would prove significant in the data analysis stage of the research.

4.4.4 Data Collection

As I detail in Chapter 2 which describes the context of the study, the college from which the participants were drawn has a large, nationally diverse, faculty. As a result it was not necessary to cast the net any wider than the college itself for participants in the study. Having decided to conduct purposive criteria based sample selection, I was aware of more than enough people on the faculty that met the criteria for the sample, so I began by randomly selecting twenty of them and emailing them explaining my research study and asking if they would be interested in taking part. I explained the nature of the research and what I hoped their role would be. I was pleasantly surprised that all twenty replied quite quickly agreeing to take part. Of the 20 originally contacted I selected 12 that had three common factors: They all fell within the age range of between 38 and 52 making them contemporaries of mine, and all were seasoned expatriates with experience of living and working in more than one novel cultural setting. In addition all had some TEFL training though they were not all designated specialist English teachers at the college.

I sent a second email to the selected 12 participants outlining my research plan indicating the amount of time I would require from each of them for the interview and focus group. I informed them that the interviews and focus groups would be recorded and explained how I would maintain confidentiality of all research materials. I invited them to approach me with any questions or for clarification on any point and I included a copy of the Exeter University Participant Consent Agreement (Appendix 6) explaining its significance and that we would both sign one on the day of the interview. The other eight faculty who had responded, but who I had not chosen to participate were sent a second

email thanking them for their positive response and that they may be contacted at a later date to take part: My thinking on this was that there is always the possibility of a drop-out rate, so I might have needed available substitutes. As it transpired I did not need to use any of these people held in reserve.

It is also important to mention that as all of the participants were colleagues, several informal conversations took place about the research procedure. I was careful however not to discuss details of the interview topics etc., as I did not want prepared, rehearsed or overly considered responses. When asked whether I would send the questions before the actual interview for example I explained that the semi-structured interview approach I would be following meant that specific questions would not be helpful. The proximity of the participants all in the same college and the nature of my relationship with them as colleagues meant that a certain trust existed between us and a rapport obtained that could be used to good effect in the interviews and focus groups. This also meant that practical considerations like interview appointments and focus group arrangements could be suggested by word of mouth, then confirmed through email, and finally set in calendars through an Outlook meeting request.

The individual interviews, including the two pilot interviews, took place over the course of two months, April and May 2012, and once they were completed I arranged the focus group sessions for June 2012. This time of year was chosen as it is the end of the academic year and teaching commitments are lighter, freeing up faculty somewhat during the day. To arrange the focus groups I looked at the Outlook calendars of the participants then offered several date and time options that they were free to attend and asked them

to state a preferred session. Based on their responses I divided them up into two focus groups of 5 participants each. I was largely able to accommodate everyone in their first choice time slot and those that I was not were happy to be placed elsewhere. As I have mentioned my original plan to hold 3 focus groups with 4 participants each was not feasible as one of the pilot interview participants was not available. I was keen to get the data gathering concluded by the end of the academic year which was June 28th 2012, to allow me the summer break to begin the transcription process and initial analysis. I therefore took the decision to exclude the second pilot interview participant and hold 2 focus groups of 5 participants each. This meant that all 10 of the sample participants, and only the sample, were involved in both the individual interviews and the focus groups.

4.5 Data Analysis

As discussed in Chapter 3, the theoretical framework within which this study is situated is premised on the CQ construct as described by Earley and Ang (2003) and based on Sternberg and Detterman's (1986) multi-loci of intelligence theory. As I have emphasized throughout, an aim of this study is to address the lack of data drawn from qualitative research in the field of CQ. The research design incorporates subject prompts in the interviews and focus groups informed by the Cultural Intelligence Scale (CQS), a quantitative instrument that provides a predictive measure of Cultural Intelligence premised on Sternberg and Detterman's four facet intelligence model. As with the research design, my analysis and subsequent interpretation of data is also informed by this CQ construct.

Hyncer (1985) cautions that phenomenologists are reluctant to recommend specific steps in research methods and data analysis, and Keen (1975) observes that unlike other methodologies phenomenology cannot be reduced to a recipe of specific procedures, rather he suggests it is “an attitude, an investigative posture with certain goals” (p. 41), or as Osborne (1990) puts it “phenomenological methodology is more of an orientation than a specific method” (p.83). Nonetheless the analysis of the data from this study was informed by Hyncer’s (1985) recommendations for phenomenological researchers notably: getting a sense of the whole interview through careful listening, accurate transcription, the identification of units of general meaning, the identification of units of meaning that are relevant to the research questions, the elimination of redundant information, grouping units of relevant meaning, determining emergent themes from clusters of meanings.

4.5.1 Transcription of Audio Data

My first task was to transcribe the interviews and focus groups from the digital audio files they were recorded in. An initial thought had been to employ someone with the requisite audio typing skills to do this job; however, I felt that the transcribing process was an important first step in the analysis so I opted to transcribe them myself. I used a free software application called ‘Express Scribe’ which allows you to load the audio then type as you listen to it creating a word-processed document; you can slow down the audio to match your typing speed. The typed text can be copied and pasted into Microsoft Word, or a data analysis software package like NVivo, and manipulated like any other Word document. I had in excess of sixteen hours of interview recordings, and as I

am neither a touch typist nor an audio typists even with the aid of Express Scribe it was hugely time consuming. However, through the process of this necessary clerical procedure the first stage of the analysis was also achieved as it involved listening to each interview with care and attention to detail, affording initial insights, and an overall sense of the whole.

A copy of the transcript of their interview was sent to each participant for review. This too proved an extremely protracted process as they were distributed at the beginning of an academic year when the colleges are particularly busy, and checking them was understandably not a priority for the busy teachers involved. I began initial analysis before all had been reviewed and accepted as accurate; however, I was conscious of not doing too much analysis as any substantial alteration might render it wasted time. As it turned out there were no additions or clarifications at all, as all participants were happy with my transcriptions as accurate. The individual interviews and focus groups produced in excess of 16 hours of audio recordings, which together with the transcripts of each, form the basis of the analysis, interpretation, and discussion of the data in Chapter 5.

4.5.2 Data Analysis Procedure

Miles and Huberman (1994) consider coding as the part of data analysis that “involves how you differentiate and combine the data you have retrieved and the reflections you make about this information”, codes are the “tags or labels for assigning units of meaning to the descriptive or inferential information compiled during the study.”(p. 56) The CQS provided predetermined categories, what Wellington (2000) refers to a “pre-established” or “a priori” categories (p.142), which were used in the interviews

and focus groups as 'prompt sets', and through several careful readings of the transcripts I began to identify themes that emerged. I coded them alpha-numerically according to items from the 'prompt sets', or categories. This approach borrows from Radnor's (2001) phased step by step qualitative analysis recommendations; for example, a theme that emerged in responses to Prompt 1, a prompt from the meta-cognitive category (category 1) of items would be coded C1/T1, another would be C1/T2. Themes that emerged in response to a different prompt set would be for example C2 (cognitive category) /T1, C2/T2 etc. Appendix 3 shows these emergent themes and topic areas in the central column (column 2). I also noted whether the theme occurred in interview utterances, or focus groups, or both and I noted their frequency. The participants were also given an alpha-numeric code (P1 – 10), and it was noted who made the utterance related to each theme. Appendix 5 presents an iteration of a coded transcript for participant P6 in which shows the connection between units of meaning identified through several close readings of the transcript in column 3 and the emergent coded themes in column 4. The units of meaning interpreted as relevant to the study are underlined in the main text of the transcript (column 2). Further careful examination of the transcripts allowed me to note explicit and implicit themes in the utterances of the participants, and identify specific extracts that aligned with the CQ categories, examples of extracts identified as illustrative of a theme, or supporting a point of interpretation are bolded in Appendix 5, column 2. At the same time I remained alert to the possibility that "categories are not mutually exclusive, i.e. they overlap and data could easily fit into more than one" (Wellington, 2000. P.142). Through a process of eliminating irrelevant themes, and grouping others together the fifty-four themes initially identified were further refined into a final set of

nineteen which were then placed under the Research Question they informed, becoming the basis for the analysis, interpretation and discussion of the study data in Chapter 5.

4.6 Research Quality

Interpretive research takes the view that reality being socially constructed is in a state of continuous interpretation and reinterpretation, the purpose of which is to meaningfully explain individuals' behaviors in a given context (Holliday, 2002; Radnor, 2002). My approach to data analysis was to bracket any perspective I hold of the phenomenon of cultural intelligence, and interpret the findings from the interviews and focus groups in a manner that presents the experiences of the participants. In the process the findings add to the body of knowledge pertaining to CQ through the interpretation of this rich qualitative data.

I believe that it is important for the researcher to be creative in constructing meanings from data. In doing so, however, I am conscious of Radnor's observation that "we interpret experiences through the filter of existing knowledge and beliefs, and these existing knowledge and beliefs that we hold are a product of ourselves as active subjects construing meaning." (2002, p. 3). Therefore as Greene (2000) notes, meanings interpreted in this way are actually conceptualized, temporary knowledge from which nothing can be generalized. Nonetheless, the researcher must take measures to ensure research validity, trustworthiness and transferability, in the knowledge that the nature of qualitative research is inherently subjective; it is important to aspire to what Miles and Huberman (1994) refer to as credible, dependable and replicable research quality "in qualitative terms" (p.2).

4.6.1 Credibility

Bias is one threat to validity (Lincoln & Guba, 1985), I am conscious of the fact that my involvement in a phenomenological research study will by its nature play a role in every aspect of the process, so to mitigate its effect I employed purposive, criteria based selection of my participants forming a homogeneous sample and invited them to be part of my study on a voluntary basis. Further, I selected according to criteria that included me as a 'qualifying' member allowing for an informal, none threatening, collegial, context for the interviews and focus groups. In terms of ontology and theoretical assumptions, I have tried to present my perspectives here clearly and unambiguously. All data were recorded in digital audio format so accurate records of interviews and focus groups were made and transcripts were returned to participants to check for accuracy. Interviews were piloted to ensure clarity of the interview schedule, format and timing.

4.6.2 Reliability

The nature of qualitative research means it is unique to the context in which it is conducted in terms of participants, environment and time and therefore data and interpretation of findings can only be related to that context and those particular participants. As such the notion of its reliability and transferability to other contexts, or our ability to generalize from findings, seems antithetical. However, qualitative research in the interpretive paradigm can provide insight and throw light on other research, through a thorough and detailed description of the research process together with clearly stated theoretical foundations, methods and analysis procedures (Hyncer, 1985; Radnor, 2001), for example my efforts to accurately transcribe the interviews and focus groups

recordings, and subsequently have them verified for accuracy by the participants. This chapter provides an explicit description of the methodology and research process undertaken in this study, and subsequent chapters will continue to provide an accurate, thorough description of the process of data analysis and its interpretation.

4.7 Ethical Considerations

As an interpretivist researcher I recognize that there is no neutrality in the research process and that as a result research findings are in no small way dependent on and determined by the moral integrity of the researcher (Hesse-Biber & Leavy, 2006). As Wellington (2000) reminds us, research in the social sciences, like education, involves human beings and as a result requires that the researcher's conduct be governed by principles that protect the participants in a research project before, during and after the study; ethics should be placed "foremost in the planning, conduct and presentation of his/her research. Ethical considerations override all others." (p.54).

In order to ensure an ethical approach obtained in my research from the beginning I adhered to the guidelines offered by my research supervisor and Exeter University; as a leading UK research university Exeter is explicit in its requirement that its students' research applies ethical procedures. At the Research Proposal stage a Certificate of Ethical Research Approval (Appendix 7) had to be obtained from the Graduate School of Education. This process entailed formally stating the nature of the proposed research, who the intended participants were, and what measures would be taken to protect them and the security of the data gathered, in line with the British Education Research Association (BERA) Guidelines (2011).

The college at which the participants in this study all work has a Research Committee which vets all research proposals if they are intended to take place in the college and involve either faculty or students before they are permitted. A formal written description must be presented to the committee with a request to conduct research. Having secured permission to carry out my research study I was officially afforded access to faculty to take part.

In approaching individuals to take part in research, the researcher's ethical responsibility is to clearly explain the nature and intent of the research to allow for 'informed' acceptance or refusal to take part (Cohen, Manion & Morrison, 2000). This 'informed consent' means ensuring they are aware of anything that might have a bearing on their decision (Diener & Crandall, 1978). I was careful to ensure through informal conversations and explicit emailed descriptions of my study that the participants were fully briefed with regard to the nature of the research, their role and the use to which data would be put. I was also careful to explain how data would be stored, and that identities would be concealed; privacy and the confidentiality of opinions is a particularly important aspect of research in an expatriate context as job security can be threatened if opinions are expressed by expatriate employees that may be at odds with the views of the host employer. In addition I signed the Exeter University Consent form (Appendix 6) together with each participant at the beginning of their interview and explained the significance of that procedure, which also allowed them at any point to discontinue their involvement.

Chapter 5 – Presentation of Findings

“Qualitative research starts from and returns to words, talk, and texts as meaningful representations of concepts.” (Gephart, 2004, p. 455)

5.1 Data Analysis and Presentation

This chapter begins with a description of how I will present and illustrate the data from the study followed by the analysis, interpretation and discussion of that data emerging from each of the five research questions.

A table showing the arrangement of data is presented at the beginning of each section that discusses each research question in turn. The categories and themes together with an indication of the frequency of occurrence of each theme in interview and focus group responses ‘N’, is shown in the tables. The individual and focus group interview responses are shown together, and to secure their anonymity, the interviewees are represented as alpha-numeric codes, P1 – P10, in the analysis. The respondents’ alpha-numeric code is placed in brackets after each extract – (P1), (P2) etc., and where an extract was uttered in a focus group a small ‘f’ is included for clarity – (P1/f), (P2/f) etc.

Data is arranged as themes within each of the a priori categories informed by the Cultural Intelligence Scale (CQS) as described in Chapters 3 and 4, (see also Figure 4 below). Themes may have emerged as a result of specific prompts or questions informed by the

category items from the CQS, or have been placed within a category by me having arisen out of more tangential paths the semi-structured interviews might have taken.

Holliday advises that data gathered over a specific time period should be viewed as a consolidated whole “and reorganized according to how the meanings of that whole can best be managed.” (2002, p.214). To this end themes are in turn arranged under each research question and then the presentation and analysis of the data treated holistically providing a “thick description of findings”.

We are reminded by Pratt (2009) that just as there is no definitive agreement about the number of interviews or observations needed for any given piece of qualitative research, similarly there is no standardized language or universally accepted template for writing up qualitative research (p. 856). The way in which data are analyzed in this study, their organization and the construction of meanings interpreted from them, is my own; interpretation of the participants’ understandings, perceptions and constructs of CQ is different to what another researcher might do with this data.

As has been mentioned, individual and focus group interview data are analyzed under each research question in turn in this section and findings appear under the research questions they correspond to. Golden-Biddle and Locke (2007) advise that it is important to reference the raw data when interpreting and discussing interview responses (p. 53), and to this end extracts are enlisted in support throughout. The number of interviewees expressing a similar view is shown from both individual and focus group responses. Only where it is relevant have I indicated in my analysis whether a response emerged from an individual interview or from the collective context of a focus group discussion.


Theoretical Framework				<i>'Expatriate Teachers' Constructs of themselves as Culturally Intelligent'</i>						
Detterman and Sternberg's <i>Multi – loci Intelligence Theory</i> (1986)	Earley and Ang's <i>Cultural Intelligence (CQ) construct</i> (2003)	The Cultural Intelligence Scale (CQS)	Research Gap	Phenomenological methodology	Interview Schedule informed by CQS	Data Analysis and Interpretation				
						Research Questions				
-Metacognitive -Cognitive -Behavioural -Motivational		Quantitative (psychometric) predictive measure of CQ	Lack of Qualitative data for CQ construct	Interviews Focus Groups	-Metacognitive → Themes -Cognitive → Themes -Behavioural → Themes -Motivational → Themes	Q1	Q2	Q3	Q4	Q5

Fig.4 : Flow diagram linking the theoretical framework to the study showing the research gap, research design and data analysis

5.2 Participants understandings of what it means to be ‘culturally intelligent’.

<i>RQ. 1) What do ‘expatriate’ teachers employed in a women’s federal college in the UAE understand by the term ‘culturally intelligent’?</i>		
Category	Theme	N
Motivational themed responses	i. An interest in People: <i>‘desire to contribute’, ‘learning through interacting’</i>	10
	ii. Teacher qualities correlate to CQ: <i>‘classrooms are cultural contexts’, ‘teacher training facilitates CQ capabilities’</i>	8
Behavioural themed responses	iii. Fitting in: <i>‘be a chameleon’, ‘become part of the setting’</i>	7
	iv. Listening and observing: <i>‘avoid causing offence’, ‘learn how to listen’, ‘observation 1st step towards CQ’</i>	8

Figure 5: Themes emerging from respondents understanding of the term *culturally intelligent*.

Themes that emerged under this question have been placed within the Motivational and the Behavioural categories. Interviewees felt quite strongly that the initial impetuses to seek out novel cultural settings are key markers of CQ, and that there are clear behaviours that characterized it.

5.2.1 An interest in people

It was universally stated by the interviewees that an interest in people was fundamental to their idea of what CQ is. Indeed, they cited an interest in people as a major motivating factor in deciding to become expatriate workers and for many as a factor in their chosen profession of teacher.

“I’d say there has to be an intrinsic desire to meet new people, talk to people, pass on information, exchange ideas.” (P5)

“I found it exciting and life was very meaningful being in a situation constantly learning and interacting with people from different backgrounds, I found that wonderful.” (P2)

A number of the interviewees related to the idea more in terms of how, or ‘who’, they were when they initially sought to travel, citing examples of their first forays into unfamiliar cultural settings in vivid, animated detail, suggesting that as long term expatriates the excitement of encounters with people from new cultures had waned in intensity, though it was still present. This phenomenon supports findings by Wilson and Stewart (2009) whose study of international voluntary programs found that CQ increases most during people’s initial international experiences and suggests the learning process diminishes incrementally with each subsequent experience. Interestingly a common thread was a ‘volunteer’ element in the nature of my interviewees’ first overseas post; a significant number of them – seven out of ten - first worked abroad through an overseas aid organization, as these participants explain.

“I worked as a VSO in Sri Lanka, in a remote village where no one spoke English... that was an important part of getting to know what you could and couldn't do, and I think probably that raised my awareness of the need to keep one's eyes open.” (P6)

“My first teaching job was very different it was voluntary for a start ...so... it was in an orphanage... it was... I loved it mostly because I loved the place and the people and the culture... the music, food... the language, so I kind of thrived there.” (P8)

The distinction was also made between the notion of an 'expat' and the inherent connotations of privilege perceived in its definition, with the idea of working overseas for a cause, or as part of a larger vocational effort. This is how one of the participants explains the difference:

“I first worked overseas in Sudan as a teacher on a bi-lateral aid program, so I didn't see myself as an expat. It wasn't the... in the sense, you know, like the Middle East, it wasn't a place you went to make money for example. The lifestyle wasn't desirable, it was a tough place to live, a hardship posting. I was more interested in that time in development and, you know, education for development.” (P2)

It is important to note however, that none of the participants alluded to any form of missionary agenda in their decisions to become expatriates, other than a genuine and personal desire to contribute in some way. This is significant as any externally influenced motivating factors would colour subsequent interpretation of their ideas of CQ.

There is a sense that emerges from the data that the interviewees feel that their interest in people which they associate very strongly with CQ is underused, or not fulfilled to the same extent in their current role as long term Middle Eastern expatriate professionals. However, this is compensated for in their role as teachers, which was perceived to correlate closely with their ideas about what it is to be culturally intelligent.

“You need to have an interest a curiosity, if you don’t I can’t imagine you’d be happy... you’d miss out on that whole aspect of... isn’t it interesting to learn about other people... and being interested to learn about people aren’t those the same characteristics that make a good teacher?” (P4)

5.2.2 Teacher qualities correlate to CQ

Of the little research that exists on teachers and CQ, Petrovic (2011) contributes in her study of elementary school teachers in Serbia (N107) by examining variables that could be considered predictors of teachers CQ. She found that “teachers demonstrate a high level of CQ and that significant predictors of teachers CQ are enjoyment of inter-cultural communication, experiencing multi-cultural classes as a challenge, openness to cultural learning and contacts with people from other cultures.”(p.276). These findings are supported by the respondents in my study, and as this one suggests the very nature of EFL teaching in particular is to deal with new people in novel groups and settings:

“It might sound a bit clichéd but every time you walk into a classroom it’s a different situation, so you’re forced to be flexible, to deal with new situations all the time.” (P5)

Eight of the ten interviewees likened both the desire to be a teacher, what it was that motivates a person to teach, and the qualities of a good teacher, to their concept of what cultural intelligence is. They were clear in their belief that a strong correlation exists between the qualities that make effective teachers and cultural intelligence.

“I think an effective teacher has to somehow engage the students... making lessons fun, being open with students and gaining their trust, and ditto with being a... how can I put it... successfully adapting to a foreign culture, you’ve got to be open to that culture, people have got to respond to you... they’ve got to like you I think and one of the ways... I think the most important means of doing that is to show an interest in their culture, so I think there’s a definite correlation.” (P3)

For one of the participants having trained as a teacher was the means by which he feels he helped activate his CQ and became consciously aware of applying it:

“I’m really aware of being a trained teacher when I’m with friends who don’t have that background and experience. I think the two completely support each other, I’d say for me the teaching thing came first and being an English language teacher in Hungary... that helped me survive, and to start to put together my cultural intelligence, because nobody ever taught me about cultural intelligence... the teacher informed that side of things for sure.” (P7)

Another likened each new classroom to a new cultural setting in the sense that the dynamics of every class are unique, created by the particular mix of people they are made up with. The point is also made that teaching as a profession increasingly requires of its members an

awareness of and sensitivity to, cultural diversity, not only in the circumstances of expatriate educators but also from teachers in their home contexts.

“I suppose we see our profession as liberal, not in a political sense, but open, and we should exemplify qualities we want in young people. I think many of us still hold true the idea that teaching... education... is about transforming people and making them better people, I mean, able to realize their potential... and I think it makes us culturally sensitive, we feel, or are more sensitive to people... and just dealing with learning is a very affective process, so I think if you're a good experienced teacher you do learn about how different people deal with things differently.” (P2)

It is natural for interviewees to draw from their own experience when seeking examples to explain less familiar phenomena. So, these teachers using examples from their profession to illustrate a point about CQ should not perhaps be seen as unusual per se; however, it is noteworthy that 8 out of the 10 participants spoke about an association between being a teacher and cultural intelligence.

While the business world has been the main focus of CQ research since it was first framed, over the last ten years “numerous other disciplines and contexts” (Ang, Van Dyne & Tan, 2011, p. 597), have researched CQ including education. However, within EFL research has focused on areas like the composition of EFL curricula, or the context of the EFL classroom, rather than EFL teachers: for example, Shemshadsara (2011) suggests that incumbent upon modern language approaches to teaching is to acknowledge the link between language and culture and to include a cultural element in language curricula, and Purba (2001) makes the

point that the EFL classroom is a space within which both language and culture are taught. Little research exists on EFL teachers and CQ which is a gap my study attempts to begin to address. The teachers who took part in my study, all with some EFL training, seem to be suggesting that some important CQ prerequisites are already in place for expatriate teachers by dint of their professional aptitude, training, and experience, as well as within their motivations to teach.

It is interesting to note too that some of the features respondents identified as links between being a teacher and CQ like the ability to engage peoples interest, open-mindedness, and general 'people skills', are features also enlisted to describe social intelligence and emotional intelligence (Mayer, Salovey & Caruso, 2008; Gabel, Dolan, & Cerdin, 2005). However, these other intelligences do not include a cultural element in their constructs, whereas CQ is defined as the capability to function effectively in culturally diverse contexts (Ang & Van Dyne, 2008; Earley & Ang 2003). The respondents in this study cite the nature of the teaching profession in terms of its need to address cultural diversity and the unique cultural setting each new class of students presents wherever that may be, as central to the connection they felt it has with CQ.

5.2.3 Fitting in

'Fitting in', becoming part of a new cultural setting, is seen very much as part of ones CQ by the respondents;

"...you have to learn to be a chameleon when you're out of your own country, and that's what you take where ever you are, you adapt and do things differently, dress differently, talk about some things but not others, you learn to be a chameleon." (P8/f)

Interestingly, respondents stated that they were often comfortable adopting behaviours to 'fit in' that they may not have immediately known the reasons for, confident that in time reasons would reveal themselves if they were important.

"...getting on the subway in Korea, it's such a process you don't just buy a ticket... you go to this place and get pushed by that person and you let this person sit before you... you just go along with it and you figure it out." (P8/f)

A lack of anxiety about being in novel cultural settings is something that comes through quite strongly in the respondents' interviews; indeed there is a sense with a number of them of reveling in the unfamiliarity of new cultural spaces and actively seeking them out. There is clearly the desire, the motivation, to be surrounded by new ways of being and conducting oneself.

"I find it relatively easy to live in different cultures and appreciate the positive points of those cultures without feeling threatened by them. I enjoy the differences, I really enjoy the differences." (P6)

"I don't find it difficult to be in strange settings, it's not so much that I feel comfortable, but I don't feel uncomfortable, if you know what I mean." (P5)

The interviewees' responses show them to be motivated to assimilate, and to learn the behaviours needed to do so. At the same time however there is clearly a sense of not being concerned about their 'difference' or 'otherness' initially as the outsider, there is a confidence that they will 'figure it out' and learn to become part of it, and moreover enjoy that process

too. One of the respondents describes how on a recent trip he experienced the 'buzz' of being amid the unfamiliar again.

"I went to China recently for the first time and I was excited because at last, for a long time I was going somewhere so different, and that gave me a buzz again, the same sensation I had when I was in my twenties... I liked being in this crowd of Chinese people and I'm obviously the odd one out, the foreigner, but I don't mind it, it's actually what I like, it was an affirmation of why I embarked on this career in the first place, the adventure the thrill of adapting to a new culture and new place." (P3)

It is important to note that while the consensus among the sample group who alluded to their ease of adaptation to a new cultural environment was that it was a stimulating and positive process to go through that appealed to them, their experiences were not all seamless transitions. All cited stories of frustration at something or other that happened during the period of adjustment, such as not being able to communicate effectively, or being desperately confused at times. The following two accounts of arriving at a new destination illustrate this dichotomy of both enjoyment of the novel cultural setting while being frustrated at being unable to function effectively:

"When I arrived in Japan I had a heap of trouble just getting to the golf course I was supposed to be working at. I remember sitting outside the airport getting myself in order and thinking what am I going to do? I don't understand what people are saying, I thought I did, I'm sitting here and I've asked three or four people for the subway and no one has understood me." (P9)

“Going to Korea was a quick decision and I didn’t really do any preparation for it. I arrived at Kempo airport and cried! At that time I was a smoker and I stood outside and had a cigarette and literally a crowd formed around me. I remember talking to people afterwards about what that was all about and they said a) you don’t cry in public and b) women never smoke in public.” (P8)

I believe this to be significant in that it suggests that the process of *learning* to function in new cultural contexts, just as in other intelligences, is a motivating factor in CQ. In other words just as other intelligences could be said to be activated and developed by engaging in learning specific to a given intelligence, one of the things that motivates people to seek new cultural experiences is the opportunity to engage in learning about them. This would seem to be borne out by the two respondents above who went on to say:

“Love it, love it, just love it. It’s so exciting to arrive in a place and see how it’s going to work out, I love all that.” (P9)

“I’ve never had issues, I’ve always felt comfortable really quickly.” (P8)

Theories of intelligence tend to have in common the ability and willingness to learn as part of their definition. Perkins (1995) suggests that intelligence itself is learnable and posits ‘reflective intelligence’ as instrumental in developing general cognitive ability. A parallel can be drawn with the ‘chameleon stage’ that respondents allude to when joining a new cultural group for the first time; CQ is actively engaged through reflecting, observing and listening, and so developed. This demonstrates the malleability of CQ which Ang et al (2011) enlist as evidence

of its distinctness from personality which they suggest is a “relatively stable, trait-like individual difference.” (p. 586)

5.2.4 Listening and Observing

“I think in Sri Lanka I learned more than anywhere else the necessity just to observe and see how things are done.” (P6)

Eight out of the ten respondents referred to the importance of observation and reflection as an important behaviour to adopt when entering a novel cultural setting, and felt it was very much part of CQ. Two main reasons for its importance emerged from the interviews; firstly it was viewed as vital to the process of initial settling in, to find out how day to day necessities were acquired and achieved, what to do and what to say, who to approach and what to expect in response. Secondly, to ensure that offence was not caused. This second point was emphasized and clearly felt to be the more important of the two reasons to engage in active observation and critical listening, because if offense was caused even if it did not cause an extreme reaction, it would always have negative ramifications in terms of a smooth assimilation process. One respondent talks about having an “awareness radar” that is activated when he finds himself in new cultural surroundings:

“My awareness radar would be full on, I’d be looking for clues how to behave, looking for what they were doing so that I could copy... I would know I had to be careful and needed to watch what was going on.” (P6)

Another of the interviewees likens such sensitivity to a 'worldliness' that people with high levels of CQ display through being tuned in to differences which is achieved by employing an 'observe and learn' approach to new settings:

"I think someone with cultural intelligence always errs on the side of caution and if you really don't know anything the safest thing to do is say nothing because it's easy to put your foot in it." (P1)

It is clear from the responses that part of the importance the respondents place on listening and observing is that they do not wish to appear to be representing their own culture as in some way superior or preferable to the host setting they may find themselves in. Therefore their actions are conscious responses to the observed behaviours from the cultural setting. Rigid adherence to one's own cultural practices regardless of the setting is seen as displaying a lack of cultural intelligence. By holding back and showing a sensitivity to cultural difference and displaying respect for the culture of others through a willingness to listen, observe and learn, one shows that one has developed intercultural sensitivity and does not encounter new cultures believing in the centrality and superiority of one's own culture (Bennet & Bennet, 2004), what Dong, Koper & Collaco refer to as the "ethnocentric stage" (2008, p. 162) of cultural sensitivity development. Respondents are very aware of this as this extract illustrates:

"I think I try initially to bring nothing to the table. I don't really feel I have to convince people about the rightness of my own culture. I don't feel the only way to eat fish is in batter with chips." (P10)

Not only are the interviewees conscious of not allowing this to permeate into their behaviour, but having seen it manifest in the behaviour of others are very aware of the consequences, and even more so are clear in their condemnation of it as antithetical to cultural intelligence.

“I think it would be extremely arrogant to feel that your way of doing things from your own culture was the only right one.” (P6)

The significance of the context from which the respondents are drawn is clearly relevant to the frequency of reference in the data to caution, and their acute awareness of avoiding causing offence - a women’s college for Emirati women in a Muslim country - as one puts it:

“My default position is to make sure that I’m not the first to initiate a conversation that could offend. I’m a little bit more cautious here because I know that the consequences of stepping out of line are quite high.” (P7)

Nonetheless, it is equally clear that behaviour that facilitates learning about a new cultural setting through observation, listening and reflection is seen as part of what makes up a person’s CQ. Similarly, avoiding conflict through misunderstandings borne of inappropriate actions is desirable regardless of the severity of the consequences likely in any given context. The interview data support Phillion’s (2002) findings that through observation and experience of novel cultural settings people learn what is appropriate behaviour and as a result such exposure creates opportunities for cross-cultural understanding.

An analysis of this theme would be incomplete without reference to metacognitive CQ which Ang et al (2011) refer to as the ability to constantly question one’s own cultural

assumptions and reflect during interactions and adjust cultural knowledge to act appropriately for the cultural setting. However, the respondents focused on the behaviours they adopted with reference to making cultural adjustments rather than their thought processes when doing so. This is indicative of an inherent difficulty there is in exploring metacognitive CQ and the overlapping nature of the CQ categories. In this case data focused on behaviour has been placed in the behavioural CQ category; metacognitive CQ is more clearly manifest in themes arising from other research questions and discussed later in this chapter.

In the above section the respondents describe a variety of things that came to mind when discussing the term Cultural Intelligence. These ranged from lists of traits they felt were necessary for CQ, to what motivates a person to seek out new cultural experiences, to the ways in which a person conducts themselves in such settings. Common notions of what CQ is that emerge from the interviewee responses are that CQ is identified through motivating factors like an interest in people and appreciating that people are different. Significantly 8 of the 10 respondents likened factors that drew them to the teaching profession to motivations that identify someone with cultural intelligence. All respondents were clear in the conviction that CQ could be identified with certain behaviours like observation and reflection preceding action, a process that they further suggest facilitates ease of cultural assimilation which in turn they identify as a marker of CQ.

5.3 Respondents view on what characterizes a person's CQ.

<i>RQ 2) What in the view of the respondents are the things that they believe characterize CQ?</i>		
Category	Theme	N
Meta-cognitive themed responses	i. Empathy: <i>'identify with others feelings', 'alleviate anxiety', 'enjoy difference'</i>	7
	ii. Being Non-judgmental: <i>'different people do things differently', 'humility'</i>	10
Cognitive themed responses	iii. Awareness of cultural information: <i>'logging of new information', 'not relying on – do's and don't's lists', 'be open'</i>	8
Motivational themed responses	iv. An affinity for the unfamiliar; <i>'get a kick out of the unfamiliar', 'do not like routine'</i>	7
Behavioural themed responses	v. Language skills: <i>'explaining things', 'language moderation', 'TEFL skills'</i>	8

Figure 6: Themes arising from respondents understanding of what characterizes CQ.

Analysis of the data for responses to Research Question 1 focusses on the interviewees' holistic impression of the concept of CQ, while analysis for Research Question 2 identifies more specific phenomena that the respondents associate with CQ and how it is made manifest in the individual. Within the four categories five themes emerge from the data.

5.3.1 Empathy

Though the word *empathy* may not have been used specifically in every case, seven out of the ten respondents made reference to the importance of an ability to identify with and understand others' feelings and difficulties when in novel cultural settings. In the following extract the respondent suggests a lack of empathy through intransigence and an unwillingness to adapt displays a lack of CQ:

"You can't be too stubborn or set in your ways because things aren't going to be the same. You must adapt and see that there are different ways of doing things. If you insist on doing things a certain way and are unwilling to change and adapt you're not going to be comfortable living in a different culture." (P4)

Empathy includes one's identification with the *feelings* of others and the *difficulties* they experience. The ability to do this in novel cultural settings is seen as important on two specific levels by the respondents. Firstly empathy courts acceptance and therefore facilitates assimilation. Secondly, and more significantly according to the respondents, through an understanding of the trials and hardships people from a given culture endure, a deeper understanding of the culture ensues which in turn enriches the cultural experience, as alluded to by these two respondents:

"...there are certain things that are done, particularly bureaucratic procedures that I don't enjoy, but then the locals don't enjoy them either, they're time consuming and often unfair." (P6)

“Travelling round Asia like Lao, Cambodia, Vietnam, trying to get anything official done was appalling, so I don’t know whether I always had it, or developed it through travel, but I became very patient with things like that in a very oriental, Buddhist sort of way.”

(P5)

There is an obvious link between emotional intelligence (EQ) and empathy, based on the premise that one must be able to identify emotions in oneself if one is to identify with the feelings of others. However, emotional intelligence is culture bound, so someone with high EQ in a particular culture may show little or no emotional intelligence in a different cultural setting. CQ is a “general set of capabilities with relevance to situations characterized by cultural diversity.” (Ang et al, 2011. P.586): The kind of responsiveness to, and identification with, people’s feelings and difficulties the respondents identify pertain specifically to novel cultural settings and are therefore characteristic of CQ rather than EQ. In other words, to be empathetic in such settings displays metacognitive CQ in that it requires the ability to question one’s own cultural assumptions and to revise mental models based on experience and accumulated knowledge to better engage with and understand members of a given culture (Ng et al, 2012). The care taken to acquire the cultural knowledge required to make these adjustments is also identified by the respondents as indicative of a person’s CQ (See 5.3.3 below).

5.3.2 Non-judgmental

Identity theory suggests that identifying with people, who share the same characteristics, perceptions, experiences etc., as ourselves and with whom we form ‘in-groups’, contributes to our sense of self (Stryker, 2004). Empathy forms part of the human emotional

apparatus that both describes and enables this identification with others and in turn facilitates forming such groups. This interpretation of empathy and in turn emotional intelligence is imbricated with ideas about stereotyping within social identity theory, or what Tajfel and Turner (1979) more pragmatically term 'social categorization'. Stereotyping forms part of an inherent human mechanism that looks for recognizable patterns within social groups. By recognizing patterns with which our various characteristics accord, we associate ourselves with particular groups, in other words we empathize with them. At the same time we identify 'out-groups' to which we do not belong, nor desire to. Appropriate behaviour is defined by the norms of the groups we belong to and part of the socialization process is to adopt these group identities (Mcleod, 2008). The data suggest that part of being culturally intelligent is to be aware of this complex interplay between emotional intelligence and identity and to utilize these instinctive, discerning processes to consciously identify patterns in novel cultural settings.

More than half the respondents, 6 out of the 10, referred specifically to stereotyping in one way or another as a means of making decisions about appropriate actions and behaviours in inter-cultural exchanges. The other 4 referred more obliquely to making assumptions based on stereotypical national characteristics or hearsay. However, none rely on such profiling as representing truths about given cultural groups; these respondents suggest they are starting points to be tested for their accuracy and used as skeletal frames on which a fuller representation can be built:

“I do have some stereotypical knowledge about lots of nationalities, so that does click in my mind when I’m dealing with someone as long as I know what nationality they’re from and I’ll try and orient myself in that direction, but I can’t explain how.” (P1)

“The thing about stereotypes is that they come from something, but they are stereotypes so it’s easier to see them and it’s easy to subscribe to them. I think I’m aware of trying not to do that.” (P5)

This process of deconstruction then reconstruction as described by the respondents is defined by a non-judgmental approach to the cultural norms of a given cultural group. Respondents were quite clear in their opinions of stereotypes being an aid in the initial process of orienting oneself to a new cultural setting, but they were equally adamant in the proviso that using such ‘stereotype impressions’ should be treated with great care and that they should not be relied on as infallible in the information they might appear to provide. Indeed, the responses suggest quite strongly that judgments based on stereotypes are clear indications of a lack of CQ.

“I think the dangerous thing is assuming that you know, and then you start to discover you have no idea.” (P7)

The unanimous consensus by the respondents that CQ requires a non-judgmental approach to novel cultural experiences is very significant as such an approach requires the development of strategies that test pre-existent assumptions against real experiences, and heuristically to arrive at appropriate ways of operating as a result. The data echo Triandis’ (2006) characterization of the culturally intelligent individual as one who can suspend judgment until all the various clues and cultural cues available have been assessed. Brislin et al (2006)

suggest that indicative of the distinctness of CQ are the capacities to accept being confused and to suspend judgment when confronted with the ambiguities encountered in novel cultural settings. By presenting oneself as a non-judgmental visitor the respondents feel is a clear indication of a person's cultural intelligence, as this one states:

"The skill I have is like actually being open to things being done in different ways and not immediately leaping to a judgmental mode. Generally speaking I'm prepared to listen and give other cultures the benefit of the doubt and they might just intuitively feel that I don't meet people from other cultures to convince them how good England is." (P10)

Not making judgments particularly with regard to right and wrong is seen as important as this assumes a moral authority, and that you have the right to make such judgments. The exception is made by one respondent that such a non-judgmental approach should not be allowed to compromise one's moral standards:

"There are certain moral standards one would abide by, but just because someone doesn't say "please", or "thank you", doesn't mean they're not grateful." (P6)

This is interesting as it is primarily on moral issues that we tend to make judgments and many moral positions are culture based. However, the point is made that judgments can be made for one's own behaviour while not judging that behaviour in others from a different cultural context.

5.3.3 Awareness of Cultural Information

Eight of the ten respondents explicitly cited the importance of an individual's cultural knowledge, specific to the cultural setting, as indicative of cultural intelligence. Reference was made to the kind of 'orientation workshop' information that is often provided for new employees to a job in a different country. However the respondents were quite clear that as a capability within CQ cultural knowledge was more than this kind of list of 'dos and don'ts'. The consensus was that unless such information is tempered in the heat of real experience it is not to be relied on, nor is it on its own indicative of CQ, as summed up by this respondent:

"I don't think people are as concerned as we think they are about these things, as the guidebooks like to make out. I've given lots of things with my left hand and nobody has screamed, it's just an easy one for guidebooks to push, but in reality I don't think it's the case." (P7/f)

There was quite a diversity in the methods used by the respondents to acquire cultural knowledge ranging from formal, planned research before joining the cultural setting, to relying on a more experiential approach and acquiring knowledge through engaging with the culture directly with little or no preparation:

"I don't know how good my actual understanding was when I arrived, but I read about it, found out as much as I could, talked to people." (P2)

“For me, I kind of clock things up, like, I know in a taxi I’ll do ‘this’... I’ll go to class and say ‘I’m Nicole – like Nicole Kidman!’ which is the funniest thing to say to Korean students. I feel like I had a list of things that I clocked up that just worked.” (P 8)

The data support the idea that cognitive CQ is more than cultural knowledge and knowledge of the cultural environment the likes of which makes up notional cultural competency lists; economic and legal systems, religious and social conventions, etc. In addition to such things, cognitive CQ encompasses knowledge of oneself as situated in a given cultural context, recognizing that there may be some things that are familiar, but at the same time appreciating how little one might know and therefore need to learn. Brislin et al. (2006) likens CQ to a high functioning form of social intelligence and suggests a measure of high cognitive CQ in the individual is in an understanding of the similarities and differences that exist between cultures. Such awareness of the importance of self-knowledge and understanding of the need to learn is illustrated by this respondent:

“I think of myself as a learning person in many ways whether it’s formally swatting up before going somewhere to try and find out about it or when I’m there trying to learn.”
(P2)

Interestingly, several respondents said that their younger selves when first starting out on overseas assignments were less likely to have done any research in preparation for entering a novel cultural environment, than their current more experienced selves who would do some preparatory research. While this may be indicative of the maturing process, it also suggests support for the distinctness of CQ as an intelligence, as it further supports the notion of a

defining element of an intelligence being its capability to develop through experience (Ang et al, 2011).

5.3.4 Affinity for the unfamiliar

Seven of the ten respondents characterized the culturally intelligent as actively seeking out new, unfamiliar environments. Just as the socially intelligent find opportunities to interact with others (Emery et al. 2008), these respondents suggest that a culturally intelligent person is not just someone who performs well in new cultural settings, but is drawn to novel cultural experiences:

“When I was younger I wanted to just arrive and it couldn’t get strange enough for me. I’d hunt out the most peculiar places where you feel totally alienated with no clue what’s going on. I get a huge kick out of that.” (P10)

There is a sense in the responses that the ability to comfortably move from one cultural setting to another is a liberating experience. Responses suggest that CQ involves both a capability to be unthreatened by unfamiliar cultural settings and enjoy being amid them, but at the same time to remain sufficiently unattached to allow an easy exit from one and into another. The excitement of the new experience and the pursuit of new experiences is something a number of the respondents identify quite strongly with. They characterize it as being part of ‘who’ they are and certainly suggest a link to CQ:

“I enjoy new things, as a person I’ve always craved something new. I like the excitement of the new, or when something is a challenge still, when it becomes easy it’s like, no!”
(P7)

It is suggested by Ang et al. (2007) that such an “intrinsic interest” in cross cultural situations and an assurance in one’s “cross-cultural effectiveness” (p. 338) are markers of motivational cultural intelligence in the individual; motivational CQ “reflects the capability to direct attention and energy towards learning about and functioning in culturally diverse situations” (Ang et al, 2011, p. 585). In a study of 556 expatriate employees which utilizes the five item motivational CQ measure from the CQS as one of its data gathering methods, Chen, Kirkman, Kim, Farh, and Tangirala (2010) demonstrate the positive impact of expatriate cross-cultural motivation on both adjustment to new cultural work settings and subsequent job performance.

A number of the respondents talked about how as younger travelers unencumbered by family and responsibility the freedom to move from one place to another was an important attraction of the expatriate lifestyle. They were clear in the conviction that they felt their alertness to novel cultural settings was more acute during this time:

“I used to be able to get everything I owned into one 60 litre rucksack and I loved it. It was a great feeling of liberation when I stopped one job in one country and moved on to another.” (P6)

Latterly, as all of them have settled into a particular cultural setting which though not their own is no longer ‘novel’, they feel less need to pursue new cultural experiences and at the same time are less ‘switched on’ to them when they occur. They suggest that being a long term

expatriate does not require the levels of CQ that they needed to have and which therefore they developed, when they were moving cultural settings more frequently. This accords with data from other studies that show CQ to be most active in initial overseas experiences then diminishing over time (Wilson & Stewart, 2009). Children of school age needing stability and the need for more permanency of employment to support a family are reasons given for no longer pursuing new cultural contexts to the same extent as they did when younger. Nonetheless, respondents were clear in the opinion that having an affinity for the unfamiliar endures and is indicative of their CQ:

“I feel more comfortable in unusual alien settings than I do having Christmas dinner with my extended family. I feel more alive being challenged either linguistically, or culturally, or whatever. Now, I’m not saying I don’t love my family, I do, there’s nothing wrong with them, it’s just who I am.” (P1)

When asked to reflect on what it is that attracts them to seek experiences in cultural settings different to their own, the respondents referred to their early motivations which for 7 out of 10 of them were important indicators of CQ. Having an affinity for novel cultural settings was associated with a youthful desire to leave one’s one cultural context and go in search of adventure:

“I always wanted to travel, go to new places, see new things... I wanted to be Jack Kerouac and be on the road and see things.” (P6)

It is interesting also to note that the globalized nature of the world and the homogenizing effect this has on cultures, the inter-connectedness of diverse cultures within a shrinking world, and

the ease with which information about any aspect of the world's cultures is available at the click of a mouse, is lamented by the respondents as this interviewee sums up:

“The tragedy for people who would like that now is that excitement of the new probably doesn't exist anymore with our globalized interconnected society, you can ‘virtually travel’ before you get there, there's nothing really new.” (P6)

The sense of excitement in exploration is clearly viewed by the respondents as an important factor in their construct of CQ, even though they accept that it may not remain as intense a feeling as they have matured and become more seasoned expatriates. Indeed, as one puts it, there is a sense that it is an important phase to pass through on the way to developing ones cultural intelligence capabilities:

“I noticed a huge change in myself over the twenty odd years that I've been doing this, and I'm quite embarrassed when I look back to when I started out, but you realize it was part of your development.” (P7)

The more entrenched views become the less able we are to adapt and change; Crowne (2008) hints at this phenomenon and refers to the challenges to a person's “assumptions and thinking” (p. 393) that cross-cultural encounters present, suggesting a link between both the number of different cultural encounters and the length of duration of intercultural encounters as important to the development of CQ.

5.3.5 Language skills

The effective use of language and communication skills in novel cultural settings is identified in other studies as indicative of cultural intelligence (Earley, 2002; Peterson, 2004) and is supported by eight out of the ten respondents. The interview prompts employed in the interviews that were framed to garner data on views of language skills, and which were informed by the questions in the behavioural quadrant of the CQS, seemed to resonate loudly with the participants. The CQS is designed to be answered in English, however it is not explicit whether questions that refer to language 'behaviour' in cross-cultural interactions is referring to 'English language behaviour', or any language used in such situations. Analysis of data in this section refers to English language use by the respondents who are all native English speakers. The importance of learning the language of a cultural setting also forms part of the data of this study and it is discussed as a separate theme in the analysis of responses to Research Question 3 below (5.4.1).

Though they were not all teaching English at the time data were gathered, the participants are all EFL trained teaching professionals which must be viewed as a factor in the universal agreement among them of the important role language and communication skills plays in CQ. There was acknowledgement from the participants that the way in which they used language in novel cultural settings was informed by their status as English language specialists and as experts in teaching language. Even though reference to them being English language teachers was not made in the interview prompts, responses would start with references to this fact that were very similar:

“I think as English teachers we kind of develop a natural delivery of English.” (P3)

“I think as English teachers we always moderate what we say and how we say it.” (P8)

The respondents’ further analysis of their language conduct was informed by them as language teachers, seeing in their approach clear evidence of their professional knowledge and experience of language learning and teaching:

“I think as English teachers we speak slowly. I realize too that I try to avoid pigeon but inevitably it comes out. I try to avoid or moderate idiom, because they are things that confuse people most, because most second language users take things quite literally.”
(P7)

Through an analysis of their language use and behaviour as language specialists the participants provide insight into the role of language and communication in cultural intelligence. Skills that are the result of classroom experience and the knowledge of the ‘teacher – student’ dynamic were enlisted as examples of how they were not only good teaching practice but also evidence of culturally intelligent behaviour when communicating cross-culturally. The distinction was made between behaviour influenced by professional motivations, and behaviour that was a result of the genuine personal desire to interact effectively in cross-cultural settings.

The participants suggest they have a dual identity in belonging to both an expatriate group that through a shared desire to travel and experience novel cultural settings they are part of, and a TEFL group that through training and experience they are part of. The use of skills developed through an ELT training and language teaching experience may be the same ones

drawn on, but there is a wide variety of contexts outside the classroom in which they are employed and as such are viewed by the respondents as cultural intelligence capabilities, as one respondent puts it:

“I think it doesn’t only come from being a teacher. I think you just do it anyway because you want people to understand you and I think you want to understand other people talking to you so you adjust your language level, you learn how to listen, and maybe we get better at it because of our job. You want to communicate.” (P3/f)

A complex set of communication skills are referred to by the respondents. Clarity of message, the capability to phrase clearly and spot the signs of confusion or non-comprehension, and repeating without linguistic variation, are for 8 of 10 interviewees, evidence of cultural intelligent use of language, this respondent explains it like this:

“What I notice as well, as English teachers, helps you a lot, is you’ll ask a question and you’ll wait and you can see they’re processing. They may be preparing to answer, you don’t know, but you know they need time and you’re looking for signs of confusion and when you see that confused signal you repeat the question as it was. A lot of people will change the question asking it in a different way thinking they’re being helpful, but often what happens is the listener thinks ‘I now have two questions to answer!’ (P7)

To sum up this section, the capability to make sense of one’s environment has always been included in the many and diverse definitions of intelligence. It is largely agreed that the degree to which a person is able to function successfully in their environment is a mark of their intelligence, or general cognitive ability. In a series of three experiments Sternberg et al (1981)

went further and demonstrated that lay people and scientists alike agreed on additional basic prerequisites for an intelligence; the capacity for problem solving both familiar and unfamiliar, an adeptness with language, and tolerance for and openness to innovation. The argument made for the distinctness of CQ is that it is a set of capabilities that allow one to function successfully in novel cultural settings (Ang et al,2011; Ng Kok-Yee et al, 2012). Implicit in taking an empathetic, non-judgmental approach could be said to embody the capacity to solve the inherent problems encountered in unfamiliar cultural settings, similarly, an affinity for the unfamiliar encompasses the idea of openness to the new. Together with language skills it could be argued that these themes that emerge from the data presented for Question 2 above support a similar construct of CQ to Sternberg's findings for general cognitive ability and therefore further support it as a distinct intelligence.

5.4 Respondents views on what it is about being an expatriate educator that facilitates CQ

RQ 3) What in the views of the respondents have they learned through being an 'expatriate educator' that facilitates CQ?		
Category	Theme	N
Cognitive themed responses	i. Learn the language of the cultural context: <i>'language equates to culture', 'language affords unique access to a culture',</i>	8
Motivational themed responses	ii. Understand the privilege of living in other cultures: <i>'not a matter of survival – you have to enjoy it', 'cross-cultural interaction is exciting'</i>	6
Behavioural themed responses	iii. Non-verbal behavioural elements: <i>'Non-verbal communication', 'silence', 'significance of gestures can follow their acquisition', 'cultural habits can be picked up rather than learned', 'the things there are no words for'</i>	10

Figure 7: Themes emerging about what respondents felt they have learned that facilitates CQ

We have seen from the analysis of data pertaining to Research Question 2 above that the participants' perceive some of their skills as EFL teachers as imbricated with capabilities that characterize cultural intelligence, specifically with regard to language and in cross-cultural

communication. The themes emerging under Research Question 3 further explore the link between being an expatriate educator and cultural intelligence.

5.4.1 Learning the language of the cultural context

Eight of the ten respondents were fluent in at least one language other than English, and agreed that it was the single most important factor in cultural assimilation. It was deemed vital both in terms of the access to cultural understanding it afforded as well as in terms of the acceptance into a culture it facilitated. As language learners the eight who speak another language formed two groups, those whose interest in language preceded their travels and those whose language acquisition necessitated out of their travels. Interestingly the smaller group of three was made up of those who had developed an interest in language learning at school and gone on to study languages to degree level at university. The other five had all learned languages to fluency through need, as they had had to learn the language of the contexts they found themselves in as expatriates in order to function.

The routes taken to fluency in another language may have differed among the participants; however, common amongst them was high integrative motivation and the conviction that cognition of the language and language conventions of a culture are essential for gaining cultural access and acceptance on a deep level. In a review of the literature on second language learner motivation to learn another language Culhane (2004) makes a link between cultural intelligence and language learning, he states that “The learning of a second language (L2) requires cultural as well as linguistic competence as all languages live within cultural contexts.” (p.50). He concludes that learners who have high integrative motivation are

more likely to form friendship bonds with individuals from other cultures as a way of learning both the language and the culture.

The respondents' choices with regard to which country to go to when they first decided to work abroad were heavily influenced for those who had studied languages academically. Not surprisingly they all went to a country where one of the languages they had studied was spoken. As a result of this influence on their decisions, the nature of their initial expatriate experience was different to those for whom language was not a motivating factor in their decision. It is noteworthy, for example, that the three language graduates' first overseas assignment was not through an aid organization; their job and country choices were influenced primarily by where they felt they could practice and apply their language skills, they worked at Club Med in France, a golf course in Japan and as a teacher in Italy. They all report a period of adjustment and settling in that called into question the immediate practical benefit of their formal language learning:

“Even having studied Japanese for three years as soon as I arrived I realized I knew nothing and everything I'd learned had been a complete waste of time.” (P9)

“I was good at reading in French because most of the course was literature, there wasn't much communication. When I went to France I consciously made an effort to speak to people and learn the language.” (P5)

However, they were equally emphatic in crediting the cultural curiosity they had acquired through their language courses as activating their cognitive and meta-cognitive CQ:

“Your experience of a country is different if you speak the language, every time I’ve been in a country I’ve wanted to meet people who speak the language, it’s not just that it happened accidentally, I consciously made an effort because I was a language student.”

(P5)

The respondents who had not formally studied languages before working abroad are fluent in the language of the first overseas context they worked in. These first jobs were on a wholly or partly voluntary basis, and while in some cases they have become fluent in other languages too, all spoke the language of their first posting because, due to the nature of the positions as these two point out, it was felt absolutely necessary to survive:

“When I went to the Ukraine it was of paramount importance to learn Russian as soon as possible, and I did, and that made all the difference because most people don’t speak English in Ukraine, certainly not in 1998”. (P7)

“I learned Singala to a great extent because there was a need for it.” (P6)

Survival may have provided the initial impetus to learn, but the access to the host culture that having command of its language afforded was felt to be a much greater reward than simple utility. The respondents agreed that the link between language and culture is so intrinsic as to cast language in the unique role of cultural conduit providing an exclusive means through which cultural phenomena can pass. A recent study of expatriates’ experiences of working in Japan (N140) suggests a correlation between language skills and ‘expatriate success’ (Huff, 2013), something these interviewees clearly echo:

“I don’t think you can really get into the culture unless you learn the language, I would say it as strongly as that. It’s almost a subconscious learning of the way things are, by learning the language you’re learning how people think about things almost.” (P6)

“I think learning the language, it’s the code of the culture, you learn so much by doing that.” (P10)

It was expressed by all eight respondents who spoke another language that the quality of the cultural experience was transformed through the acquisition of the language. The willingness to learn the language of the context was felt to be both a sign of cultural intelligence in itself as it recognizes the link between language and culture, is an expression of empathy, projects friendliness, and represents the view that one’s own language is not intrinsically ‘better’ in any way - a particularly important message for EFL teachers to impart to students. As this respondent puts it a willingness to engage cannot be better displayed than through using your hosts’ language:

“I think using their language, or showing some knowledge of the culture buys you tremendous goodwill. I think it helps, it also gives you a window on the culture, it seems very clichéd but I think it’s true. If you’re going anywhere, if you show an interest by learning the local language it’s a very powerful connection with the culture.” (P2)

The unique access language affords to a culture was further cited as an equally unique means of developing CQ as the opportunities to engage with the lived experiences of a cultural group in their own words allows glimpses of the quiddity of a culture accessible through no other means. The respondents talked about language being like cultural clothing that caused both a

shift in the persona they portrayed through the change of language, and triggered a level of acceptance from the host culture that felt like joining and becoming part of the cultural group:

“When I spoke Korean I felt Korean. There was this funny phenomenon that happened in Korea, and I used to talk to other foreigners to see if they experienced it, whether it was real or our perception; In my first six months in Korea, because there aren’t many foreigners in Korea you get stared at a lot, in my first six months there that’s all I was aware of anywhere I went. After six months, after I’d been there a couple of years, I can’t say whether people stopped staring, or I stopped noticing that they were staring, but I felt that they didn’t stare at me. I felt like I’d learned to walk and talk and I gave out a Korean vibe, and other foreigners said the same.” (P8)

This awareness of no longer having an exclusively ‘foreign group’ identity, but of being redefined in a subtle way as part of the ‘cultural group’, echoes the ‘in-group/out-group’ ideas suggested by identity theory. Similarly, the participants responses are redolent of Stryker’s (2004) contention that identity is the “internalized positional designation” of each of the multiple roles or selves held by the individual in a social context. In other words, through language they are uniquely designated the role of belonging to the cultural context.

It is interesting to note that the two respondents who have not acquired another language in spite of each having worked as expatriates for more than ten years, had only worked in Arabic speaking Gulf countries. The phenomenon of Arabic learning in Gulf countries like the UAE emerged as a theme within the data, and it is discussed as part of the findings in response to Research Question 5 below (5.6.3).

5.4.2 Understand the privilege of living in other cultures

It was clearly expressed by six of the ten interviewees that they felt lucky to have had the cross-cultural experiences being an expatriate educator had afforded them and continued to do so, as one puts it:

“It’s a very culturally enriching experience because of the contact with the local people it gives you.” (P2)

They talked about the excitement they still got from novel cultural settings, and the privilege that they considered living and working in other cultures to be. This appreciation for the opportunity to be an expatriate is of course dependent on their willingness and ability to function successfully in novel cultural settings; it is in part due to their CQ, their success as expatriates, that they can get enjoyment from it. However, their responses suggest that the one feeds the other; desire to be an expatriate is fed by the sense of privilege and that reward in turn fuels the desire.

“It took me a while to realize we are in a privileged position, we get to not only teach, but speak to people of a totally different culture, different mindset and way of seeing the world, and I have learned a lot from that.” (P5/f)

What is more, they felt that being an expatriate is not a static state but a process. All six made the distinction between their current professional position and personal circumstances, and the people they had been when they first began their careers less laden with the responsibilities of family, mortgage and pension contributions, for example. Nonetheless, the feeling of having

unique opportunities to develop as culturally intelligent people endured through their personal changes of circumstances and was as vivid now as in the beginning, simply focused differently.

“I still get a rush out of interacting with people from other cultures.” (P10)

Those with children felt part of that privilege now was due to the gift of an upbringing in a novel cultural setting the expatriate life choice gave to their children, which in turn gifted them the opportunity to develop as culturally intelligent people. One of the respondents, a parent, characterized it as forming part of his children’s education:

“I still enjoy the multi-cultural experience of being an expat, I suppose now as a father I have an added dimension in the sense that my children, I think for them their educational experience, I felt was good for them culturally and socially.” (P2)

The data support other evidence that proposes the number of countries an individual has visited for employment has a significant impact on a person’s CQ (Crowne, 2008; Ng Kok-Yee et al. 2012). All the respondents related a variety of experiences they had had over the course of their careers as expatriate educators within which was a subtext strongly suggesting that each experience, each country visited, each cultural group interacted with, had formed a part of a discernible progression in the development of their cultural intelligence. By being expatriates they felt they had activated and developed their cultural intelligence over time, as this respondent explains, his younger self still had a lot to learn:

“I was surprised at how difficult it was in the beginning to engage with other cultures. I’ve noticed a huge change in myself over the twenty odd years that I’ve been doing this,

and I'm quite embarrassed when I look back to when I started out, you realize it was part of your development, almost like looking at yourself as a teenager – what were you thinking!" (P7)

There is the clear evidence within the data that respondents believe cultural intelligence, like other intelligences, is able to be developed through exposure to stimuli that actuate it, and that the development of CQ is cumulative and infinite. Just as one would not put limits on general cognitive ability in terms of what a person's capacities to learn might be, so the suggestion is that becoming culturally intelligent as if it were some 'finished product' that could be defined as complete is not what these respondents recognize as culturally intelligent. This supports the idea that "CQ is malleable and can be enhanced through experience, education, and training." (Ang et al., 2011, p. 586), and is an important distinction between CQ and personality which is "relatively stable" and "trait-like". The respondents suggest that like other forms of intelligence CQ is an on-going progressive process that requires exposure to novel cultural settings to provide the rich contextual experience needed to develop it, and part of that process is recognizing its inherent privilege.

5.4.3 Non-verbal behavioural elements

In the development of the CQS, Ang et al (2007), and Van Dyne, Ang, and Koh (2008), recognized the importance of such things as facial expression, rate of speech, the use of pause and silence, and the whole area of non-verbal communication (NVC), in cross-cultural interaction, particularly as a measure of Behavioural CQ. The Behavioural section of the CQS is informed by the 'shared script' theory of cultural communication (Hall, 1959; Gudykunst, &

Ting-Toomey, 1988). We have seen above (5.4.1) that in the views of the respondents learning the language of the cultural context facilitates cultural assimilation and exemplifies cultural intelligence. Furthermore, as these responses illustrate, the data suggest that the respondents perceive having a command of the language has advantages that are not only linguistic, but provide access to the complex system of other communication codes and gives an insight into the psyche of a cultural group:

“I speak Indonesian, it’s very difficult to get angry in Indonesian, the most you can say is ‘I’m less than happy’, that’s the most you can do, there aren’t even the words to express some of the feelings one has.” (P10)

“In Sri Lanka they never say please and thank you for things, but they smile when they get something, there’s a change of body language... they don’t comment about food... it’s perceived as an expression of greed somehow. These understandings come through knowing the language” (P6)

“If you know any Arabic, I think it also tells you about the importance of the cosmology of the Muslim person, whether they’re devout or not, their whole sense of our place in the universe.” (P2)

Though this theme emerged from interview threads where interviewees were talking about the advantages of knowing the language of the context, the importance of non-verbal communication was a strong feature in the participants’ responses. The consensus was that NVC is vital to CQ, both in recognizing that such facets of cultural conduct are unique to cultural contexts, and in that they need to be treated as such. In other words what a gesture means in

one culture may be totally different in another and the person you present sends all sorts of messages you may be unaware of if you are unaware of the NVC codes of the cultural context. These responses show the respondents' awareness of the complexity of non-verbal codes in play in different cultural settings:

"I remember finding out early on that it was important for example the issue of shaking hands, or even the way you behave with a woman, proximity, for example, even going to someone's house, the separate areas and arrangements, not showing the soles of your feet." (P2)

"It took a long time for me to realize I shouldn't make eye contact with men on the street, it was the wrong thing to do, and yet I'd been brought up to make eye contact."
(P1/f)

The two participants who did not speak another language were equally aware of NVC issues and the link to cultural intelligence. They referred to appearance, the use of silence and gesture as important factors when communicating in cross-cultural settings. The point was made that perhaps NVC factors became even more important when a common language is not shared at the initial stages of being in a novel cultural setting for example.

"Even just coming to work I'm very conscious of appearance, you're often judged by the clothing you're wearing, it has more importance here." (P4)

"They put us in a category according to your outward appearance, your physical appearance and the clothes you wear; they look at shoes and handbags. I'm not saying

it's in a malicious way, but they do judge and I think that's part of their culture because they judge each other." (P5)

An interesting reference regarding silences and the EFL teacher is made by two of the respondents on this theme. They relate to the idea of 'permissible' silences having different rules depending on the cultural context. EFL teacher training and experience of the EFL classroom develops a tolerance for silence to allow for thinking time when student responses are processed internally before being produced. It is suggested that this technique is a transferable skill that can be categorized as a behaviour that displays CQ in that it recognizes that silences may not need to be filled, that they are not always awkward.

"I'm not sure about different cultural settings, but certainly it's important as a language teacher. I have greater tolerance for silence than a lot of Brits, my mother expects silences to be filled!" (P10)

"We have a need to fill silences, the Japanese they see it as so much of a waste and so overbearing when people try to fill the silence." (P9)

Analysis of data in this section strongly suggests the participants' experiences of being expatriate educators has informed their construct of cultural intelligence, and, indeed their developing CQ has enhanced their teaching. They consider themselves to be in a fortunate position as expatriate educators to be able to both take advantage of the skills their profession has afforded them and apply them to cross-cultural endeavours, and vice versa to employ the capabilities inherent in their cultural intelligence to make them more effective teachers. Responses strongly support data from other studies that indicate that cultural intelligence can

play an important role in enhancing employee effectiveness in culturally diverse settings. Amir, Moghimi, & Kazemi (2010) employed the CQS in their quantitative study on the relationship between cultural intelligence and employee performance involving a multi-cultural sample of employees (N80) at Al-Mustafa International University, Iran. They conclude that “cultural intelligence enables people to perform their tasks better when they face cultural diversity.” (p. 439). Ang et al (2007) conducted a series of three studies on measuring the implications of CQ on work performance involving 794 respondents in Singapore and the United States. While this group of studies had as part of its aim the refinement and validation of the CQS, results demonstrated that foreign employees who are sensitive to novel cultural surroundings and can adapt their behaviour appropriately in response, were rated highly by their supervisors in task performance and considered more effective at work.

We have seen that cultural intelligence is characterized quite clearly by these experienced expatriate educators as a process that involves continual learning, and it evolves through experience. It is a process that lies not simply in learning ‘stuff’ about cultures and being able to ‘parrot’ it back in some sort of pastiche performance, but is much more dependent on a receptive attitude to difference and excitement at being able to engage with different cultures. The participants hint quite strongly at having learned a humility that rejects any assumption of superiority of one culture over another and they display this in their willingness to learn languages and their belief in the privilege of their situation.

5.5 Respondents views on CQ and creating a collaborative cultural space.

RQ 4.) In what way is part of being culturally intelligent about occupying a collaborative cultural space and if so how is this space created?		
Category	Theme	N
Meta-cognitive themed responses	i. You are your culture: <i>'your conduct becomes generalized and true about all from your culture', 'you are an exemplar'</i>	7
Motivational themed responses	ii. Close personal relationships: <i>'boyfriends/girlfriends provide unique access to their culture', 'willingness to compromise'</i>	8
Behavioural themed responses	iii. Being non-threatening: <i>'alleviate stress/anxiety', 'ameliorate through politeness'</i>	10

Figure 8: Themes emerging from respondents understanding of a collaborative cultural space

The idea of a 'third space' where representatives from diverse cultural groups meet has been posited by some theorists as a notional place where hybrid forms of understanding are formed and which somehow transcend our own cultural worldview to produce new shared ways of seeing the world (Soja, 1996; Fougere, 2008). This liberation from the dictates of one's own culture then allows for the creation of new identities and new collaborative ways of being (Bhabha, 1994). In so far as the interviewees consider travel to be character building, and the expatriate experience transformative, they could be said to be creating such spaces through the application of CQ by putting themselves into situations where cultural mix is inevitable. However, while Bhabha's notion of the third space informs Research Question 4 on a

conceptual level to some extent, it is enlisted more as a convenient term to describe a meeting point of cultures for the purpose of collaboration which may be neutral ground where no culture dominates, or may be a space in which a very clear hierarchy pertains.

5.5.1 You are your culture

This theme identifies itself as much in being denied by some of the participants as in its acknowledgment by others. Seven out of the ten interviewees referred to how they viewed themselves in terms of their own culture. Some felt that they were indeed representative examples, while others were adamant that they were unrepresentative, atypical, and that what set them apart was their rejection of their cultural context which in turn was a spur to seek new experiences within other cultures:

“I think it was because my own culture was very predictable I found, and fairly self - obsessed.” (P10)

“You have to be able to maintain your own identity, fight your own corner sometimes, you have to be consistent with the kind of values... you have to be an ambassador of who you say you are.” (P1)

Nonetheless, both groups appear to view their attitude to their own culture as a positive feature in their ability to manage cross-cultural interactions. Those who accept that they are exemplars acknowledge, with reservations, that they too reject some area of their culture even if it is only ‘boredom with the familiar’, or ‘desire for difference’, so the decision to leave accords to some extent with those who do not see themselves as cultural archetypes. Those

who reject more specific aspects of their culture as unacceptable suggest leaving was actively to seek out alternative more acceptable cultural contexts, or at least explore other possibilities. Earley and Masokowski (2004), state that “people who are somewhat detached from their own culture can more easily adopt the mores and even the body language of an unfamiliar host.” (p. 142). This respondent appears to credit a desire to distance himself from his cultural background as the spur to leave and ultimately a contributive factor in the development of his CQ:

“There was a lot of self-limitation that I found suffocating being brought up in Scotland, constantly being told that you’re acting better than your place, getting a degree was like betraying my class. I left because I didn’t like Scotland, as simple as that. I didn’t like what I was supposed to conform to, I wanted more than it offered.” (P7)

By holding in common a history of reflexive examination of their own cultures the participants present themselves in novel cultural settings not as models to be copied or deferred to, but as open representatives with no agenda or mission. The participants consider it important that in cross cultural interactions they present themselves as open-minded, willing learners which facilitates the creation of collaborative relationships and could be characterized as formed within a third space, as one puts it:

“I think I try not to bring anything to the table, I don’t really feel I have to convince people about the rightness of my own culture.” (P10)

Having cultural knowledge about the culture of the setting is valuable as discussed above, however the data suggest having reflected on one’s own culture and examined it’s

norms critically is as valuable, as then not only can one learn the new behaviours of the 'host' culture but suppress inappropriate behaviour from one's own. As this respondent points out, without the ability to critically appraise one's own culture and objectively examine one's relationship to it, one would be less capable of self-censorship, which is very important as an expatriate:

"I know for example from my own community, our love of profanity is often not seen as very serious in certain contexts and with people you're familiar with, but I understand that outside that with a person from another background can be very offensive, so what we would consider as something that would ease communication would actually really get in the way and would not be appropriate." (P2)

Metacognitive CQ is described as the "mental processes that individuals use to acquire and understand cultural knowledge" (Ng, Van Dyne & Ang, 2012, p.33), I would suggest that it is involved in processing not only the new information about a novel cultural settings, but in the reflective assessment of aspects of one's own culture, making comparisons and judgments between the two. The decisions resulting from this process of analysis may be indicative of the cultural intelligence in the protagonists as they determine the success of a cross-cultural exchange, and could perhaps be said to be the starting point for creating a 'space' wherein such interactions can happen.

5.5.2 Close personal relationships

For 8 of the 10 participants personal relationships with people from the host culture is a recurrent theme featuring when 'language learning' was the topic of the interview and when

interviewees were discussing more personal reasons for an affinity they may have felt for a particular place. Four out of the five participants who had learned the language of a host culture through necessity had done so in part because a personal, 'love', relationship had developed with someone from that culture. One respondent characterizes such relationships as providing unparalleled access to the host culture, resulting in the ability to connect with members of the culture in ways otherwise out of reach:

“This is a little bit personal, the reason I did get through was I had a Korean boyfriend, so because I had a Korean partner I felt like I'd walked over a road literally and that's what completely turned it around for me. Suddenly I understood, he was the embodiment of Korea and suddenly I got it, the flood gates opened...so that's what that means, and that's how I do that... I just felt the gap close.” (P8)

The impetus provided by an emotional connection with a member of a cultural group to make a success of cultural assimilation is self-evident. The interview data suggest that the willingness to compromise in an attempt to facilitate cross-cultural interaction is greatly increased when the incentive is correlative to the positive development of a personal relationship; one interviewee refers to the effect being a “complete compromise” (P1). In a sense then it is suggested that the relationship itself becomes the 'space' within which two cultures compromise and put aside ideas of superiority of one culture's mores, norms, and behaviours over the other, and the protagonists develop a relationship based on a 'hybrid way of being' (Bhabha, 1994).

However, though there may be some evidence for this the fact that one party is from the extant culture of the context and the other experiencing it as new and unfamiliar, means there is an imbalance in this view of the two being equal; one is essentially the pupil, the other the teacher, the one a visitor the other a guide. Redefining the relationship in this way redefines the nature of the interactions and the roles of each in creating the space within which such interactions take place. The cultures are not equal when they meet under these conditions and as long as the relationship is situated in one of the protagonists' own cultural contexts, the other is the one who must exercise CQ, and therefore be the one to compromise in favour of the host culture's requirements. Indeed the respondents are clear that as the guests, expatriates have a duty to make the necessary compromising moves. The process is characterized by these two respondents as requiring the humility to cast oneself in the role of a child:

“Suddenly, you're this stumbling person who can never quite find the words to say what she means, that frustration of coming across as maybe not very bright or childish.” (P5)

“They'll smile, but they're completely baffled and you're aware of having to bring yourself down especially in India because I can't eat very well with my hands...rice and stuff...I'm very slow, so I'll ask for a spoon, and I've found that I'm put in the category of child, because only children eat with spoons.” (P7)

Three of the five participants who talked about the role of relationships in cultural assimilation are now married to someone from another cultural tradition. The data suggests that regardless of the nature of the relationship itself, the emphasis is on the 'visitor' to a novel cultural setting

to make relationships work through exercising CQ and a personal 'love' interest may provide an incentive to engage CQ capabilities more fully:

"In my own circumstances being married to someone from an Indian heritage I'm prey to assumptions I think from my experience of dealing with in-laws, I definitely modify my behaviour." (P2)

5.5.3 Being non-threatening

Interacting cross-culturally has long been recognized as potentially stressful (Menddenhall & Oddou, 1985), since having to deal with new situations removes people from their comfort zones and presents them with the possibility of having to cope with the unpredictable, a feeling encapsulated by one of the respondents:

"I think often that's the first thing that happens when cultures meet, there's anxiety, there's anticipation of 'we're not going to understand each other and we're going to get everything mixed up.'" (P7/f)

All the interviewees referred to the natural anxiety induced in cross-cultural encounters, and feel that as they are the ones who have chosen to be in novel cultural settings, and they are the 'guests' within those settings, the onus is on them to reduce the anxiety felt by their hosts in order to create an atmosphere conducive to mutually beneficial communication. Such anxiety is an impediment to establishing a meaningful inter-cultural space, and cultural intelligence is needed first to recognize this then applied to ameliorate it. The interviewees referred to a need

for their behaviour to be non-threatening both in terms of how they presented themselves as individuals and in terms of the way they represented their own culture:

“I think it’s more important to be humble and not to judge whether something is right or wrong.” (P6)

If a notional third space describes the context within which intercultural interactions take place then the contexts described by the interviewees are characterized not by a culturally neutral space where all parties are exercising cultural intelligence and entering that space as if it were a novel cultural setting to all where all are equal. On the contrary they suggest such a space is a context in which the host culture is dominant and they as the visitors require CQ capabilities to create the space through compromising their own cultural behaviours and attitudes in order to alleviate anxiety and appear non-threatening, even, as this respondent explains, to the point where you surprise yourself:

“I never imagined someone like me could become this super polite ‘don’t speak until you’re spoken to’ kind of person. Even going out with colleagues for a drink you just knew where your place was in that order and to step out of that place would just have too many detrimental effects on the whole group.” (P9)

As we have seen some of the participants stated that a reason for their wanting to work overseas was a dissatisfaction with their own culture, or certain features of it. Interestingly, as expatriates now, even when there are aspects of the host culture that are far more objectionable to them than any from their own, they seem prepared to compromise. The data suggests that cultural contexts in which one is less invested in terms of heritage, values and

mores, are less disturbing in their shortcomings. The lack of a sense of ownership and emotional investment that being a visitor affords allows one to view oneself as 'not responsible'. Referring to the poor treatment and conditions of some construction workers in the UAE compared to her home country, this respondent perceives an injustice, but unlike her son chooses not to allow it to affect her; for her part of being culturally intelligent is to absolve herself of responsibility as a guest worker, and the responsibility is her hosts:

“... its something you accept and realize it's not quite the same. Certainly it's perhaps distressing to see people being mistreated, but if you really let it get to you, you couldn't enjoy living here, and I know for my son he found it too hard to take that difference in the rights of different people.” (P4)

In summary, there is a sense that emerges from the data pertaining to the idea of a 'third space' that as well as cultural intelligence being a set of capabilities to function effectively in situations characterized by cultural diversity, it also informs the ability to facilitate the creation of a collaborative space within which diverse cultures can form nexus of cross-cultural interaction and form beneficial teams. The interviewees used words like cooperation, collaboration, understanding, appreciation, respect, in their descriptions of their various cultural experiences. Further they used such vocabulary in describing the value, the worth, they felt there is in pursuing inter-cultural encounters. There appears from the data a desire to make these experiences meaningful both for themselves and for those they are interacting with. The participants are conscious of their approach being conducive to creating harmonious, non-

threatening conditions under which such meetings can take place, and associate that intent and practice with cultural intelligence. These findings are supported by conclusions drawn from a quantitative study of the relationship between CQ and expatriate workers intent to stay in culturally diverse teams (Naeiji & Abbasalizadeh, 2009) where the CQS was employed to determine the CQ of employees (N169) in the petro-chemical industry in Iran. The study found that teams made up of members with higher CQ tended to be more open to ideas from diverse cultural sources, and expatriate members of such teams were willing to engage with the host culture as a guest with an attitude focused on learning.

5.6 Respondents views relating to their current context's impact on CQ

RQ 5) What impact do the respondents consider the culture of their current working and living contexts has had on their cultural intelligence?		
Category	Theme	N
Meta-cognitive themed responses	i. Opportunities and constraints in current teaching role <i>'unique contact with UAE culture', 'privilege of the position', 'restricted interactions', 'lack of social bonding'</i>	8
Cognitive themed responses	ii. The cultural experience of Dubai <i>'disconnected from local culture', 'lack of empathy'</i>	9
	iii. Engagement with the Arabic language <i>'cultural gate keeper', 'unnecessary to function'</i>	9
Motivational themed responses	iv. Becoming a 'professional expatriate' <i>'The Gulf is a different experience', 'different set of priorities'</i>	9

Figure 9: Themes emerging about how respondents felt their current context impacts CQ

The purposive sampling approach employed in selecting the interviewees to take part in this research had as one of the criterion that they must have a minimum of five years' experience living and working outside their own cultural context. It was felt that stipulating this level of experience in diverse cultural contexts would underpin the richness of the respondent's constructs of their cultural intelligence. The ten participants were selected from an original list of twenty as those who had been expatriates for the longest time: all but one have lived and worked outside their own culture for more than ten years. For all of them the UAE has been their longest period in one place, this common factor has provided an unforeseen bonus in that it affords them revealing insight into Dubai as a unique expatriate posting. In addition interesting data emerge regarding their changing perceptions of themselves as having developed into 'professional expatriates'. All of this provides revealing insight into some of their ideas about their cultural intelligence construct.

5.6.1 Opportunities and constraints in current teaching role

There is a very clear sense from the data that being a teacher at a women's college for Emirati nationals presents a unique expatriate experience in Dubai. It is felt to be unique in several ways; not only is the circumstance itself its own cultural context, but its existence within the wider culture of Dubai is both incongruous and yet at the same time symbolic of a vision the country's leaders have for Dubai, as one respondent puts it:

"It's quite an incredible kind of institution staffed and run almost exclusively right up to the top echelons by foreigners of a western academic tradition right down at every

level, almost every employee is an expat and that's seen as desirable by the government." (P2)

Couple this with the wider expatriate experience, and for the respondents living and teaching in Dubai requires the ability to negotiate a complex interconnected system of cultural relationships.

The access to Emirati nationals that being a teacher at an 'Emirati nationals only' college gives is, in the experience of the respondents, a rare thing. They report that other expatriates in Dubai that they interact with have little or no contact with the local population.

"Yes, it is unique here. I have friends in construction and things, and they have no dealings with nationals at all, so I'd like to think that I feel fortunate about that, that I'm getting some experience through the students." (P 10)

"On the compound we live in we meet a lot of people at the pool and they always seem very interested and curious about the fact that I work with Emiratis that's quite unusual and they want to know what they're like." (P5)

However, though they have a level of contact with Emirati nationals not enjoyed by other expatriate groups, there is a conflict between what they identify as processes that involve engaging and applying their CQ developed through their exposure to previous novel cultural settings, and the limits placed on the nature of their relationships with their Emirati students. For example, whereas in other cultural contexts they would develop relationships beyond the classroom into a social sphere and thereby access knowledge and gain experience of the wider

local culture and further employ their cultural intelligence, in Dubai the nature of the relationship between teacher and student is very much defined by the classroom and confined to the institution:

“When I came here I was disappointed when I learned there was to be no interaction between me and the students outside of college. I was shocked and disappointed. I was honestly disappointed and I thought how am I going to get to know them, get inside their heads, how will I understand their culture, it was challenging.” (P 1)

“Here I don’t ever remember being invited to any homes, it’s never happened in 12 years, if it was socially acceptable I think they would have done it because I have good relationships with my students.” (P 10)

While the respondents find this does not satisfy their desire to engage with novel cultural settings and frustrates full engagement of their cultural intelligence, there is also an understanding that what they bring as influences on their students is also part of the equation and the main reason for the boundaries that exist. It is felt that western influence is being encouraged in the context of the institution; the academic strictures and disciplines, values like academic honesty, time-keeping and a western work ethic, are promoted and exemplified in the expatriate staff and faculty.

“The philosophy, the values that we’re purveying is what’s wanted, is seen as desirable and that’s what we’re actually getting across in a very explicit way, there’s no attempt to hide it, it’s almost a selling point at this college.” (P2)

However, what might in other settings develop beyond this into other domains is in the respondents views discouraged in their current context. The respondents acknowledge that while imposing such limits on the ways in which relationships can develop may be at odds with other experiences they have had and that have been instrumental in the development of their construct of CQ, recognizing and abiding by boundaries is also a manifestation of CQ. The recognition of the particular functions of their role as expatriate educators defined by their employer, and the care with which they abide by them, is indicative of metacognitive CQ in that it shows reflection on and appropriate reaction to the setting. As this respondent suggests a lack in this cultural intelligence capability heralds the potential for conflict:

“I would make friends with everyone I came into contact with if I could and I’ve learned the culture’s not really like that here, it’s extremely situational so students know what the boundaries are, and I think that’s where people can get into trouble when you get a very universal person coming here who doesn’t know the rules.” (P 1)

Theirs is a clearly stated understanding too that the culture as presented by students in their classrooms with expatriate teachers is not the whole truth of it.

“I know the stereotypes that the students present and I’ve had little windows through what students have said off the record, but I don’t think any of us have a real idea of the world these students go home to at 4 o’clock.” (P 10)

This illustrates that the respondents’ constructs of CQ recognize the need to constantly revise mental models not only of the cultural norms of countries, but of distinct groups of people too (Ng, Van Dyne & Ang, 2012).

5.6.2 Cultural experience of Dubai

The interviewees report a level of disengagement with the local culture that they have not experienced before in previous postings. They suggest that as well as being discouraged in their professional capacity, this is also brought about through the insular nature of the Emirati culture which employs its traditions, religion, language and a hierarchical social system with Emiratis at the top, as a means of limiting contact with other cultural groups:

“It’s a very private culture. We engage with Emirati culture... just the visible presented aspects of Emirati culture.” (P10/f)

“In Dubai you’re living in a society where the Emiratis are a minority, they’re very much marginalized.” (P1)

“Dubai is very much home from home if you want it to be, there aren’t the opportunities to integrate with the locals and their culture.” (P3)

Compounding this, or perhaps a contributing cause, is the Emiratis increasing sense of being besieged by overwhelming numbers of expatriates and a need to preserve their heritage and traditional value system. Indeed there is a sense from the respondents that ‘traditional Emirati culture’ is not merely illusive or guarded, but is more and more sidelined and consigned to the realms of history. One respondent alludes to the need to ‘cling’ on to the past in an attempt to preserve the Emirati identity, and another suggests there is no immediate sense of a distinctive Emirati culture for a visitor to Dubai:

“There’s a lot of subtle stuff I think, this is a culture that is changing in the region and is not quite sure of itself in a lot of respects, so they’ve clung to their symbols very, very strongly.” (P7)

“I think people coming in could be excused for not knowing they’re in an Arab, Muslim country until they do something stupid like flick their finger at a policeman or get drunk in public.” (P6)

An erosion of the cultural foundations of Emirati society by the waves of expatriates pounding in over the last 25 years is something the government fears. It is trying to reinvigorate an interest in the Emirati heritage based on tribal traditions and Islamic principles under the banner of patriotism. There has been a conscious move over the past few years to promote Emirati nationalism and Emirati identity emphasizing the importance of preserving traditions and customs as well as promoting loyalty to the country’s leaders. A number of directives have been made to colleges and universities to include courses in Arab History and Good Citizenship, and to provide more degree level courses in the Arabic language. National dress is promoted as desirable and functions as a uniform in colleges and universities, offering clues to the culturally intelligent about Emiratis’ sense of themselves as part of an Emirati culture:

“We see the external symbols of their culture, we see abayas and shaylas, or they don’t wear them, and we understand what that means in terms of their relationship to their own culture.” (P7)

By reflecting in this way on the habits and conduct of their students, and checking the accuracy of their cultural knowledge then appropriately modifying how they behave, the

respondents' display a high degree of metacognitive, cognitive and behavioural CQ (Ang, Van Dyne & Tan, 2011). They also view an acceptance of the tentative nature of their engagement with Emirati society as indicative of cultural intelligence as it is what the cultural context seems to require of them. In other words they recognize that their influence is primarily desirable in the context of the college and in the role of teacher and model for conduct in an academic setting. These three responses illustrate the respondents' understanding that engagement beyond these limits is discouraged, and understanding this and acting accordingly is viewed as indicative of CQ:

"We have four fantastic Emirati colleagues here and I've been on a field trip with one, worked with another, and with all of them I feel there's a connection, but will I invite them to lunch – no. There's a connection there, I mean there is, but it stops at anything social." (P8)

"When you arrive here, this is not to criticize the culture or anyone from that culture, but you can very quickly get a grasp of it and see what there is to see, you don't feel that there's much depth, or want to go any deeper, there's only so far we can go with our relations with the locals." (P3)

"It's probably lacking cultural stuff here... it... we could be anywhere... English language... modern places... it doesn't feel that much of a foreign country." (P9)

As experienced travelers and expatriate workers who have chosen a profession and lifestyle that will allow them to experience novel cultural settings the respondents unanimously stated that Dubai felt like the least alien cultural context they had been to. It required the least

adjustment calling on the fewest of their CQ capabilities. They felt it was the least engaging novel cultural setting they had experienced with the least accessible native culture, and all lamented the lack of opportunity to develop relationships with Emiratis and their culture. Yet, it was also the place they had chosen to make their home for the largest part of their career. One recurrent explanation for this was that Dubai was an 'easy' place to be, and it was not 'back home'. These ideas are discussed in section 5.6.4 below under the theme *Becoming a Professional Expat*.

5.6.3 Engagement with the Arabic language

Knowledge of a foreign language as a predictor of CQ appears in the Cognitive CQ section of the CQS, item 2 of 6: *"I know the rules (e.g. vocabulary, grammar) of other languages."* (Appendix 1). The semi-structured interview schedule prompt (Appendix 2) inspired by item 6 from the Cognitive CQ section of the CQS was framed along the lines of *"Do you speak another language"*, *"Do you easily become familiar with the languages of new settings"*. In Section 5.4.1 above 'Learning the Language of the Cultural Context' is identified as a Cognitive CQ theme for this reason, and as insights into Arabic were derived from these parts of the interviews and Focus Group discussions, it seemed logical to also place 'Engagement with the Arabic Language' in the table above as a Cognitive CQ theme as opposed to a Motivational CQ theme. Though motivational factors form the basis of some of the discussion, the point is also made regarding the relevance of Cognitive CQ in the language learning process.

There is a clear consensus among the respondents that language learning is indicative of Cognitive CQ. As we have seen above (5.4.1) the respondents are very clear in their views on

the role of knowledge of the language of the context as facilitating assimilation into new cultural settings. Indeed 8 of the 10 state that learning the language of the culture is the single most effective means of gaining access to it. They are equally clear in the conviction that the desire and willingness to learn the language of the cultural setting is indicative of motivational CQ. As experienced language learners and teachers they are well placed to comment on the role of Arabic in their current context. It is significant for example that even the three respondents who characterize themselves as 'language learners' and for whom part of the joy of novel cultural settings is the opportunity to learn a new language, have made no progress in learning Arabic and, indeed, have no interest in learning it as they state in these extracts:

"This country is the first time I haven't made the effort to learn the language, every other country, and I've lived in quite a few countries, I've always made the... tried to learn the language and done quite well at learning the language and this is the first time I haven't." (P5)

"The motivation levels aren't there for some reason or another, it's too easy to speak English and it's a lot of time and effort to learn it... you want to but there's some kind of barrier, so the experience is different." (P3)

"I think it's different here because it's like an English speaking society in Dubai, everyone speaks English, so I haven't really felt that need to explore too much into..., or need to start to learn Arabic, even for me who loves to learn languages Arabic is not appealing."
(P9)

A sense emerges from the data that there is a proprietary attitude towards Arabic within the local national culture that displays a reluctance to allow it to play the role of catalyst in facilitating cultural interaction, particularly in terms of giving access to their lives. The data suggests that the demotivation towards Arabic learning reflects the nature of the cultural context, and at the same time the decision not to pursue learning it is a display of CQ. Responses seem to suggest that the culturally intelligent recognize when trespass is inappropriate, and that the Arabic language is seen as a means of becoming too intimate and so is perceived as a gatekeeper preserving the integrity of Emirati culture against the onslaught of the myriad cultural influences the huge expatriate population brings. Emirati society is seen as private and exclusive and as these respondents suggest their self-imposed segregation is facilitated by the role of Arabic as a filter:

“It’s a very private society. We engage with Emirati culture, just the visible presented aspects of Emirati culture which is just the very thin surface layer.” (P10/f)

“When I came here I assumed I would learn Arabic... I didn’t partly because things happened in my life, I first had children here perhaps if I hadn’t I’d have used some of that free time learning Arabic but... I don’t know why it is... it’s the segregation I think.”

(P5)

The respondents reported having a lack of empathy for Emirati culture and feeling less inclined to engage with it in part due to its apparent exclusivity, and partly due to aspects of it that they do not sympathize with:

“In all honesty I have less sympathy with the culture here I suppose than I have had with other places I’ve worked.” (P6)

“It boils down to how interested you are in the culture and maybe I don’t know as much as I should maybe that means my interest levels aren’t as high here.” (P3)

It is reasonable to surmise that part of this distancing is caused by the limitations placed on interactions between the respondents both with their students through the nature of their job, and the impediment that Arabic seems to be in the pursuit of more meaningful interaction with wider Emirati society.

Of course it must also be reiterated that Dubai is essentially a city state with a population of some 2.5 million people, of which a mere 150,000 are Emirati nationals. The difference this represents for the respondents in terms of the need to learn a language compared with other cultural settings they have worked in is an important factor in their views of Arabic learning. In Dubai the lingua franca is English and there is no perceived need for another language:

“I came here intending to learn Arabic, my father’s Iraqi and I had Iraqi family here, but I’m not motivated to do it because I genuinely don’t need it.” (P8)

“No need for it... a desire perhaps... I’d like to speak more Arabic, but never felt a need here.” (P4/f)

“In Dubai Arabic is definitely a second language, here if you don’t speak English you’re at a definite disadvantage, but not if you don’t speak Arabic.”(P6)

The one fluent Arabic speaker in the group acquired Arabic in a different context, and confirms the unique role it plays in the current cultural context where it has not proven to be the facilitator for cultural assimilation it was in his previous Arabic speaking environment. While he acknowledges a positive response to his use of Arabic with students there is a tacit understanding that this is not a precursor to greater more profound cultural interactions. Indeed he recognizes the gatekeeper hypothesis and suggests that while it is atypical of Arab societies that he has found to be extremely welcoming and open, it is perhaps indicative of a culture that feels under threat from outside influence desperate to preserve its uniqueness.

“It’s very easy to view students, in one way they’re very forgiving of any foible because they like you and I think using the language or showing some cultural knowledge buys you tremendous goodwill. But here the local community feels a sense of being besieged in their own country and have become suspicious of outside influences on them.” (P2)

The consensus among the respondents seems to be that unlike in many of their previous positions where acquiring the local language functioned as a conduit into the local culture and is indicative of CQ, the opposite is true in Dubai where their CQ is displayed in an acceptance that acquiring Arabic is firstly unnecessary and secondly would not provide the same access to Emirati culture anyway.

5.6.4 Becoming a Professional Expatriate

A theme common to all of the respondents is the conviction that Dubai represents a different expatriate experience to any of their previous ones. Indeed, the consensus is that many similarities that could be drawn between previous experiences do not extend to their

'Dubai experience'. Further, as we have seen their responses suggest that many of these positive, intense learning experiences were the very things that drew them to travel and work outside their own cultural context, and form part of their construct of cultural intelligence, both its activation and development. Yet, for all of them Dubai is the place they have remained the longest and have made home, the place they have settled and built a life in. This apparent paradox is explained by the interviewees as a combination of the nature of Dubai itself, the stages they are at in their careers, their ages and the attendant responsibilities they now have, and most revealingly in terms of CQ the suggestion that maintaining the kind of vigilance and effort required to constantly be in novel cultural settings is not compatible with these things.

Eight of the ten respondents are married, and marriage and children have redefined their view of being an expatriate and the priorities that determine what kind of position to take and where to take it. Their view is that there comes a point at which you need to prioritize your children's education, for example, and that means committing to a place for a period of time. In short, as these examples illustrate, that you cannot drag a family round the world in search of new cultural experiences is the consensus view among the respondents:

"Now it's about schools, accommodation and a myriad of other things I didn't think about as a single person... I play it much safer." (P10)

"Family, my children are seven years old in a good school, security, good life, I'm comfortable here, I've been here for a long time which isn't a reason to stay, but it feels right, right now." (P8)

“I suppose it’s a combination of things really, one is having children, I think a big thing to being here is children, that’s what kept us here really, having a stable life I suppose.”

(P5)

As well as offering a stable environment within which to raise a family, Dubai offers the respondents the remuneration, living conditions and expatriate benefits package to support one. Though all the respondents suggested that salaries were important, they only became a priority in the decision to consider a job above its potential for a new cultural experience, when they had family to provide for. Traditionally the Gulf, the Middle East, has provided an attractive option because it has been able to pay well for expatriate labour; however, by becoming ‘Gulf expats’ the respondents believe that they have become a different kind of overseas worker with a different set of motivations. They see themselves as ‘professional expats’ who are now selling their expertise to a foreign employer, contrasting this with their ideas about vocation and purpose that motivated their younger selves to seek diverse cultural experiences through travel and novel cultural settings:

“Being now a family man, having a family, it became much more important the nature of the rewards of the job. When I was younger I suppose I could be - I felt it was more my choices were determined by other motivations. Now there’s desire for professional growth and the rewards that are offered here are much more substantial than other countries.” (P2)

“I came here because I got married and wanted a decent salary and steady job, and we’ve had children and they need to go to school and the day to day practicalities of looking after a family take over from the freedom of youth.” (P6)

There is the suggestion that the ‘professional expat’ thrives in Dubai because there is no effort required to be culturally intelligent there, because through its ambition and need to rely on foreign workers to build and sustain it, it has been created to mitigate any sense of the alien or the different. In addition to this, as a cultural context becomes increasingly familiar it loses its novelty and CQ becomes less and less necessary. In a study investigating the relationship between exposure to diverse cultural settings identified by the number of countries visited, and CQ, Crowne (2008) found that though there was a clear correlation, the quality of the experience was a major factor in the rate at which CQ increased. She cites opportunities to interact with the local population as key to the development of an individual’s CQ suggesting that factors like expatriate residential compounds reduce such opportunities. Housing for expatriates in Dubai often involves some form of compound living on compounds which very rarely include Emiratis. This perhaps explains the nature of Dubai being referred to as a ‘home from home’ and allowing so many expatriates to feel quickly at home:

“As time has gone on I’ve virtually retreated I think into the expat sort of rat runs and waterholes. It’s a rare occasion that I feel I’m in the Middle East and surrounded by a different culture. If you come from the UK and you’re in a mall you could be excused for thinking you’re back in the UK except the service staff are Philipinas, and it’s warmer

weather outside, that's about it really. It's not a great place to look at people and think how do they adapt to a culture because it's unique and cultureless really" (P10)

Within the responses pertaining to the themes discussed in section 5.6 above, there is an apparent dichotomy between the emerging construct of CQ from within the data and what it means to the respondents to be long term expatriates in Dubai. Much of what is cited in the previous sections as indicative of CQ draws on their experiences of previous cultural contexts and appears less relevant to their current lives in the Gulf. There is the suggestion that being culturally alert to the many factors in play when entering a novel cultural setting requires an awareness and constant vigilance not conducive to having other big responsibilities like family and a career to establish. Nonetheless the respondents' insights into their current expatriate state in Dubai reveal much about their construct of CQ. The noteworthy waning, or even absence, of defining factors under certain conditions can validate a construct equally as well as their presence does under others. Results from a study of voluntary international service programs found that increases in CQ were greatest in people having their first overseas experience and then diminished incrementally with each new experience (Wilson & Stewart, 2009). For the long term expatriate, it is reasonable to suggest that over time as the 'novelty' of a cultural setting wears and it becomes increasingly banal, it is less easy to analyze in terms of the capabilities that were employed to deal with it when it was still new. Therefore while the respondents' familiarity with Dubai renders it no longer a novel cultural setting their analysis of their various other experiences are all the more revealing when contrasted with it.

In Chapter 6, against the background of the nomological network that informs each of the four dimensions of the cultural intelligence construct, and the theoretical framework that underpins it, findings are synthesized under each of the CQ dimensions. In this way a holistic understanding of the CQ construct as perceived by these participants is described. Salient features of the findings are discussed that present new knowledge and areas for further research are suggested.

Chapter 6 – Discussion of Key Findings

6. Introduction

In this chapter I discuss the key findings of the study by grouping them within the CQ categories from which they emerged; metacognitive CQ, cognitive CQ, motivational CQ, behavioural CQ, and discussing them in terms of the CQ construct and in relation to other studies on cultural intelligence. In this way salient features of the study are situated within the body of knowledge pertaining to cultural intelligence adding further qualitative research data to the field.

6.1 Summary of Findings

In Chapter 5, 'Data Analysis', themes that arose from utterances in response to prompts in the interview schedules that were in turn informed by items from the CQS (Appendices 1 & 2), are analyzed in terms of the five research questions they address. In this chapter the multi-loci of intelligence framework provides the background against which salient features identified as significant through this analysis are further discussed with the central aim of the study being the focus: *How do expatriate teachers from diverse cultural backgrounds working in an educational institute in the UAE understand themselves as culturally intelligent educators?* The data provides an emergent description of what 'cultural intelligence' means to these particular respondents in this particular context.

6.1.1 Metacognitive CQ Findings

The themes that emerged in this category were:

- Empathy
- Being non-judgmental
- You are your culture
- Opportunities and constraints in current teaching role

Metacognitive CQ reflects the capability to “develop new heuristics and rules for social interactions” (Ang, Van Dyne & Tan, 2011, p.584) by employing cognitive strategies and information processing in cross-cultural settings on a deep level. The four questions in the metacognitive CQ quadrant of the CQS probe the way in which cultural knowledge is processed and modified by the individual, like how conscious we are of the cultural knowledge we possess, and what strategies we use to check it. They are derived from the definition of metacognition posited by O’Neil and Abedi (1996) which includes planning, monitoring, cognitive strategies and awareness. In turn the prompts employed in the individual interviews and focus group discussions are derived from the metacognitive quadrant of the CQS.

Abedi and O’Neil define metacognition “as the conscious and periodic self-checking of whether one’s goal is achieved and, when necessary, selecting and applying different strategies.” (p.4); the participants in this study clearly recognize a metacognitive factor in their perception of cultural intelligence. The degree to which a person is culturally aware when interacting in a cross cultural setting is exemplified by the themes in this category: they display a thoughtfulness that indicates the importance of being alert to the cultural context and of consciously assessing and reassessing cultural knowledge before making decisions about how

to proceed appropriately. This supports findings from a study involving 120 managers drawn from 27 countries that suggest metacognitive CQ and cognitive CQ are predictive of the effectiveness of decision making in novel cultural settings (Prado, 2006).

Brislin et al (2006) make a comparison between social intelligence and CQ suggesting that CQ is a high level form of social intelligence affording effective social interaction regardless of the cultural setting. However, what makes CQ distinct from social intelligence in their view is the capacity to accept being confused, and the capacity to suspend judgment (Brislin et al. 2006, p. 49). The themes that emerge from the study data accord with this view since being empathetic and non-judgmental in novel cultural settings requires the ability to identify with the local population's experiences and to avoid making value judgments.

The respondents had a vivid sense of being seen as models of their own culture by the people whose culture they were in, even though they characterized themselves as atypical members of their own culture and therefore unrepresentative. Earley and Masoskowski (2004) posit that people who are to some extent "detached" from their own culture find it easier to adopt behaviours and value systems from other cultures. It is reasonable to suggest that the reflexive process undertaken to analyze and come to a critical understanding of aspects of one's own culture employs the same "mental processes that individuals use to acquire and understand cultural knowledge" (Ng, Vann Dyne & Ang, 2012, p.33) in novel cultural settings. Recognizing the effect one's presence has in a given context suggests sensitivity to the perceptions and preconceptions of others, and is suggested by the data as indicative of those with high metacognitive CQ.

Respondents reported that the context of a women's college in a Muslim country renders avenues of cultural integration unavailable at work. Mixing socially that had functioned in other cultural settings as a means of acquiring cultural knowledge and developing cultural understanding and appreciation, is discouraged in their current context. Similarly, they report a reluctance in their Emirati colleagues to engage in social activities either within college, going for lunch or a coffee, or outside college. Nonetheless, they were aware of the privilege of their position compared to other expatriates in Dubai who had no interaction with the local Emirati population at all. Triandis (2006) suggests that meta-cognitive CQ is displayed in behaviour appropriate to the cultural context. In recognizing the restrictions on social interactions with students, and the apparent reluctance of Emirati colleagues to form social bonds, the respondents are showing meta-cognitive CQ; by operating within these boundaries they show their attitudes and values are "tuned appropriately" to those of the cultural setting (Peterson, 2004, p.89).

6.1.2 Cognitive CQ Findings

Themes that emerged from this category were:

- Awareness of cultural information
- Learn the language of the culture
- The cultural experience of Dubai
- Engagement with the Arabic language

Cognitive CQ within the CQS is based on cultural domains and knowledge of the cultural landscape, the complex system of customs and practices that societies have developed to make sense of and thrive in a particular physical environment. Six direct questions about cultural

systems form the cognitive CQ section of the CQS: legal system, religious beliefs, the rules governing language and non-verbal communication, marriage customs and arts and crafts. These same areas were utilized in the interview schedule for this study.

An intrinsic interest in other cultures and the requisite reasoning skills for strategic and reflective thinking in relation to cross-cultural matters, are indicators of CQ (Earley & Ang, 2003; Earley, Ang, & Tan, 2006). In a rare qualitative study based on interviews with thirty-two western expatriate managers located in China, and nineteen Chinese managers (N51), Deng and Gibson (2008) conclude that expatriate managers' levels of cultural knowledge have a positive impact on their effectiveness in cross-cultural settings. Responses from Chinese interviewees reveal that it is important to them for expatriates to show a readiness to learn about Chinese culture, show respect for cultural habits and be open-minded when it comes to cultural issues. Whether acquired through studying before going to new cultural settings, or through observation and immersion when in them, the importance of cultural knowledge as an indicator of cultural intelligence is confirmed by the participants in my study. The data clearly indicates that cognitive CQ is evident in the willingness and the effort to learn specific cultural information pertaining to the context. The point is also made that the more experienced expatriate has a healthy suspicion for simplistic lists of "dos and don'ts" using them as guides still to be tested before trusting them fully.

A particularly interesting finding that emerges from the participants' responses in relation to language in the area of cognitive CQ is the significance these participants placed on learning the language of the cultural context. It was held to be the most significant undertaking for an expatriate to expedite cultural acceptance and integration. Further, it is felt that

knowledge of the language of the context provides access to cultural knowledge otherwise inaccessible. The participants are all EFL specialists who teach language to one degree or another either directly as English teachers, or indirectly teaching other subjects in English to non-native English speakers. Consequently, it should be expected that an understanding of the cultural importance of language would form part of their construct of CQ. Nonetheless, the extent to which this view was emphatically stated by the participants as of paramount importance to all areas of cultural intelligence, and exemplified by them as fluent speakers of other languages, suggests this is a finding worthy of further investigation. Triandis (1994) suggests that there are three vital elements needed for a group of people to share a culture; a time period, a geographical location, and a language. The participants in this study seem acutely aware of this and recognize that physical presence in time and place is not fully shared until a common language is achieved.

While the consensus among the respondents was that language learning is possibly the single most important facilitator of cultural integration and assimilation, the exception seems to be their attitude to Arabic which provoked largely negative responses in terms of both learning it and its role as a means of better accessing Emirati society. This is a finding that must be viewed within the constraints placed on cultural integration in Dubai already discussed; nonetheless it warrants further research as it is not simply viewed by the respondents with disinterest because it does not allow them the kind of access to the culture that other languages have afforded them in the past, but because it appears to function as a 'gate-keeper' to the local culture and is an active factor in separating Emiratis from expatriates rather than simply being a passive impediment. Integrative motivation as described by Gardner (1979,

1983, 1988) refers to the interest and willingness to engage in social interaction with members of the target language; Culhane (2004) suggests that language learners who are motivated by a desire to integrate will more quickly form friendships with people from other cultures. The evidence of this study would seem to suggest the opposite is also true, that the discouragement of friendship bonds is likely to be demotivating when it comes to learning language. Research with native Arabic speaking expatriates from other Arab nations would provide interesting complementary data for example, as would research on Emirati attitudes to expatriate influence and its impact on Emirati culture. The influence of the TEFL industry and the supplanting of Arabic as the lingua franca by English might also prove revealing.

In a recent survey of expatriate life conducted in 37 countries by the HSBC Bank (Al Hameli, 2014) the UAE ranks 32nd for integration with the local culture, 30th for having friends from the local culture, and 27th for learning the local language. In a country that depends on expatriate labour in all areas of the economy and has an expatriate population in excess of 85% of the total, the lack of integration may seem surprising. These figures support findings from my study and the qualitative data suggests this situation is in part the reaction of a culture under siege desperately seeking to preserve its cultural integrity and identity against the onslaught of myriad foreign influences. The Dubai model seems to work on the face of it; it has developed a model that mitigates the need for cultural intelligence in a way by allowing co-existence 'separately yet together'. The study presents intriguing avenues for further investigation into the cultural dynamics at play in Dubai. In the light of this study's findings future research involving CQ and Dubai based expatriates could explore some of the implications for employers when making decisions about personnel placement and recruitment in this part of the world.

6.1.3 Motivational CQ findings

Six themes emerged in this category:

- An interest in People
- An affinity for the unfamiliar
- Teacher qualities correlate to CQ
- Understand the privilege of living in other cultures
- Close personal relationships
- Becoming a professional expatriate

Intrinsic motivation (Deci & Ryan, 1985) and self-efficacy (Bandura, 2002) when engaged in novel cultural settings inform the five items in the motivational CQ section of the CQS. Areas like confidence in one's ability to socialize and manage the stresses of cultural adjustment, and the level of enjoyment associated with novel cultural settings are addressed. These same motivations form the basis of the questions in the interview schedules.

People with high motivational CQ display an interest in cross-cultural situations (Deci & Ryan, 1985) and have an expectation of their own success to manage cross-cultural interactions (Bandura, 2002). The respondents describe an interest in people and qualities that define a good teacher as indicative of CQ. They suggest that their motivations to travel and engage in novel cultural settings are intertwined with the vocational aspects of teaching that attracted them to it as a profession, as well as it being people centered. A tolerance for confusion, the abstruse or ambiguous, in novel cultural settings is suggested by Brislin et al (2006) as indicative of CQ; this is something the respondents clearly see as a motivating factor in their seeking out

unfamiliar cultural environments. Indeed, they relish the experience of being in situations they initially find hard to understand or navigate culturally. The respondents were also very clear in the conviction that to be afforded access to other peoples' lives as a visitor to their culture was a privilege. The excitement and gratitude is evident particularly when discussing their first ventures as expatriates when the experiences seemed more extreme and they were becoming aware of their own developing cultural intelligence.

Crowne (2008) suggests that initial cross-cultural experiences are more intense than subsequent ones and that the development of CQ is more rapid during these initial cross-cultural experiences. She also states that the more countries an individual has worked in is a predictor of higher CQ. While the respondents of my study certainly appear to support these two assertions, they also suggest that being in novel cultural settings requires levels of effort, energy, devotion, and dedication more readily available to the young and more easily summoned by those unencumbered with responsibilities. Long term expatriate status, which usually means the accoutrements of life have been added, spouse, children, mortgage etc., is not conducive to the development of CQ as the energies and vigilance required are perforce focused in other areas. There is a suggestion that becoming culturally intelligent through expatriate experiences has an optimal window for development which includes both the initial countries visited and at what stage in an individual's life these experiences occur. In one sense the respondents characterize the 'professional expatriate' as someone who has served an apprenticeship in hardship posts during which time they developed their CQ capabilities, and who now works in a less challenging setting culturally. The results suggest further research on long term expatriate CQ and CQ development and age.

In a study involving some 370 participants including managers and management students MacNab and Worthley (2012) examine the relationship between CQ development and characteristics like self-efficacy, international travel and work experience. Their findings suggest that self-efficacy is fundamental to the development of CQ capabilities, particularly meta-cognitive CQ, motivational CQ, and behavioural CQ. The participants in my study would seem to support these findings; they suggest the desire to travel is in large part motivated by a search for new experiences and they have chosen a profession that facilitates this as well as satisfying an interest in people. They have a developed sense of self-efficacy in the confidence they display in their own capabilities to negotiate unfamiliar cultural settings and achieve their goals while enjoying the process too. Being teachers appears, in their view, to facilitate the development of CQ capabilities in that their 'teacher self-efficacy' that Skaalvik and Skaalvik (2010) define as "individual teachers' beliefs in their own ability to plan, organize, and carry out activities that are required to attain given educational goals" (p. 1058), has a contiguous border in their minds with being culturally intelligence.

Petrovic (2011) makes the link between primary school teachers in Serbia and CQ asserting that teachers display a high level of CQ in their enjoyment of cross-cultural communication, multi-cultural classes, willingness to learn about other cultures, and desire to make contact with people from other cultures. The teachers in my study confirm Petrovic's findings, but go further in suggesting that the factors that could be said to describe a 'good teacher' are similar to those that characterize cultural intelligence. The data suggests a correlation exists between what attracts people to the EFL teaching profession and the motivations of the culturally intelligent. A link emerges between teacher self-efficacy and the

self-efficacy construct enlisted to help measure motivational CQ through items in the CQS (Bandura, 2002) which merits further investigation.

The data suggests that close personal relationships can operate as a catalyst to activate CQ capabilities and function as a facilitator for CQ development. A link between motivational CQ, self-efficacy (Bandura 1997) and intrinsic motivation is made by Chen et al (2010), who suggest “that expatriates with higher cross-cultural motivation will be more likely to proactively direct and sustain efforts towards adjusting and adapting to their international assignments.” (p.1113). It is self-evident that the desire to make a success of a cross-cultural personal relationship is a powerful motivating force; the data suggests motivation felt on a deep level impacts the intercultural experience positively in all areas not just personal, but job related too. This is an area little explored in the field of CQ research which links to third space theory and cultural hybridity. Four of the respondents were married to a partner from another cultural group and research with ‘inter-cultural’ couples might be a fruitful area for further research on this finding.

6.1.4 Behavioural CQ Findings

Behavioural CQ items in the CQS derive from Hall’s (1959) ideas of non-verbal means of communicating culturally and Gudykunst, Ting-Toomey and Chua’s (1988) “shared script” concept that suggests enculturation is about learning how to conduct ourselves within a cultural group by sticking to a common script for things like values, behaviours, beliefs, worldviews, language delivery etc. The five items in the CQS deal with the role of various behaviours in communication and cross-cultural interaction: varying the rate of speech, intonation, accent, facial expressions and NVC, pause/silence. Individual interviews and focus

group sessions in this study utilized the same areas and analysis of the responses produced five themes:

- Fitting in
- Listening and observing
- Language skills
- Non-verbal behavioural elements
- Being non-threatening

Behavioural CQ is the capability that individuals have who are able to “exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures.” (Ang, Van Dyne, & Tan, 2011, p.585). The results show that not only do the participants demonstrate behavioural CQ in their actions through moderating speech and mirroring non-verbal cues, they also employ strategies to facilitate accurate acquisition of cultural norms of behaviour through adopting an observe and listen approach and endeavouring to be non-threatening. As EFL specialists the participants recognize the important role of language in cross-cultural interactions. The value of learning the language of the context is viewed as paramount, however other communication skills employed when a common language is not being used are seen as also important; the way in which language is delivered, repetition, facial expression etc., are all cited by the participants as behaviours they employ as professional EFL teachers and consequently as expatriates interacting with another culture. The respondents state that fitting in is important to them, adapting to the environment, which concurs with Ang et al (2007) who in a large scale study (N=794) conducted in Singapore and

the USA demonstrate that there is a positive relationship between behavioural and motivational CQ, and cultural adaptation and wellbeing. Of the four categories Behavioural CQ produced confirmatory findings that support other studies and known aspects of Behavioural CQ, but no new 'behaviours' emerged from the data. Nonetheless, the conviction within this group of participants that the TEFL skills they employ in the classroom and when teaching, are also behaviours that they identify as culturally intelligent when in novel cultural settings, which suggests further research into the links between TEFL and CQ would be a fruitful area of research.

The construct of Cultural intelligence that the responses from these participants describe, includes features from all four dimensions of the CQ framework developed by Ang et al (2007). As the analysis in Chapter 5 shows, findings present a clear and quite detailed picture of what constitutes a 'culturally intelligent expatriate teacher' for these respondents. Together with features supported by previous studies that we might have anticipated finding, a number of less easily predicted attributes and capabilities have emerged as themes that add to our understanding of cultural intelligence and support the CQ construct.

Chapter 7 - Conclusion

7. Introduction

In this final Chapter I reiterate the theoretical framework within which this study is situated and the significance of the Cultural Intelligence Scale, CQS, (Ang et al, 2007) in its design. In so doing I indicate once again the research gap this study addresses and restate its rationale. I briefly review the central aim of the study and revisit the context within which it was carried out together with a recap of the profile of the participants involved. Insights relating to the particular context and participants are discussed together with areas of the data where I believe new knowledge has been added. The limitations of the study and recommendations for future research suggested by the findings are further discussed. I conclude with a brief reflection on the research process and the doctoral journey.

7.1 A Brief Review

This is a study of expatriate teachers' constructs of themselves as culturally intelligent. It is based on the cultural intelligence construct described by Earley and Ang (2003) which in turn is founded on multi-loci of intelligence theory posited by Sternberg and Detterman (1986). Individual interview and focus group schedules were informed by the Cultural Intelligence Scale, CQS (Ang et al 2007), a twenty item psychometric predictive measure of cultural intelligence (Appendix 1). This study is unusual in the field of CQ research as it employs an interpretive approach; the resultant qualitative data is analyzed in an effort to arrive at a picture of what in the views of these teachers constitutes their cultural intelligence. The ten participants are all EFL trained native English speaking expatriate teachers from Australia,

Canada, England, Ireland, New Zealand and Scotland, with a minimum of 5 years overseas teaching experience, who fall within a range of 38 to 52 years of age. They were all employed at a college for Emirati women in the United Arab Emirates.

7.2 Contributions

This study fulfills the aim of addressing the lack of qualitative data on this construct of cultural intelligence. Findings confirm the existence of each of the four factors of the construct of CQ as perceived by these participant; their responses clearly identify the four factor model in their ideas about what constitutes a culturally intelligent expatriate teacher. Much of the previous research on CQ has been directed at quantifying attributes and capabilities as predictors of cultural intelligence, or to determine a propensity for being able to activate and develop CQ capabilities. Uniquely, this study takes members of a profession in which one would expect to find examples of culturally intelligent people, in a context that would appear to require cultural intelligence, and through their experiences of the cultural intelligence phenomenon presents a picture of what, in their view, cultural intelligence is and how they have acquired and activated it over the course of their experiences as expatriates and EFL teachers.

This interpretive study's innovative design is linked at each stage of its planning and execution to a cultural intelligence construct described largely through quantitative data. It stands as a model of qualitative research design where the phenomenon being investigated is borne out of and is defined through quantitative methods. The incorporation of items from the

Cultural Intelligence Scale as prompts to guide the semi-structured interviews and focus group discussions, expand their potential as initiators of rich, detailed responses. The use of the four factors as a priori categories maintained the link to the construct in the data analysis stage allowing the participants voices to be the primary focus while remaining true to the theoretical framework that supports the study. This study provides further support for the construct and in so doing addresses the dearth of interpretivist methodological approaches in CQ research. I would suggest that one of the advantages of an interpretive methodology is that it allows for a probing, investigative approach that can encourage respondents to expand and elaborate on intriguing responses when they emerge, which I believe to be the case in this study.

The results add to the construct validity and knowledge on the subject of CQ as discussed in Chapter 6. However, while it supports findings from other studies the value of qualitative data is not only the ability it has to further elucidate known aspects of an area of study, but also through the rich data it produces it has the added propensity to illuminate unexpected areas of the experience of a phenomenon providing new knowledge. Specific findings of this study that add to the field are: the unique role language learning plays in facilitating cultural assimilation and activating cultural intelligence; the link these participants perceive between CQ capabilities and teacher qualities; the role close personal relationships have had in the CQ development of these participants; and the importance of age and stage of life and CQ, all emerge of which emerge from the data as significant to these participants' construct of cultural intelligence.

In addition the experiences of the participants in the specific context of the study contribute interesting data on the expatriate condition and the dynamics of the relationship

that exists between the expatriate population and the indigenous local population. For example, insights into the aversion respondents held towards learning the Arabic language are interesting particularly in light of the importance they placed on language learning in other contexts they have experienced. Also, the general lack of engagement with the local culture seems at odds with their reports of having been motivated to travel and live in novel cultural settings to experience other cultures through fully engaging with them, and their accounts of having done so elsewhere.

I am grateful for the honesty and openness of the participants in this study for sharing the details of their experiences as world travelers, cultural ambassadors, vocational educators, professional expatriates, EFL specialists. Unsurprisingly, many of the common features that arose in the interviews and focus groups were the areas of the conversations that dealt with the participants shared profession, EFL teaching: from teaching and classroom techniques, to language learning and the intrinsic link between language and culture; from their early motives to travel and experience novel cultural settings to the responsibilities of the mature professional with more than just themselves and a desire for adventure to consider. These features provide interesting data on the EFL teaching experience. They afford a glimpse of the career paths of these teachers illustrated in the thought processes and motives that are shared in the interviews and focus groups about how and why they became EFL teachers.

7.3 Limitations

The theoretical precision of the cultural intelligence construct, the comprehensive theoretical framework that underpins it, and its grounding in intelligence research, has been validated largely through quantitative data as we have seen. This is in part due to the

concentration of research efforts on the development of a means of measuring CQ when the concept of it as a distinct intelligence was first mooted: having presented the research community with a theoretical framework, Ang et al (2007) proceeded to produce the CQS as a means of measuring the phenomenon and predicting its component factors in individuals. Therefore the CQS has become the instrument of choice for researchers interested in CQ and now forms the basis of a myriad of quantitative research studies.

If one wishes to research the four factor model of CQ it necessarily involves in some way incorporating elements from the CQS. The lack of qualitative research on this construct of CQ is in part due to the inherent quantitative design of the CQS and its lack of malleability in terms of other research approaches. In designing this study I was aware of these potential limitations, nonetheless, my intention was to gain insight into the cultural intelligence phenomenon through an interpretive approach, and to achieve that I felt I could incorporate the CQS into my research design in a way that would provide qualitative data. As I describe above in 7.2, by using the four factors of CQ in the structure of my research design, for example as a priori categories into which I placed thematic units of meaning that arose from the data as relevant to these respondents, their perceptions of CQ and each of its four factors emerge.

The results of this study suggest that the four factors of CQ are recognized by the respondents and inform their individual perspectives and perceptions of CQ. However, the difficulty in isolating factors one from the other and the contiguous nature of the borders between them is also evident. This complex interplay makes it problematic to ascertain which of the factors is manifest in the thought processes and conduct of individuals. While meaningful utterances about cultural knowledge, behavioural responses, and motives are apparently easily

made, and seem clear and plentiful in the respondents' interviews, the thought processes and conscious mental strategies employed by them are not as easily discerned.

Qualitative research has an inherent limitation in its subjective nature; as a result the trustworthiness of qualitative research relies on the researcher's ability to honestly allow the participants voices to be primary. In my case this meant my conduct in the interviews, the focus groups, analysis of data and its interpretation to arrive at conclusions. Similarly, in dealing with human beings, their opinions and perspectives, their ideas about the world and their place in it, there will always be the question of the honesty with which they present and portray themselves. I hope I have mitigated this through the selection of colleagues with whom I have a professional rapport, who I know well on a professional basis and who therefore trusted me sufficiently to be honest.

With reference to the ethical considerations noted in Chapter 4 above, when dealing with data derived from participants in an expatriate context, this also constitutes a limitation to the study. As described in Chapter 2, the study's context, the expatriate condition is in part defined by the particular dynamic that obtains between the expatriate worker and the host culture/employer. Each cultural context is unique in this regard and must be taken into account when deciding how to use research data that involves commentary on the nature of this relationship and its consequences. Therefore, choices made about whether or not to use certain data that might expose participants' emotional reactions to, or strongly held views about, aspects of the cultural context of the study were made for two primary reasons. Firstly, the nature of the researcher's relationship with a number of the participants allowed for very open, frank discussions, both in the individual interviews and the focus groups. Implicit in this

candour was the understanding that nothing would be used that might expose an individual, or the group by association, to any negative consequence. It was felt that while as adults the participants were able to understand the explicit concept of 'informed consent' and were therefore aware of the implications of providing personal information and opinions for use in this research study, the particular context and potential construal of their views as criticisms of the host culture required a circumspect approach when deciding what to use and what to omit. It is the duty of the researcher in such circumstances to take a protective stance with regard to participants, as Fink (2000) puts it a qualitative researcher feels "obliged to protect his data since to him data is in the shape of individuals of his acquaintance" (para. 39). The example transcript included as Appendix 5, is used with the participant's permission and was selected as it contains little that is controversial and as he was leaving the UAE the year the thesis was submitted. Secondly, the decision not to use certain observations even when made by more than one participant, or to exclude strongly held shared opinions, was made in part to avoid an unintended emphasis to develop within the data analysis that placed participants' negative or critical feelings about their current context at the center of the study.

Interviews and focus groups are similar methods and as such are a limitation within the research; however, they also complement each other and combine to enable the researcher to gather the thick, rich qualitative data that is the 'stuff' of interpretive phenomenological research. In addition, Robson (2002) regards focus groups as a means of illuminating findings provided through other methods, a view shared by Cohen, Manion and Morrison (2000) who believe focus groups are a useful means of triangulating data.

Another limitation is sample size as it was dictated by the number of possible participants who met the criteria for selection working in the same college, and arriving at a manageable number of participants for a single researcher conducting a phenomenological study. Sample selection by its nature is a self-imposed limitation and as Wragg (1984) writes, “sampling is a problem throughout educational research. A single or a few respondents may be atypical, and a cast of thousands may be equally unrepresentative if badly selected.”(p.179). I endeavoured to apply a sound rationale to the selection procedure and to select a representative number of respondents that I could reasonably manage in terms of the amount of data produced.

7.4 Final thoughts

It is my belief that the results of this study show a relationship exists between being an effective EFL teacher and metacognitive, cognitive, motivational, and behavioural cultural intelligence: Effective EFL teaching involves the same reflection on, and application of, culturally intelligent strategies that are employed to negotiate novel cultural settings. Further the data provides evidence for a link imbricating motivations to seek out novel cultural settings, choosing TEFL as a profession, and motivational cultural intelligence. Teachers are interested in people and express this interest by learning about the things that are important to their pupils, in the same way the culturally intelligent place value on cultural knowledge when in novel cultural settings. The participants list language teaching skills and techniques developed for their professional effectiveness that mirror culturally intelligent behaviours they use beyond the classroom.

As an expatriate EFL teacher myself with some 25 years of experience I have worked with many teachers in a variety of cultural contexts. How it is that some have thrived wherever they have found themselves and others have not has always been a fascination to me. One of my hopes for this study was that it might add to the dialogue about whether there are capabilities that identify what might make teachers successful in novel cultural settings. By choosing a sample of experienced teachers with proven records of success in expatriate conditions, I have gained insight into their understandings of themselves as culturally intelligent, and consequently into the construct of cultural intelligence itself. As I have discovered during this research process a consequence of researching one area of interest is the discovery of numerous avenues of enquiry that hold the promise of further rewards. This study suggests one such potentially rich vein would be further research on CQ and TEFL. So, while this particular thesis journey comes to an end the opportunities for further research continue to reveal themselves.

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Appendix 2

Semi-structured Interview Schedule

Background questions, eg:

- How long have you been at DWC? What do you teach?
- Is this your first post in UAE?
- Have you worked anywhere else in the Middle East?
- What experience of other cultures have you had apart from UAE?

CQ Factor

Interview Prompts

Meta-cognitive CQ

- Are you conscious of using cultural knowledge in your interactions with people from different backgrounds?
- Do you adjust and modify your cultural knowledge as you learn more?
- Do you reflect on how accurate what you think you know actually is?

Cognitive CQ

- How much do you feel you know about the cultural values, religious etc., of the cultures you have encountered?
- Are you aware of the marriage systems of these other cultures for example?
- Do you speak another language? Do you feel this gives you an insight into the culture of that language? In what way?
- What about rules for non-verbal behavior, are you aware of the rules governing aspects of nonverbal behavior in other cultures?

Motivational CQ

- Why did you become an expatriate? Do you enjoy interacting with people from other cultures?
- How easily/quickly do you adjust to new cultural surroundings?
- Is it important to you to socialize with people from other cultures? Do you socialize with locals?
- How would you describe the enjoyment you get from living in unfamiliar cultures?

Behavioural CQ

- Would you say you changed how you speak in cross-cultural interactions? (accent, tone etc.)
- Would you say you varied the speed you speak at? Do you think you use silence and pause differently in cross-cultural interactions?
- Do you alter facial expressions and other non-verbal behavior as and when cross-cultural interactions require it?

Appendix 3

Emergent Themes within the four categories

1	2	3
CQ Factor - Category	Initial identification of explicit and implicit topic areas and emergent themes with codes.	Refined theme sets
C1 - Metacognitive CQ	<p>Preliminary Codes: (C1) T1-T10</p> <p>T1 - Hierarchy / status awareness T2 - Rejection of aspects of own culture; predictability. T3 - Empathy (openness and understanding) T4 - Prepared to listen, watch, pay attention to what is going on and work out why T5 - Arrogance comes from ignorance T6 - Exemplar of own culture T7 - What you do becomes generalized and ‘true’ about your culture T8 - Makes sense to log new information and think about it T9 - Teacher / expat worker – empathy, patience, understanding T10 -Strategy adopted in Dubai is to disengage CQ due to resistance to integration</p>	<p>i. Empathy ii. Being non-judgmental iii. You are your culture iv. Opportunities and constraints in current teaching role</p>
C2 - Cognitive Category	<p>C2/T1-T10</p> <p>T1 - Language and status T2 - Research on culture of country T3 - Gulf is a different experience to other ‘novel settings’ T4 - Foreign language persona T5 - Degree of hard work at language correlates to inter-</p>	<p>i. Awareness of cultural information ii. Learn the language of the cultural context iii. The cultural experience of Dubai iv. Engagement with the Arabic language</p>

	<p>cultural success</p> <p>T6 - Do's/Don't's guides are not reliable</p> <p>T7 - Using the language of the culture gives permission to engage with you</p> <p>T8 - Arabic – Language and cultural access</p> <p>T9 - Opportunities to socialize with local population in Dubai do not exist</p> <p>T10 - Language learning vital for true cultural access</p>	
<p>C3 - Motivational Category</p>	<p>C3/T1-T18</p> <p>T1 - Desire to travel</p> <p>T2 - Desire to contribute</p> <p>T3 - Professional expat 'v' traveler</p> <p>T4 - Expat status 'v' living abroad status</p> <p>T5 - Passion for travel / novel surroundings / the exotic</p> <p>T6 - People are different and interesting as such</p> <p>T7 - Teachers must be interested in people</p> <p>T8 - Must enjoy the expat condition not just survive it</p> <p>T9 - Adventure</p> <p>T10- Desire to be among 'difference'</p> <p>T11- The privilege of being an expatriate</p> <p>T12- Dislike for routine</p> <p>T13- Boyfriends/girlfriends</p> <p>T14- Unthreatened by other cultures</p> <p>T15- Enjoy the unfamiliar</p> <p>T16- Creating a third space</p> <p>T17- The unfamiliar feels like 'home'</p> <p>T18- Teaching overseas 'v' teaching 'at home'</p> <p>T19- Affinity for new cultural settings</p>	<p>i. An Interest in people</p> <p>ii. Teacher qualities correlate to CQ</p> <p>iii. An affinity for the unfamiliar</p> <p>iv. Understanding the privilege of living in other cultures</p> <p>v. Close personal relationships</p> <p>vi. Becoming a 'professional expatriate'</p>

<p>C4 - Behavioural Category</p>	<p>C3/T1-T15</p> <p>T1 - Language moderation depending on situation</p> <p>T2 - Non-Verbal Communication</p> <p>T3 - Matching behaviour – copying</p> <p>T4 - Experience reveals different aspects of CQ</p> <p>T5 - Categorized as ‘child’ during the adaption stage</p> <p>T6 - Anxiety – normal when you don’t know what to do, how to act</p> <p>T7 - Pausing after questions</p> <p>T8 - Repeating using exact wording not rephrasing</p> <p>T9 - Aspects of NVC can only be unconsciously ‘picked up’ not studied and learned</p> <p>T10 -Observation is the first step towards CQ</p> <p>T11 -Be a chameleon</p> <p>T12 -When the staring stops you’ve learned how to be</p> <p>T13 -Good at explaining things</p> <p>T14 -Things there are no words for</p> <p>T15 -Humility</p>	<p>i. Fitting in</p> <p>ii. Listening and observing</p> <p>iii. Language skills</p> <p>iv. Non-verbal behavioural elements</p> <p>v. Being non-threatening</p>

Appendix 4

The number of explicit and implicit occurrences, in interviews and focus groups, of initial themes and topic areas. (See also Appendix 3)

Categories	Themes/Topics	# Occurrences	
		<i>Interview</i>	<i>Focus Group</i>
C1 <i>Meta-cognitive CQ</i> (eg. Awareness of cultural knowledge)	C1/T1	5	6
	C1/T2	4	6
	C1/T3	3	6
	C1/T4	3	5
	C1/T5	4	6
	C1/T6	7	6
	C1/T7	2	5
	C1/T8	9	8
	C1/T9	3	6
	C1/T10	8	8
C2 <i>Cognitive CQ</i> (eg. Conscious application of Cultural knowledge)	C2/T1	4	5
	C2/T2	4	4
	C2/T3	6	4
	C2/T4	8	8
	C2/T5	6	8
	C2/T6	3	7
	C2/T7	7	5
	C2/T8	9	7
	C2/T9	2	7
	C2/T10	5	7
C3 <i>Motivational CQ</i>	C3/T1	3	5
	C3/T2	5	5
	C3/T3	4	9
	C3/T4	7	8
	C3/T5	7	7
	C3/T6	9	10
	C3/T7	2	7
	C3/T8	4	5
	C3/T9	4	6
	C3/T10	5	6
	C3/T11	6	4
	C3/T12	5	7
	C3/T13	8	8
	C3/T14	6	4
	C3/T15	7	7
	C3/T16	4	4
	C3/T17	3	7

	C3/T18	5	8
	C3/T19	6	7
<i>C4 Behavioural CQ</i>	C4/T1	8	7
	C4/T2	5	7
	C4/T3	3	6
	C4/T4	7	6
	C4/T5	9	6
	C4/T6	7	7
	C4/T7	5	4
	C4/T8	5	8
	C4/T9	8	6
	C4/T10	8	8
	C4/T11	5	7
	C4/T12	6	7
	C4/T13	8	8
	C4/T14	9	9
C4/T15	6	8	

Appendix 5

1	2	3	4
<p>Interview schedule (CQS Factor prompts and question alignment)</p>	<p>Respondent - P6 : Transcript of Interview</p> <p>May 28th 2012 Duration 42 minutes.</p> <p>(Extracts - bolded)</p>	<p>Close reading 'line by line' analysis</p> <p>(Notes refer to underlined Text)</p>	<p>Initial identification of themes and preliminary coding</p> <p>Category and Theme (C/T)</p>
<p>Meta-Cog CQ – awareness of cultural knowledge. (MC3/CQS).</p> <p>Behavioural CQ Adjusting NVC, facial expressions. (BEH4&5/CQS)</p> <p>Meta-Cog CQ –</p>	<p>Q. How long have you been at this college? A. 15 years</p> <p>Q. What do you teach? A. English</p> <p>Q. Is this your first post in the UAE A. In the UAE yes</p> <p>Q. But you have taught in the gulf before? A. Saudi</p> <p>Q. Any other cultures you've worked in? A. Yeh. In Sri Lanka, Turkey, Portugal, Spain, and I've taught multi-national classes in the UK.</p> <p>Q. Are you a frequent visitor to countries other than here and in what capacity? A. There was a time when i was a traveler as opposed to tourist, but since I got married we tend to go back to Sri Lanka where she's from or England to see my parents , at the moment, maybe one day.</p> <p>Q. When you're interacting with people from a particular group are you aware of your cultural knowledge with people from different backgrounds... erm are you consciously aware of adjusting you behaviour A. Depends who I'm with. <u>With strangers definitely from different cultures I'm conscious of being careful... to not do something they might find offensive so I'm just more aware of the whole situation. Once I've established friendships there doesn't seem so much of a need for the caution.</u></p> <p>Q. But having established a relation with someone from the UAE as opposed to someone from Sri Lanka or Greece... A. I wouldn't say I had any UAE friends that .., but i do interact with a lot of them as student, I think I understand what is <u>acceptable behaviour and topics of conversation, places you would go and places you wouldn't go...and those are .., I abide by those boundaries and rules</u></p> <p>Q. Are you conscious of doing that?</p>	<p>Careful not to offend</p> <p>Friendship alleviates the need for caution</p> <p>Cultural knowledge</p>	<p>Avoid offending – C1T4</p> <p>Relationships – C3T13</p> <p>Cultural Knowledge – C2T2</p>

<p><i>consciousness of applying cultural knowledge (MC3/CQS)</i></p> <p>Meta-Cog CQ – <i>check, adjust cultural knowledge (MC2&3/CQS)</i></p> <p>Cog CQ – <i>knowledge of other languages and access to values, belief systems (COG2&3/CQS)</i></p> <p>(Meta-Cog CQ/ Cog CQ/BEH CQ)</p> <p>Cog CQ – <i>CQ knowledge / Meta-Cog –CQ strategy</i></p>	<p>A. To an extent I would be conscious of doing it if the boundary became close... if the conversation strayed into an area where it might be a little risky to continue... <u>it's almost as if there's an alarm system that goes off otherwise I don't think of it.</u></p> <p>Q. Things occurring as surprises are rare after 15 years I guess... but what happens when something comes along and you think I didn't realize that. Do you make a note of it?</p> <p>A. I'm pretty sure I would. <u>When I worked as a VSO in Sri Lanka in a remote village where no one spoke English... we had 6 weeks of language training and cultural training ... that was an important part of getting used to what you could do and couldn't do... and I think probably that raised my awareness of the need to keep one's eyes open for cultural peculiarities... if that makes sense</u></p> <p>Q. Have you had to learn a language of where you went... what kind of an in to the culture was that?</p> <p>A. <u>Huge actually. I don't think you can really get into the culture unless you learn the language, I would say it as strongly as that. It's almost a subconscious learning of the way things are. By learning the language you're learning how people think about things almost.</u> I speak Singala to a pretty high level and it helps in many ways... I mean just ... I can talk to anyone about most things and they respond very positively... yes... for <u>example they never say "please" and "thank you" for things, but they smile when they get something, or ask for something, there's a change in body language.</u> That kind of understanding comes through the language, by understanding the language you understand that "please" is there interacting with a Sri Lankan. In English "please" and "thank you" are important right? If that didn't come out you might think they were rude. There's another thing <u>they don't comment on food which of course causes some friction between my wife and I when I cook! It's perceived as an expression of greed somehow. These understandings come through the language and being there doing it in that language rather than your own.</u></p> <p>Q. From a cultural point of view you're very comfortable about the Sri Lankan culture and people</p> <p>A. I'd like to think so. I think I have a good cultural understanding of how to behave ... customs... what to do in certain circumstances... I'm not a native culturalist if you see what I mean, but I don't make many faux pas...</p> <p>Q. Has that in depth knowledge of a culture helped you as an expat, and how?</p> <p>A. <u>I was an expat before Sri Lanka . I learned Portuguese, Spanish, Turkish, to adequate levels that allowed me to get around, eat in restaurants etc., but my experience of learning Singala reaffirmed how important it is to know the language if you want to get below the surface of a culture... how their minds work and how they perceive things... and understand things differently from us</u></p>	<p>It's important to be cognizant of the boundaries of acceptability</p> <p>Volunteering</p> <p>Cultural training / knowledge sparks need to be alert to cultural issues.</p> <p>Language a unique means of access to culture</p> <p>NVC</p> <p>Subtleties and nuances of cultural behaviour are understood through speaking the language</p> <p>Language affords access to perceptions, worldviews etc. – below the surface,</p>	<p>Avoid offending</p> <p>Desire to contribute – C3T2</p> <p>Cultural Knowledge</p> <p>Language and culture – C2T10</p> <p>Language Learning – C2T5</p> <p>Language Learning</p>
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<p>Cog CQ – knowledge of other languages (COG2/CQS)</p>	<p>Q. Do you speak Arabic? A. No. Q. Why not? A. OK, good... Dubai... Arabic is definitely a second language here if you don't speak English you're at a definite disadvantage here, but not if you don't speak Arabic. Also in all honesty I have less sympathy with the culture I suppose than I have had with the other places I've worked. I learned Singala to a great extent because there was a need for it... and Turkish, and Spanish, and Portuguese,... you're immersed in those languages when you're living in those countries because most interactions are in those languages, but her you go into Starbuck and you order a coffee you speak to the Philippina ladies in English you don't have any kind of interaction with an Arab in Arabic there... never has been ... can't think of an instance ..there hasn't been that necessity. <u>I think Dubai is a very unusual place in that sense more than the other emirates too... it's a globalized city in the middle of Arabia... but it's certainly not Arabic... certainly not for me with the people I interact with.</u></p>	<p>unseen culture</p>	<p>Language and culture</p>
<p>Cog CQ – CQ knowledge</p>	<p>Q. How would you characterize your cultural knowledge of this part of the world? A. Poor compared to the other places I've worked in.</p>	<p>Arabic/Dubai experience – links to language and empathy</p>	<p>Arabic/Dubai – C2T8</p>
<p>Cog CQ – CQ knowledge / Meta-Cog –CQ strategy</p>	<p>Q. How did you find out about the culture?... research before you came..? A. No I was in Saudi for two years before here, I probably had more of a feeling about how to behave in Saudi society... <u>I mean I know how to behave in an Arabic ...classroom anyway. I'd feel less comfortable in someone's home I wouldn't necessarily know all the protocols in the way I know going into a Sri Lankan house.</u> I don't even know if you take off your shoes here.. probably you would... I probably got more from Saudi, then i came here and it was like arriving in some multinational conglomerate and there's never been the necessity to really understand the culture. The culture here is very difficult, here in Dubai... maybe for someone with a relationship going on with a local you'd get under the skin, but the skin here is very thick and unless you wanted to you wouldn't really try...</p>	<p>Experience is an important way of acquiring cultural knowledge</p>	<p>The Gulf is a different experience – C2T3</p> <p>Professional expat v 'traveler' – C3T3</p> <p>Experience and CQ – C4T4</p>
<p>Behavioural CQ - Adjusting NVC etc, (BEH/CQS)</p>	<p>Q. Which begs the question what is the culture here in Dubai? A. Well exactly, is there one? There's not one specific one, there are people from so many different countries here. Q. Do you behave the same way here as in Sri Lanka or Britain? A. No I observe Islamic standards of dress, action and behaviour... Q. is that because it's safe ground or because you know it to be appropriate? A. Two reasons, one, who wants trouble with the police, <u>and second, I feel its disrespectful to go to someone's country and behave in a manner that they would find offensive.</u> I saw a chap running down Jumeira Beach Road a few weeks ago without a shirt on. He'd come off the beach and he was jogging down beach road ... and it was...</p>	<p>Desire not to offend, importance of being seen to be respectful</p>	<p>Dubai expat experience – C2T9</p>

<p>CQ – Knowledge & CQ - Strategy</p>	<p>it felt wrong and i stopped him... stopped the car, and said you probably should put your shirt on because you might get in trouble with the police and he was fine about it... but i felt he should know that and he didn't.</p> <p>Q. But you see you say you don't know much about the culture here,,, but...</p> <p>A. No I wouldn't say I do, <u>if I went to someone's house here my awareness radar would be full on I'd be looking for clues how to behave, looking for what they were doing so that I could copy.</u> It wouldn't feel comfortable. I would know I needed to be careful, needed to watch what was going on in a way that I don't have to in societies I'm familiar with because those ways of behaving have become second nature,</p> <p>especially in Sri Lanka. I lived in a small village and lived in a Buddhist monastery , I can go into any Buddhist monastery and behave appropriately. I have no problem showing respect on my knees, a lot of westerners see that as humbling themselves but not for me that's just what you do.</p>		<p>Cultural Knowledge</p> <p>Avoid arrogance – C1T5</p>
<p>CQ - Strategy</p>	<p>Q. You mentioned there a nice phrase...'my awareness radar would be full on'...is having an awareness radar a mark of being culturally intelligent?</p> <p>A. Yeh almost certainly, <u>if you're not prepared to consider these things, that you might offend unintentionally, you're not being culturally intelligent at all are you? As soon as you go to another country you will see there are differences ...</u> between England and France.... if you don't care about that and you're just going to carry on behaving the way you do at home then you're being a little disrespectful to the country and the people there.... and i would expect the same if they came and visited my society.</p> <p>Q. <u>You're presenting this as if it were common sense.</u></p> <p>A. <u>It seems like common sense to me.</u></p>	<p>"awareness radar" switched on in unfamiliar cultural settings</p> <p>CQ is reflexive in that you must consider you own behaviour in terms of the setting</p>	<p>Listen and observe – C4T10</p>
<p>Behavioural CQ - <i>Adjusting NVC, facial expression (BEH 4&5/CQS)</i></p>	<p>Q. You mentioned NVC when you were saying signals... very quickly... a Sri Lankan doesn't need to say thank you because the smile at the end of the sentence means the same thing ... how sensitive are you to those things in the society you're in at any given time...</p> <p>A. I would ... if I'm in somebody else's... it's difficult because it's been a while since I've been somewhere unfamiliar... <u>but it would be a tendency not to judge by my country's behavioural standards, or norms, I wouldn't do that... and I think what I try and do consciously...</u> I learned this from being in Sri Lanka, very different from the European countries, even Turkey, in Turkey men will happily kiss each other which was a shock to me initially but by the time I left I was doing it too... I think in Sri Lanka I learned more than anywhere else the necessity just to observe and see how things are done and I imagine if I went to another situation I'd be doing the same.</p>	<p>Culturally appropriate behaviour 'common sense' to the culturally intelligent</p> <p>Do not judge according to own cultural norms.</p> <p>Observation is a key aspects of CQ</p>	<p>Avoid Offending</p>
<p>CQ - Motivation</p>	<p>Q. What motivated you to be an expat?</p> <p>A. <u>I always wanted to travel... go to new places ... see new things</u> and i did my degree from a polytechnic and i was always tempted to get on the ferry and go to France</p>	<p>Desire to travel</p>	

<p>Motivational CQ – <i>enjoy interacting with people from and living in unfamiliar cultures (TEFL) (MOT3&4/CQS)</i></p>	<p>...travel... and I did as soon as I could... I travelled with my parents... <u>but i wanted to be Jack Kerouac and be on the road and see things.</u> Q. Did you actively seek out a career that would allow you to do that? A. Yes... as soon as I'd finished my degree I went to America... and I'd been there for three months the year before with the British Universities North America Club, washing dishes in a summer camp... I went to stay with friends in California and got illegal jobs and maintained an income for a few months then had to return ... but that was my desire to get out and see things... and when I came back I worked in Marks and Spencer's for a while, and <u>I saw an advert in The Guardian for English language teachers and I thought yep, if I do that I can travel, it'll be perfect. I then worked in London for 2 years before going to Portugal... but that was my plan, to travel.</u></p>	<p>Travel associated with learning new things</p>	<p>Avoid offending Adventure – C3T10</p>
<p>Motivational CQ – <i>enjoy living in unfamiliar cultures (MOT4/CQS)</i></p>	<p>Q. What's the appeal of being in unfamiliar settings? A. <u>It's exciting...really that's it, it's exciting. There are things new and fresh... I'm a lot older than i was when I was doing this initially and I've got three kids and I'm married ... I'm not sure the excitement would be the same as when I was in my twenties ... and i think the tragedy for people who would like that now is that probably doesn't exist anymore with our globalized interconnected society everywhere you can do your virtual travelling before you get there... there's nothing really new</u> . When i was living in the village in Sri Lanka there was no phone it was all letters and they were two weeks going and two weeks coming back so it was a month before you received a reply to what you'd written, so the immediacy of communication wasn't there and <u>I think that remoteness is appealing, that feeling of being an explorer even if you're not, that feeling that you're taking steps and taking paths that not everyone has gone down.</u> Now I don't think it's ... it's so easy to go anywhere and relatively cheap too... so that's gone within the last 15 years</p>	<p>Actively sought a job that would allow travel – Motivated by the excitement of the new Sense of adventure</p>	<p>Non-judgmental – C1T4 You are your culture – C1T7 Observe and Listen Adventure</p>
<p>CQ – Motivation</p>	<p>Q. You're a very diff expat to the one when you first started venturing abroad... or am I wrong? A. I think you're probably wrong... I just happen to live in a society that is very different to all the others you would find around the world</p>		<p>Enjoyment of different peoples – C3T6</p>
<p>CQ – Motivation</p>	<p>Q. I don't mean as a person I mean as an expat then and why you did it then ... and why you do it and motivates you now to be an expat... A. <u>I came here because I got married and wanted a decent salary and steady job... and we've had children and they need to go to school and the day to day practicalities of looking after a family take over from the freedom of youth.</u> The responsibilities I have now... i wouldn't relish dragging my family around... I know people do it ... but and <u>I love travelling when I'm free and I used to be able to get everything i owned into one 60 ltr rucksack and I loved it. It was a great feeling of liberation when i stopped one job and moved on to another...</u>and you could go back</p>	<p>Motivations depend on life/ career stages The appeal of mobility and a sense of freedom</p>	<p>Teacher / CQ capabilities correlate – C3T7</p>

<p>CQ – Motivation. <i>Change in emphasis on what continues to motivate</i></p>	<p>to the UK for the summer...you know... i wouldn't want to put my family and I through that now ... I couldn't do it now ... some people do but for me it would be more stressful than pleasurable Q. We spoke about actively seeking a job that allowed you to travel and you landed on teaching English.... but you've stuck with teaching English... I'm curious as to whether there are ... deeper reasons related to teaching and cultural intelligence... A. <u>I think probably its true it seems to make sense you have to have empathy, understanding, and be open, to go and live successfully in other countries...</u> and I think a teacher needs those characteristics as well, you've got to be prepared to listen, observe, pay attention to what's going on... I feel I'm good at explaining things to students and having them understand ... I think all of those characteristics and the openness, help with being a teacher and being able to live successfully abroad. I've not had any problem living anywhere I've lived, I've found it very easy and always enjoyed living abroad... I even enjoy Dubai but less so than other places...</p>	<p>Teachers and CQ – empathy, understanding, paying attention to surroundings/ openness.</p>	<p>The Gulf is a different experience</p>
<p>Motivational CQ – cultural adjustment (MOT3/CQS)</p>	<p>Q. Do you see being culturally intelligent as constantly compromising A. Not at all, no. I think it would be extremely arrogant to feel that your way of doing things, something from your culture was the only right one and as you move around the globe you have to impose your way of doing things and your attitudes on other people. <u>I think it's more important to be humble and not judge whether something is right or wrong... there are certain moral standards one would abide by but just because someone doesn't say please or thank you doesn't mean they're not grateful...</u> its important to ... <u>i don't think there's compromise involved it's an acceptance that things are different.</u></p>	<p>Humility, being humble Acceptance that things are different.</p>	<p>Early passion for travel accelerates CQ development – C3T5 Teacher / expat – C1T9 Empathy - C1T3</p>
<p>CQ – Strategy / Behaviour</p>	<p>Q. Ok ...so, if we're constantly compromising we can only ultimately be frustrated... and that's no way to be? A. <u>Well there are people that go and take jobs in other countries and find it very difficult because things aren't done the way they think things should be done and they probably end up leaving and going back home.</u></p>	<p>Failure in novel cultural settings due to the inability to accept difference – being judgmental</p>	<p></p>
<p>CQ – Strategy / Behaviour</p>	<p>Q. So how do you characterize that... if it's not to say this is how I've been brought up to do things... they do it differently here... so how do you characterize that ...well let's see how that works then..? A. Having said that there are certain things that are done in other places ...particularly bureaucratic procedures that I don't enjoy but I imagine the locals don't enjoy them either if they're time consuming and perceived as unfair based on different situations... that doesn't mean I enjoy that but it's ... there are lots of things about your own country you don't enjoy but that doesn't mean you're compromising living in your own country... <u>it's just the way life is. Life can be tough in certain areas and you just have to live with that and move on with the bits you enjoy and minimize</u></p>	<p>Acceptance – suggests the lack of</p>	<p>Not threatened by difference –C3T14</p>

<p>Meta-Cog CQ / Cog CQ / Motivational CQ</p>	<p><u>the difficult parts.</u> Q. If you had to describe yourself as culturally intelligent ... first of all do you feel you are... and what are the features that you think specifically ... finish the sentence I am culturally intelligent because...</p>	<p>an agenda is important to developing CQ.</p>	
<p>Motivational CQ – <i>unfamiliar settings, different people (MOT 1&4/CQS)</i></p>	<p>A. <u>Because I find it relatively easy to live in different cultures and appreciate the positive points of those cultures without feeling threatened by them... I enjoy the differences... vive la difference ... I really enjoy the differences.</u> Q. Which is something I'm finding... that phrase "I'm not threatened by difference" ... or," I actively go in search of different experiences and different people"... it seems to be a theme that characterizes people who are successful expats.</p>	<p>Appreciate the positive – sense of privilege, not threatened by difference – enjoy it.</p>	<p>Enjoy different cultural experiences. Affinity for unfamiliar – C3T19</p>
<p>CQ – Knowledge / CQ - Behaviour</p>	<p>A. I think people are becoming less difference than they used to be due to globalization and our ability to interact with people thousands of kilometers away with ease. Q. In terms of this particular society ... we're in a very unique position in that in wider Dubai UAE Emiratis are a minority we're the majority... but here in the college we're the minority... in your dealings with expats outside of here does it surprise you their lack of knowledge of Emiratis or does it surprise you how much you know..? A. I don't have a great deal of contact with people outside of my workplace except my family to be honest... I've been here a long time like you...<u>I think people coming in could be excuse for not knowing they're in an Arab country until they do something stupid like flick their finger at a policeman or get drunk in public or wear something revealing in the mall, then they know...</u> but for a lot of people they don't realize where they are at all. I don't think this country encourages you purely through the fact that it's such a minority culture to accept it as anything other than some kind of globalized city in the middle of Arabia... but once here you wouldn't know you were anywhere very different it's very same-same, much more than when we first arrived ... Marks and Spencer's here now... if you've come from the UK and you're in a mall you could be excused for thinking you're back in the UK except the service staff are Phillipinas and its warmer outside that's about it really. <u>It's not a great place to look at people and think how do they adapt to a culture because its unique and cultureless really.</u></p>	<p>Dubai presents a different experience to other novel cultural contexts</p>	<p>Dubai as a cultural experience</p>
<p>CQ – Meta-cognitive / CQ – Cognitive / CQ – Motivational / CQ- Behavioural</p>	<p>Q. I'm interesting in seasoned expats that happen to be here now, and what it is that they feel makes them culturally intelligent and what it is that characterizes their cultural intelligence A. After I left Sri Lanka and that was a difficult position to be in ... isolated in a very different kind of community without the benefit of being able to talk to anyone from one's own culture there was a lady took over from me and she lasted no more than a month... she just couldn't do it... <u>when she was doing here orientation in Columbo instead of getting a rice packet for lunch she would seek out western fast food so she was doomed, no way was she going to survive in the villages with that attitude... but</u></p>	<p>Dubai lacks distinct cultural markers</p> <p>Intransigence, clinging to the familiar is a signs of a lack of CQ. Importance of language as means of</p>	<p>Professional expatriate</p> <p>Context of Dubai and becoming a professional expat</p>

	<p>for me the saving grace was being able to learn the language which is why I think <u>if you're going to be any length of time in a country its really, really important to learn the language, you'll get so much more out of the stay, there's no real alternative... no substitute for that to get below the surface and enjoy a period of time in a country.</u></p>	<p>accessing a culture. Contrast this with Dubai where it is not so much an issue</p>	
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Appendix 6

CONSENT FORM

I have been fully informed about the aims and purposes of the project.

I understand that:

there is no compulsion for me to participate in this research project and, if I do choose to participate, I may at any stage withdraw my participation

I have the right to refuse permission for the publication of any information about me

any information which I give will be used solely for the purposes of this research project, which may include publications

If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project in an anonymised form

all information I give will be treated as confidential

the researcher(s) will make every effort to preserve my anonymity

.....
(Signature of participant)

.....
(Date)

.....
(Printed name of participant)

One copy of this form will be kept by the participant; a second copy will be kept by the researcher(s)

Contact phone number of researcher(s):.....

If you have any concerns about the project that you would like to discuss, please contact:

.....
OR

.....
Data Protection Act: The University of Exeter is a data collector and is registered with the Office of the Data Protection Commissioner as required to do under the Data Protection Act 1998. The information you provide will be used for research purposes and will be processed in accordance with the University's registration and current data protection legislation. Data will be confidential to the researcher(s) and will not be disclosed to any unauthorised third parties without further agreement by the participant. Reports based on the data will be in anonymised form.

Appendix 7

STUDENT HIGHER-LEVEL RESEARCH



Graduate School of Education

Certificate of ethical research approval

STUDENT RESEARCH/FIELDWORK/CASEWORK AND DISSERTATION/THESIS

You will need to complete this certificate when you undertake a piece of higher-level research (e.g. Masters, PhD, EdD level).

To activate this certificate you need to first sign it yourself, and then have it signed by your supervisor and finally by the Chair of the School's Ethics Committee.

For further information on ethical educational research access the guidelines on the BERA web site: <http://www.bera.ac.uk/publications/guidelines/> and view the School's statement on the GSE student access on-line documents.

READ THIS FORM CAREFULLY AND THEN COMPLETE IT ON YOUR COMPUTER. DO NOT COMPLETE BY HAND

Your name: Patrick James Devitt
Your student no: 580044689
Return address for this certificate: Dubai Women's College
P.O. Box 16062
Dubai
UAE
Degree/Programme of Study: EdD
Project Supervisor(s): Dr. Susan Riley
Your email address: pid208@exeter.ac.uk
pdevitt@hct.ac.ae
Tel: Mob: 00971 50 4691324 Home: 00971 4 3953431
Work: 00971 4 2089428

I hereby certify that I will abide by the details given overleaf and that I undertake in my thesis to respect the dignity and privacy of those participating in this research.

I confirm that if my research should change radically, I will complete a further form.

Signed:.....*Patrick Devitt*.....date:....14/4/12.....

NB For Masters dissertations, which are marked blind, this first page must not be included in your work. It can be kept for your records.

Chair of the School's Ethics Committee
updated: July 2010

Certificate of ethical research approval

Your student no: 580044689

Title of your project: (*Working Title*) "How do expatriate teachers from diverse cultural backgrounds working in an educational institution in the UAE, understand themselves as *culturally intelligent* educators?"

Brief description of your research project:

Through individual interviews and focus groups, this interpretive study, drawing on principles of phenomenology and 'symbolic interaction' theory, will explore the constructed truths of college faculty about how they interpret their cultural intelligence. Data will be analyzed against the background of Earley and Ang's (2003) multidimensional construct of cultural intelligence – metacognitive, cognitive, motivational, behavioural. The results of this research will have relevance to both teaching and learning in an EFL context, education and the business of TEFL as a whole.

Give details of the participants in this research (giving ages of any children and/or young people involved):

The participants are all experienced 'expatriate' faculty teaching at a college in Dubai, UAE.

Give details (with special reference to any children or those with special needs) regarding the ethical issues of:

- a) **informed consent:** Where children in schools are involved this includes both headteachers and parents). An example of the consent form(s) must accompany this document.

All participants will be informed of the research study and sign both a consent form from University of Exeter and the institution's own research consent form.

- b) **anonymity and confidentiality**

Only the researcher will have access to information gathered. Data will be coded to ensure the anonymity of participants and the confidentiality of their contributions.

Give details of the methods to be used for data collection and analysis and how you would ensure they do not cause any harm, detriment or unreasonable stress:

- Individual interviews and Focus Groups
 - Digitally recorded and stored on a hard drive
 - Participants will be coded and all analysis of utterances will be done using this code known only to the researcher.

Give details of any other ethical issues which may arise from this project (e.g. secure storage of videos/recorded interviews/photos/completed questionnaires or special arrangements made for participants with special needs etc.):

Chair of the School's Ethics Committee
updated: July 2010

- All paper data will be stored in locked cabinets, only the researcher will have access to it. Data will be split between my office at work and home.
- All interview and focus group recordings will be digital and stored on a computer hard drive password protected, only the researcher will have access.

Give details of any exceptional factors, which may raise ethical issues (e.g. potential political or ideological conflicts which may pose danger or harm to participants):

No exceptional factors are expected to arise that may pose danger or harm to participants.

This form should now be printed out, signed by you on the first page and sent to your supervisor to sign. Your supervisor will forward this document to the School's Research Support Office for the Chair of the School's Ethics Committee to countersign. A unique approval reference will be added and this certificate will be returned to you to be included at the back of your dissertation/thesis.

N.B. You should not start the fieldwork part of the project until you have the signature of your supervisor

This project has been approved for the period: April 15th 2012 until: October 15th 2012

By (above mentioned supervisor's signature): S.M. Riley date: April 15th 2012

N.B. To Supervisor: Please ensure that ethical issues are addressed annually in your report and if any changes in the research occur a further form is completed.

GSE unique approval reference: D/11/12/57

Signed: [Signature] date: 19/06/2012
Chair of the School's Ethics Committee

This form is available from <http://education.exeter.ac.uk/students/>

Chair of the School's Ethics Committee
updated: July 2010

