Developing Culturally Intelligent Students from within the classroom

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Abstract

Students today are faced with an increasingly interconnected world that encompasses more than geographical reach, but also cultural reach in terms of people, situations, and interaction as well as intellectual reach in the development of a global mind-set and global skills. This notion of reach aligns directly to the development of cultural intelligence (CQ) and an individual's capability to adapt effectively to new cultural contexts and situations. Moreover, educators in higher education who teach in diverse classrooms can support the development of CQ through adopting a culturally responsive teaching approach when delivering an international curriculum module, thus, promoting the cultural knowledge and prior experiences of diverse students to make learning relevant for them. This portrays the overall purpose of this study which is: *to explore the development of cultural intelligence among postgraduate students who participate in the international human resource management module.*

This research has evolved from teaching an international module to home and international students, a classroom environment that not only acknowledges the educator's responsibility to prepare 'all' students for the interconnected world but also the benefits of a culturally responsive teaching (CRT) approach. This study addresses the gap in theoretical and empirical research on CQ that fails to acknowledge culturally responsive teaching as an essential factor in developing culturally intelligent students.

Subscribing to the ontological belief that the world is socially constructed through the interaction of people, this ethnographic study investigates: *to what extent can teaching an international business module develop culturally intelligent students?*

A sample of 19 postgraduate students provide primary data from multiple qualitative methods such as reflective diaries, video recordings and semi-structured interviews to support the inductive reasoning of this study.

This research contributes to educational studies to uncover the 'international classroom' and the essential collaboration between the teacher and student to develop CQ.

Acknowledgements

Glossary

Term	Explanation
Culture	Although definitions vary, for the purpose of this research and the context of intercultural learning, culture is viewed as a broad construct that embodies variations in ethnicities, genders, nations, and religions (Killick, 2018, p. 14)
Cultural intelligence (CQ)	This term stems from the work of Earley and Ang (2003, p. 3) who describe this type of intelligence as focusing on how a person makes sense of intercultural experiences, it refers to an individual's level of conscious cultural awareness and processing during cross-cultural interactions.
Culturally responsive teaching (CRT)	Also commonly referred to in earlier studies as culturally relevant pedagogy (Ladson-Billings, 1995), CRT is the more applicable term for this study. Directly associated to the work of Gay (2010c, p. 31) who describes CRT as using the cultural knowledge, prior experiences and performance style of ethnically diverse students to make learning encounters more relevant and effective for them.
International curriculum	Different definitive meanings of this term exist. For the purpose of this study, the term 'international curriculum' refers to the global context of a higher educational module/course.

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Chapter 1: Introduction

1.1 Introduction

Friedman (2006) suggests that globalisation has made the world seem rather small and 'flat' in many ways, however cultural diversity creates challenges for individuals and nations, making the world 'not so flat' at all. The changes seen in societies around the globe and within the workplace environment necessitate a new and different paradigm for how we think and practice culture. Thus, cultural intelligence (CQ) is a concept that not only focuses on the development of individual capabilities that are related to culture but it also emphasises a primary part of human thinking – intelligence or a person's capacity to solve problems and adapt to changing situations (Deardorff, 2011). Moreover, teachers in higher education can develop culturally intelligent students in the classroom through adopting a culturally responsive teaching approach to deliver an international curriculum module. This research is situated at the intersection of three interrelated concepts – the culturally responsive teacher (CRT), the international curriculum and cultural intelligence (CQ).

This chapter will provide the necessary context and overview of the research conducted in this thesis to lead the reader into a compelling analysis of the development of CQ from within the classroom. This section will firstly present the rationale for this research from both an organisational and educational perspective, secondly, the purpose of this research will be explained to align directly to the background of this study and how it evolved, thirdly, the research questions will provide direction and lead to the ethnographical nature and style of this research. Thereafter, essential contributions to both theory and practice are presented before finally ending with the structure and insight of the chapters of this thesis.

1.2 Rationale for the research

The rationale for this research is twofold, from an organisational perspective and an educational perspective:

In organisations today we are reminded on a daily basis of the interconnected world in which we live and work. Irrespective of the type of organisation, people are now presented with the opportunity to engage with culturally different others to solve problems, make decisions, sell products, and develop new ideas. Never before has an individual's ability to deal with cross cultural situations been more crucial to organisational life than now and businesses are beginning to recognise this with requests for educational intervention and the creation of more culturally adept employees, managers, and leaders (Triandis, 2006a; Thomas, 2018; Liao, 2020).

Educators in higher education need to acknowledge that students today are faced with an increasingly global world (Scupin, 2017, p. 22). Encompassing more than *geographical reach, cultural reach* in terms of people, situations and interaction but and also *intellectual reach* in the development of a global mind-set and global skills (Osland *et al.*, 2006). This notion of reach aligns directly to the development of cultural intelligence (CQ).

Cultural intelligence (CQ) is defined as an 'individual's capability to adapt effectively to new cultural contexts and situations' (Earley and Ang, 2003, p. 3). CQ emphasises a person's potential to be effective across a wide range of intercultural contexts, it is a concept of intelligence that not only focuses specifically on individual capabilities that are related to culture, but it emphasises a primary part of human thinking – intelligence and the person's capacity to solve problems and adapt to changing situations. CQ differs from any other type of intelligence because it is explicitly grounded in the theory of multiple intelligences that has special relevance to multicultural settings and global contexts (Ang and Van Dyne, 2008). Earley and Ang (2003) suggest cultural intelligence has both process and content features, thus, a general structure that consists of three key facets: cognitive, motivational, and behavioural.

Since 2003, the theoretical concept of CQ has attracted significant attention, in particular at the conceptual level. Thus, areas of interest include the benefits of CQ in global leadership (Ng *et al.*, 2009; Van Dyne and Ang, 2010; Rockstuhl *et al.*, 2011; Livermore, 2015), CQ capabilities and forming relationships (Ang *et al.*, 2006; Triandis,

2006b), as well as the importance of CQ to both organisations and individuals (Earley *et al.*, 2006; Ng *et al.*, 2009; Ng *et al.*, 2012).

1.3 Purpose of the research

There is the ongoing argument that cultural intelligence (CQ) should be an essential part of adult education to prepare the student for the interconnected world that we live and work in (Livermore, 2015; Thomas and Inkson, 2017). This research promotes this ideology to investigate the development of CQ when teaching an international business module to diverse students in higher education (HE). This research is situated at the intersection of three interrelated concepts: the culturally responsive teacher (CRT), the international curriculum and cultural intelligence (CQ):

CRT has been described as the most appropriate teaching strategy to manage a diverse classroom as it utilises the cultural knowledge, prior experiences, frames of reference, and performance style of ethnically diverse students to make learning encounters more relevant and effective for them (Gay, 2010c, p. 31). Culturally responsive teaching fosters a teacher-learner collaboration to promote inclusivity and help students learn more about their own and other cultures in the classroom (Wlodkowski and Ginsberg, 2017). Here, in the context of intercultural learning and for the purpose of this research, culture is viewed as a broad construct that embodies variations in ethnicities, genders, nations, and religions (Killick, 2018, p. 14).

The international curriculum is an important multi-dimensional learning strategy in terms of responding to cultural diversity and the opportunities it offers for student inclusivity, however what also allows this to happen is teachers! When reflecting back on one's education there is a tendency to not only recall the subject area but also the teacher who taught them (Leask, 2015). This demonstrates the central position that teaching and teachers take in the education process, the challenges that intercultural education can bring but also how a cultural responsive teaching approach can promote these different cultures within the classroom to support an international subject area (Verma and Papastamatis, 2007).

According to Raghunandan-Jack (2017, p. 208) students from around the world crave a high-quality education that quenches their thirst for knowledge, whilst being applicable to their daily lives as they experience and observe the world around them with adept wisdom. Cultural intelligence (CQ) provides this through increasing the student's awareness of the world around them to help them in from beings that merely exist, towards manifesting their life's purpose through a more culturally intelligent lens. Once again, this aligns directly to the overall purpose of this study: *to explore the development of cultural intelligence among students who undertake the international human resource management module.*

1.4 Background to study

This research originated from a passion of teaching international students, the cultural diversity they bring to the classroom and how this environment can not only support the facilitation of an international module but also the learning of different cultures. As a teacher in a UK university for more than 8 years, who specialises in international human resource management, the overall benefits of teaching a diverse class of home and international students was initially unclear. However, this environment emphasised the need to adopt a different teaching strategy that would not only support the differences in the classroom but promote them. Culturally responsive teaching (CRT) is a teaching strategy that embraces the diversity in my classroom and promotes intercultural learning through the design of an international module, thus, encouraging collaboration between the teacher and the student.

This research will focus on PGBM18, an international human resource management (IHRM) module taught at postgraduate level and designed to develop the student's knowledge and understanding of the international business environment, with a particular focus on the management of international employees working for a multinational corporation (MNC). Weeks one to four focus on the international context, and weeks five to nine focus on application. Thus, a learning perspective that links directly to the HEA's enhancing student success (Ryan, 2020) and the rationale for

this research. The module is taught in semester 2, delivery consists of a one-hour weekly lecture and a two-hour workshop as shown in table 1.1.

Monday	Tuesday	Wednesday	Thursday	Friday
Lecture 17-18.00pm (all Groups) Room: RV409		Workshop 13-15.00pm (Group A) Room:RV312	Workshop 9-11.00am (Group B) Room:RV206	

Table 1.1: PGBM18 Timetable (2018)

Group A, the largest class provided a good mix of business disciplines: MA, MBA, and MSc HRM students and also countries as shown in the participant table (appendix I). Group B consisted of mainly MA students with a small number of MBA representing countries such as Malaysia, India, Zimbabwe, England but predominately China. To offer further insight into the module, table 1.2 illustrates the weekly topic area and the activity:

	HRM in Context (weeks 1-4)	Workshop - student reflections take place after every session
Week	Title of session	Activities and formative feedback
1	What is IHRM: Definitions and Perspectives?	• Introductions, sharing details of prior knowledge and experience. • **Explore** similarities and differences in HRM and IHRM. • Allocation of papers for presenting in weeks 3-8, the allocation may be to pairs, trio's, or groups of four, it will depend on size of seminar group.
2	The Wider Context of IHRM	Directed study for week 2: • Locate a recent report on the falling birth-rate in any country, for example Japan. In groups: to **review** the articles and then **discuss** • The impact of these demographic changes for immigration and economic migration. • Now discuss your own country context. What are the key demographic changes you are aware of? Is there a driving force for this? What might be the impact of any changes be from an economic and organisational perspective? • Outcome of discussions to be **presented** to wider group.
3	IHRM: the Cultural Approach	• Journal Paper presentation: then **Activity:** Looking at the HR Practices identified in the lecture [see slides] research and then discuss which of these are affected by cultural difference in your home country, for example how is recruitment and selection conducted?
4	IHRM: the Institutional Approach	• Journal Paper presentations • The assessment briefing will take place in this week's seminar sessions.
IHRM in Practice (weeks 5-9)		
5	Individual and Organizational Perspectives on Managing Careers.	<mark>RECORDED SESSION</mark> • Journal Paper presentation Then in groups using your directed study research to discuss and then informally present responses to: • In what ways do the employment practices in these countries differ? • Why might these differences exist? • What effect might these have on MNE's plans for expansion?
6	International Resourcing and the Motivation to Go.	• Paper presentation(s) • Case Study: Candidate for Saudi Arabia
7	Training, Development and Knowledge Management	<mark>RECORDED SESSION</mark> • Paper presentations • Case Study: Preparation for expatriation – the dream and the wakeup call.
8	Performance Management	• Journal Paper presentation • Case study: Intertel
9	Structural, Remuneration and Risk Considerations	• Case study: Conflicting Expectations: Where pay and performance collide
10	Assessment Surgery	• This session will focus on operating as an assignment surgery.

Table 1.2: PGBM18 scheme of work

Although this research aims to promote the benefits of CRT in the classroom, it must be noted that this is disputed by Sleeter (2012) who claims that this particular teaching approach is marginalised and no different to how educators traditionally teach in their classroom. Chapter 2, or more specifically table 2.1 contests this view with a

comprehensive comparison of CRT and the traditional teaching approach which encapsulates the work of Gay (2018), Wlodkowski and Ginsberg (2017) and many others acknowledged in this research. As a culturally responsive teacher, I do not claim to understand the cultural differences of every student that enters my classroom, however the design and facilitation of the international human resource management module creates an environment that enables the teacher and student to work collaboratively and learn about the different ethnicities and cultures that are present. This encapsulates a clear rational for adopting a CRT approach when delivering an international subject area and developing culturally intelligent students.

1.5 Research questions

This research presents one overarching research question supported by two sub questions:

Q1. To what extent can teaching an international business module develop culturally intelligent students?

Explanation: The overarching question focuses on the educator's teaching strategy to tease out the culturally responsive teaching (CRT) approach and the associated benefits when delivering an international business module in higher education (HE), thus supporting the development of cultural intelligence (CQ). Current research in both CQ development and education fail to acknowledge the benefits of adopting a CRT approach.

The above question is supported by the following sub questions:

a) In what way can a culturally responsive teaching approach support CQ development?
b) In what way can the international curriculum support CQ development?

The sub-questions aim to provide further exploration and depth of culturally responsive teaching (CRT) to consider how this teaching strategy could promote the cultural differences and experiences of home and international students to support an

international curriculum module and the development of culturally intelligent students from within the classroom.

1.6 The ethnographic nature of this research

The philosophical foundations of social constructivism and interpretivism not only address the purpose of this research and the associated questions but encapsulates the epistemological belief that the world is constructed through the interaction of human actors or more specifically, 'people' (Grix, 2004). An ideology which led me to the ethnographic methodology of this research and the work of Agar (1980) who appropriately describes ethnographers as products of multicultural environments where they grow up in, who become accustomed to cultural diversity but who seek a professional role to justify their move from one way of life to another. This view resonates with my own experience as an educator teaching within a diverse classroom, who learned her craft as a culturally responsive teacher within this environment but who also yearned to explore further, as a researcher, to promote the benefits of teaching in a culturally diverse classroom. Thus, the adopted dual role of the researcher and teacher will naturally entwine a third and first-person writing style in this thesis to illustrate the context but also the application in practical terms.

Ethnography has the advantage of adopting multiple qualitative methods, or 'tools' such as reflective diaries, video recordings of workshops, interviews, and the collating of weekly fieldnotes over the ten-week duration of the module, as shown in chapter 3. The rationale for adopting varied qualitative methods is that it conjures vivid and lively descriptions of the classroom dynamics and also situations that fully appreciate the purpose of this research and bring places and people to life. However, it must be noted that what also determines the 'shape' of learning also lies outside of the classroom (Mills and Morton, 2013).

1.7 Contributions

In the field of education, this research contributes to the limited theoretical and empirical studies on the development of CQ in the HE classroom. Furthermore this

research will highlight the collaboration between the culturally responsive teacher, the international classroom, and the international curriculum to support the development of culturally intelligent students.

In teaching practice, this research contributes to the tangible benefits of adopting a CRT approach in UK higher education, promoted in recent research by Jabbar (Jabbar, 2017; Jabbar and Mirza, 2019). Furthermore, this research will present what Jabbar failed to acknowledge, which are the benefits of working collaboratively with culturally diverse students to support the facilitation of an international subject area and develop CQ in the classroom.

In business, this study will provide the educational intervention that has been lacking in recent years to meet increased demands from global corporations who urgently seek more culturally adept employees, managers, and leaders.

Finally, presenting this research to the institution used for this research and other universities across the UK has saw educators in HE acknowledge the benefits of adopting a CRT approach in a diverse classroom to support the international curriculum.

1.8 Structure of the thesis

Chapter two, the literature review, explores the development of cultural intelligence (CQ) by firstly introducing the essential foundations of culture that consider the causal relationship between behaviour, cognition, motivation, and the environment to lead naturally to intercultural learning and the associated challenges of prescribing to one curriculum to accommodate all students. Culturally responsive teaching (CRT) is a multi-dimensional teaching strategy that promotes inclusivity of cultural differences in the classroom to support the facilitation of an international subject area. Key elements that appropriately lead this chapter to the concept of CQ, the associated facets and the inconsistencies of how the student can develop this capability, a gap in empirical research which CRT can essentially fill.

Chapter 3, the methodology, will begin with the philosophical foundations that underpin this research, address the research questions, and determine the research design upon which the chosen methods lie behind. Ethnography can be seen to offer insider access to this research and control over it whilst illustrating the challenges associated with adopting the role of a researcher and teacher. Multiple qualitative methods associated with ethnographic research will be introduced: reflective diaries, video recordings of the workshop and interviews that not only offer variation but also a voice and expression of what the student participate had learned during this research process. Chapter 3 will illustrate the steps and application of thematic analysis (TA) to analyse the collated data, identify applicable themes associated with developing CQ in the classroom and the transitional adaption of participants. Ethical considerations can be seen as an essential thread throughout this chapter to meet the complexity of this research.

Chapter 4 focuses on the culturally responsive teacher to critically analyse how this teaching approach overcame cultural barriers in the classroom, promoted intercultural learning and encouraged collaboration between the teacher and the student. This chapter will evaluate how CRT influenced the creation of diverse groups for workshop activities and supported the learning environment in the classroom.

Chapter 5 focuses on the importance of the international curriculum and the wider context of IHRM. Focusing on week 3 and the subject area of 'culture,' this chapter critically analyses collated data to illustrate the knowledge acquired from the module, their fellow students and how this classroom experience helped them to recognise cultural differences and similarities with other countries.

Chapter 6 focuses on the development of cultural intelligence (CQ) to critically analyse collated data that focuses on the concept of CQ, the redefining of this type of intelligence, the relevance of CQ to student participants and finally what development of CQ was attained by the student from their classroom experience.

Chapter 7 will revisit the inductive reasoning behind this research to discuss the discovery of the international classroom, how it supported the facilitation of the international curriculum and how it worked collaboratively with CRT. Aligning directly to the theoretical expectations of the international student when undertaking an educational programme in the UK, this discussion chapter is led by the findings of this research or more specifically the collective student voice and the development of CQ.

Chapter 8 will conclude the thesis by revisiting the overall purpose of the research and the research question, which will require me to reflect back on how I approached this research, my philosophical position, the ethnographical design, and the multiple qualitative methods adopted. The collated data and overall findings of this research will provide a consensus of whether as educators, we can develop the culturally intelligent student from within our classroom.   Some of the key limitations of this research will be shared to disclose areas for future research but also essential contributions which this research has made to both theory and practice.

Figure 1.1: Representation of study

Purpose of study:

to explore the development of cultural intelligence among students who undertake the international human resource management module.

Research Questions:

Q1. To what extent can teaching an international business module develop culturally intelligent students?

Supported by the following sub questions:

a) In what way can a culturally responsive teaching approach support CQ development?
a) In what way can the international curriculum support CQ development?

Conceptual Content:

- Theories of intercultural learning, CRT, the international curriculum and CQ.
- A teacher who adopts a CRT approach to facilitate an international subject.
- Methodology of Ethnography: experience, exam and enquire.
- Reflective and Reflexive researcher/practitioner.

Data Collection:

- Researchers fieldnotes.
- Student reflective diaries.
- Video recordings of workshop.
- Semi structured interviews/conversations.

Chapter 2: Literature Review

2.1 Introduction

There is the premise that culture is at the heart of all we do in education, whether that is the curriculum, instruction, administration, or performance assessments (Gay, 2018, p. 8). In the context of this research and the development of cultural intelligence (CQ) in the classroom, culture can be defined as a broad construct that embodies variations in ethnicities, genders, nations, and religions (Killick, 2018, p. 14). Thus, a dynamic system of social values, cognitive codes, behaviour standards, worldwide views, and beliefs used to give order and meaning to our own lives as well as the lives of others (Delgado-Gaitan and Trueba, 1991, p. 17). Culturally responsive teaching supports these notions of culture through promoting the diversity in the classroom and working collaboratively with students to help make sense of cultural differences. Thus, key factors that align directly to the development of cultural intelligence (CQ) and the work of Earley and Ang (2003, p. 3), who describe this type of intelligence as focusing on the individual's level of conscious cultural awareness and the processing of cross-cultural interactions. With this in mind, this chapter will critically explore applicable literature and theories that illustrate how teachers can support CQ development in the classroom.

This chapter will start with the complex nature of culture to form the essential theoretical foundations that encapsulate one's behaviour with the environment but also intellect, causal relationships that lead naturally to intercultural learning and the associated challenges in the classroom, this leads fluidly to the multi-dimensional approach of culturally responsive teaching and the associated benefits of the international curriculum to proceed appropriately to the concept of cultural intelligence (CQ) and the inconsistencies on how it can be developed.

2.2 The Concept of Culture

Clifford Geertz (1973, p. 89) defines culture as 'an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men [sic] communicate, perpetuate, and develop their knowledge and attitudes towards life'. Within any nation there are many distinguishable subgroups or cultures that clearly differ not only in dress, habits, speech, types of occupation, moral and political attitudes, but also in a person's abilities (Vernon, 1969).   According to Stocking (1968) the modern concept of culture emerged at the end of the 19th and the beginning of the 20th century, at a time when early anthropologists through field studies of various cultural groups around the world sought to understand the factors responsible for variation in thinking among different groups. A concept that stems from the renown cultural anthropologist Clyde Kluckhohn's (1951; 1952) and he's belief that humans share biological traits and characteristics that form the basis for the development of culture. According to Kluckhohn (1951) people typically feel that their own cultural practices are both normal and natural, thus linking to the individual's human 'value's' and morals.

Kluckhohn's (1960) initial research on value orientations was later developed by his wife Florence and fellow cultural anthropologist Frederick Strodtbeck's (1961) who as part of the Harvard Value Project further explored the fundamental values held by different cultures. This exploration resulted in one of the earliest comparative models of culture and the classification of six value orientations that are considered to be crucial problems common to all human groups (Kluckhohn, 1961, pp. 11-15):

1. The character of innate human nature (*Human nature* orientation).
2. The relationship of man to nature (*Man –nature* orientation).
3. The temporal focus of human life (*Time* orientation)
4. The modality of human activity (*Activity* orientation)
5. The modality of man's relationship to other men (*Relational* orientation).

A sixth dimension was added but not explored.

6. The concept of space (private/public)

Referred to as a complex 'pattern' of principles, the value orientation theory is seen to be variable from culture to culture and results from transactional interplay of three analytically distinguishable elements of the evaluative process – the cognitive, the affective and the directive elements (Kluckhohn and Strodtbeck, 1961). Serpell (1976) argues that these elements are not part of an evaluation process but a range of psychological constructs that form part of the causal relationship that mediates the relations between culture and behaviour. Whilst the value orientation theory does provide some basis of understanding through focusing on specific orientations, some may view this theory as a 'passive process' in which the individual merely reproduces in unmodified form current understandings of his or her culture without considering the wider physical environment or motivational factors that encourage the individual to learn more about one's own culture, and that of others (Miller, 1997). Kluckhohn and Strodtbeck's (1961) cultural orientations have inspired researchers in culture and business such as Schein, Hall, Hofstede and Trompenaars to further analyse national culture in the creation of cultural frameworks that not only consider differences but also similarities across national boundaries (Browaeys, 2015).

At this point there is a need to distinguish where this research is positioned within the cultural context of this investigation. Adopting Holiday's (1999, p. 237) analogy, there are two paradigms of 'culture:' *large culture* which refers to the prescribed ethnic, national, and international entities and *small culture* which attaches culture to small social groupings or activities wherever there is cohesive behaviour. This research aligns more prominently to the *large culture* paradigm and the learning of national culture differences within the classroom, however there will be elements of *small culture* within this classroom environment that will illustrate adaption and transition. Thus, key influential factors when considering the cognitive development of cultural intelligence and the relations between culture and behaviour. As Serpell (1976) protests, there is no applicable reason to suppose that the physical and social environment factors are independent of each other as shown in Figure 2.1 nor that motivation and cognition are also independent. An additional complication to these array of interacting factors could be seen as the individual's personality but also their intellect that will influence the way in which he or she learns from the environment

(Serpell, 1976). Nevertheless, most of the theorising of cross-cultural psychological research is concerned with specifying the details of causal relationships within the general scope of the solid lines as shown in Figure 2.1:
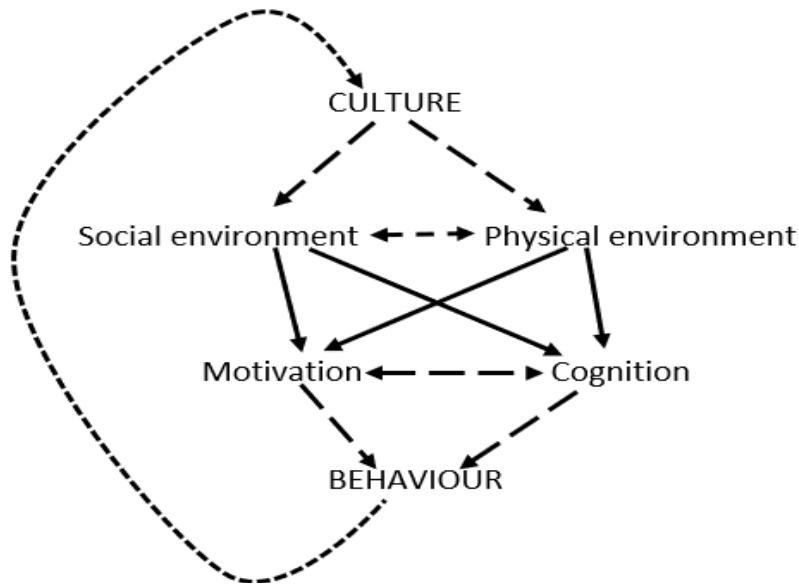
Figure 2.1: Causal relationships between culture and behaviour (Serpell, 1976, p. 18).

An additional complication to these array of interacting factors could be seen as the individual's personality but also their intellect which may influence the way he or she learns from the environment (Serpell, 1976). Sociocultural factors on cognitive development and intelligence is an area of research that has gained lots of attention from others (Vernon, 1969; 1979; Eysenck, 1981; Sternberg and Wagner, 1994; Sternberg and Grigorenko, 1997; Eysenck, 1998; Saklofske *et al.*, 2015) but arguably links directly back to Piaget's (1972) theory that intelligence is developed over time through processes of active exploration and experimentation.

2.2.1 *Intercultural Learning*

'Intercultural' gives value to the prefix 'inter' to imply interdependence, interaction and exchange, within the context of culture it implies recognition of values, lifestyles

and symbolic representations that individuals and groups refer to in their relationships to others and in their own understanding of the world (Rey-Von Allmen, 2013, p. 20).

Resonating with this ideology, UNESCO (2006, p. 17) describe 'intercultural education' as the dynamic creation of evolving relations between cultural groups that has the possibility of generating shared expressions through dialogue and mutual respect. Moreover, intimately connected and embedded in intercultural education is the notion of 'culture' and it is within this context that Neito (2000, p. 138), a multicultural researcher and educator describes culture as 'the values, traditions, social and political relationships, shared and transformed by a group of people bound together by a common history, geographic location, language, social class, and/or religion'. Furthermore within an intercultural sense, education constitutes for the best and most appropriate way to approach diversity in the classroom, allowing teachers to combine the best of tradition with that of a more responsive teaching approach that collaborates with the student (Portera, 2011).

Within this context, 'Learning the Treasure Within,' a report by Delors (1996) for the NESCO International Commission of Education for the Twenty-First Century is pivotal for understanding intercultural education. Addressing the need for a better understanding of other people and the world at large, the bases for learning to live together are seen as 'The four key pillars of education':

1. *Learning to know*, by combining sufficiently 'broad general knowledge with the opportunity of in-depth work on selected subject areas.' Delors (1996, p. 21) states that 'general education can bring a person into contact with other languages, areas of knowledge and experiences to make communication possible'. This provides the passport to lifelong education, in so far as it can give the learner/student a taste and lays the foundations for fundamental skills to be transmitted through intercultural learning in the classroom.

2. *Learning to do*, in order to 'acquire not only an occupational skill but also the competence to deal with a variety of situations and to work effectively in teams (UNESCO, 2006, p. 19).' In the national and international context, learning to do includes the acquisition of necessary competencies or capabilities that enable the

learner/student to deal with cross cultural situations, and more importantly find a place in a multicultural society.

3. *Learning to live together*, by 'developing an understanding of other people and an appreciation of interdependence' – undertaking joint projects and learning to manage conflicts in a spirit of respect for values of pluralism and mutual understanding (UNESCO, 2006, p. 20). The learner/student can acquire knowledge, skills and values that contribute to co-operation among culturally diverse individuals in the classroom and in society.

4. *Learning to be*, 'so as to better develop one's personality and be able to act with greater autonomy, judgement and personal responsibility' (Delors, 1996, p. 20). In this instance, education must not disregard any aspect of a person's potential such as his or her cultural potential, and the right to be different. Values that strengthen a sense of identity and personal meaning for the learner/student, as well as benefiting cognitively.

These four key pillars of education promote the importance and relevance of intercultural education for higher education institutions (HEI's) where adults can develop their knowledge, satisfy their taste for learning in areas of cultural life and become leading partners in international co-operation (Delors, 1996, p. 27; UNESCO, 2006). However, irrespective of these benefits to the student it would be naive if not complacent to suggest that intercultural education does not come without its challenges

2.2.2 *Challenges of intercultural learning*

It must be noted that intercultural relations do not concern foreigners alone or any single group of people and contrary to what has been claimed, 'intercultural education is not solely associated to the education of migrants. Thus, being intercultural requires working on the quality of relationships between any groups of people and others which can be challenge (Rey-Von Allmen, 2013).

One significant tension arises from the nature of intercultural education itself, which definitively accommodates both *universalism* and *cultural pluralism.* This is

particularly evident when needing to promote the universality of human rights, whilst maintaining cultural differences that may challenge these rights (UNESCO, 2006). This could lead to one of the earliest criticisms and concerns of intercultural education, 'stigmatization.' It is not enough to merely value differences in order to do 'intercultural work,' the teaching situation is much more challenging and complex. Teachers need aids and illustrations without substituting the teaching approach and becoming traps that ossifies the intercultural aspect (Rey-Von Allmen, 2013).

The sheer concept of difference and diversity can present tension and conflict when offering only one curriculum to accommodate all students, as opposed to offering a curriculum which reflects the inclusion of different cultural and linguistic identities. In other words, sitting between the general principle of equity and an educational system that is culturally specific. The challenge is for intercultural education to establish and maintain the balance between conformity with its guiding principles and specific cultural contexts (UNESCO, 2006). However, Altbach and Knight (2007; 2014) claim the concept of 'integration' should signify the process of embedding intercultural dimensions into policies and programs to ensure the international dimension remains central, and not marginalised.

Similarly, Cuban (1972; 2013) a key writer in classroom reform raises a valid argument that warns educators to avoid looking for simple one-dimensional solutions to complex challenges when educating diverse students. He insists that the mere inclusion of cultural or ethical content would not resolve these dilemmas on their own but 'radical' changes were needed in the instructional process as well. Whilst appropriate content arguably has the potential to stimulate intellectual curiosity and make meaningful contact with diverse students, Cuban (2013) points out that it should be combined with instructional strategies that emphasise enquiry, critique, and analysis. Supporting this view, Banks (1974) urged teachers to stop conducting business as usual or using traditional instruction, but instead 'respect the cultural and linguistic characteristics of students and change the curriculum to reflect their learning and cultural styles that enhance their achievement.

Intercultural education is a 'different way' of understanding teaching and education. It refers to an education that takes into account and tries to face all manners of diversity

which may be present in the classroom (Portera, 2011). Culturally responsive teaching on the other hand responds to the cultures that are present in the classroom, allowing a connection to be made between new information and the student's background knowledge, in a way that responds to a natural way of learning. Thus, a collaborative approach between the teacher and the student.

2.3 Culturally responsive teaching (CRT)

In the midst of the US Court ruling of Brown v. Board of Education in 1954 which declared separate schools for Black and White students, and the 1964 Civil Rights Act which ended legalised racial segregation in public facilities and housing, public awareness began to grow about the cultural discontinuity for African Americans and other students of colour. Some educators described these differences as cultural deficits (Vavrus, 2008).

The school segregation efforts of the 1960's and 1970's saw a new elicit movement in education to emerge which was to teach diverse students more effectively. Concepts like *culturally appropriate* (Au and Jordan, 1981), *culturally congruent* (Mohatt and Erickson, 1981), *cultural responsive* (Cazden and Leggett, 1981; Lee, 1998) and *culturally compatible* (Jordan, 1985) began to emerge in academic literature . Thus, from this foundation there were two prominent strands in culturally relevant educational research: One focused on teacher posture and paradigm, as expressed in the work of Gloria Ladson-Billings (1990; 1995; 1995; 2014) and the second focused on teacher practice as embodied in the work of Geneva Gay (1975; 2002; 2010a; 2018). Whilst delineating a difference between teaching and pedagogy, both strands arguably embrace the diversity in the classroom to promote social change.

Culturally responsive teaching (CRT) emerged out of this social cauldron of multicultural reforms to actively promote educational opportunities for all students. Defined as, '*using the cultural knowledge, prior experiences, frames of reference, and performance style of ethnically diverse students to make learning encounters more relevant and effective for them'* (Gay, 2010b, p. 31).

It must be noted that preference will be given to the term 'culturally responsive' rather than 'cultural relevant' in this research due to the dynamic or as Ladson-Billings (1995) suggests synergistic relationship between home/community culture and school/higher education culture, which is key to this research.

As early as 1975, Gay identified some important dimensions of student achievement that encompassed ethnic identity development, citizenship skills for pluralistic societies, knowledge of ethnic and cultural diversity and cross- cultural interactional competence as well as academic success (Gay, 1975). In the 1980's CRT began to emerge conceptually but came of age in the 1990's in an effort to meet the multicultural goal of having teachers who hold the knowledge, skills and professional qualities that are sensitive and responsive to the conditions of people (Vavrus, 2008).

Other researchers such as Ladson-Billings (1995) , Villegas and Lucas (2002b), Ginsberg (2005); Vavrus (2008) and Milner (2010) appear to be in agreement with the essence of culturally responsive teaching, although some may express it differently. For example Milner (2010) suggests that the goal is to teach diverse students both within and beyond their own cultural and experiential contexts, a message he appropriately encodes in the title of his book *'Start where you and they are but don't stay there'* (Milner, 2010). Thus, aligning with another important dimension of culturally responsive teaching which Gay (2015, p. 124) refers to as *multi-cultural competencies* or helping students learn more about their own and others cultures through CRT. This she sees as part of their personal development but also essential preparation for community membership, a consensus, which aligns to this research and the development of cultural intelligent students.

CRT has been used predominately in the United States to rethink instructional practices and improve the educational performance of all students by acknowledging the legitimacy of cultural heritages and different ethnic groups. Thus, building bridges between home and educational experiences that allows students to appreciate their own and each other's cultural heritages and dismiss the conventional teaching approach that some students may have experienced (Gay, 2015). Table 2.1 illustrates these differences with a comparison of conventional teaching and culturally responsive teaching:

Key Elements	Conventional Teaching	Culturally Responsive Teaching
Source of knowledge and skills	One way, from teacher to learners and/or textbook to learners. Perceived value is teacher centred.	Complex. Teacher-learner interaction and collaboration. Allows individual search and reflection –integrated frequently within the subject matter and tasks. Perceived value is an amalgamation of teacher and learner preferences and relevance.
Learning Environment Organisation	Hierarchical and linear. Teacher directed. Competitive.	Complex. Thematic, cooperative, open, inclusive, collaborative, and individualised. Teacher and learner controlled, learner centred.
Preferred outcomes	Clearly specified and convergent, emphasis on memorised vocabulary, concepts, and skills. Ability based goals.	Complex. Emphasis is on understanding, empowerment, and competence. The reorganisation of knowledge and skills in unique ways that are relevant to the individual. Both predictable and unpredictable outcomes that requires divergence/convergence thinking. Learning demonstrated in relevant contexts. Authentic, application-based goals that are unique to the individual.

Table 2.1: Comparison of Conventional Teaching and Culturally Responsive Teaching
Adapted from: Wlodkowski and Ginsberg (1995a, p. 124), Ladson-Billings (1995) and Gay (2018).

As shown in table 2.1, adopting a CRT approach is much more complex than that of the conventional approach, arguably this is due to the collaborative approach that is teacher and learner controlled but also the individualised element which allows the student to reflect on their country, ethnicity, and culture to share with other learners in this classroom environment. In the UK the term 'inclusive learning,' defined as supporting specific student groups through a discrete set of policies or interventions, towards equity considerations being embedded within all functions of the institution is seen to represent culturally responsive teaching (May and Bridge, 2010, p. 6). Whilst

both concepts aim to promote learning for all, inclusive teaching focuses predominately on policy and regulatory requirements to align directly to the conventional teaching approach which lacks the cultural depth and application of CRT that higher education in the UK would benefit from. Thus, supporting the views of Wlodkowski and Ginsberg (2017), Gay (2010a), Jabbar and Mirza (2017) and many others who argue that CRT is an essential requirement in higher education institutions in the UK.

2.3.1 *The Key pillars of cultural responsiveness*

There is an ongoing debate among researchers and writers within the field of CRT that the culturally responsive teacher has key characteristic traits that are essential to pedagogical practice and teaching in a multi-cultural environment (Ladson-Billings, 1995; Rychly and Graves, 2012; Aronson and Laughter, 2016). Villegas and Lucas (2002b) also adopt this view, but provide an intervention for teachers to critically examine their programme of study and interweave six 'salient characteristics' that form the basis of the culturally responsive teacher:

1. *Sociocultural consciousness:*

   To recognise that the ways people perceive the world, interact with one another, and approach to learning are deeply influenced by factors such as race/ethnicity, social class, and language - This understanding will enable teachers in higher education (HE) to overcome cultural boundaries that separate them from their students and promote cultural awareness and inclusion.

2. *An affirming attitude toward students from culturally diverse backgrounds:*

   See resources for learning in all students rather than viewing differences as problems to be solved - This understanding will enable teachers in HE to add education related elements to the cultural content of the student's programs to promote their cultural background and inclusivity.

3. *Commitment and skills to act as agents of change:*

   Have a sense that the teacher and student are both responsible for and capable of bringing about educational change that will be more responsive to students - This understanding enables teachers in HE to confront barriers/obstacles to change and develop skills for collaboration and dealing with chaos in the classroom.

4. *Constructivist views of learning:*

   See learning as an active process by which learners give meaning to new information, ideas principles, and other stimuli to view teaching largely as a process of initiating change in students' knowledge and belief systems – This understanding enables teachers in HE to provide scaffolds between what students already know and what they need to learn to promote critical thinking, problem solving and the recognition of multiple perspectives.

5. *Learning about Students:*

   Being familiar with their student's prior knowledge and beliefs derived from both personal and cultural experiences – This understanding is the creation of past experiences, home, and community culture to build relationships between the student and teacher to collaborate in the context of teaching and learning.

6. *Culturally responsive teaching strategies:*

   Design instruction that builds on what students already know while stretching them beyond what is familiar – This application by teachers in HE can assist students to construct knowledge, build on their personal and cultural strengths, and be able to examine the subject area from multiple perspectives.

These six 'pillars' are seen as the central themes or metaphorically, the strands of thread in a piece of cloth that encapsulate knowledge, skills and dispositions that form a cohesive whole that is consciously and systemically woven throughout the learning experiences of teachers in their course work (Villegas and Lucas, 2002a). However, Gay (2002) also puts forward five essential elements of culturally responsive teaching. Firstly, the need to develop a knowledge base of cultural diversity. Secondly, the

ability to design culturally relevant curricula. Thirdly, demonstrate caring to support and build learning communities. The fourth describes educators as having the confidence to communicate with ethnically diverse students across different cultures. The fifth requires the ability to respond to ethical diversity in the teacher's delivery. Similar in application, the six salient characteristics (Villegas and Lucas, 2002a) and the five essential elements (Gay, 2002) resonate directly with the work of Ladson-Billings (2009) and the role of elementary teachers who she refers to as '*Dreamkeepers.*' Arguably both frameworks are designed to align with primary and high school training and not higher education, something which Jabbar and Hardaker (2013) acknowledge in their research on, *the role of culturally responsive teaching for supporting ethnic diversity in British University business schools*. This discovery led to researchers integrating the two frameworks and creating an adapted theoretical framework consisting of five-pillars:

- Pillar 1: cultural consciousness
- Pillar 2: resources
- Pillar 3: moral responsibility
- Pillar 4: cultural bridging
- Pillar 5: HE curriculum

The adapted theoretical framework was designed to support academics in understanding pertinent aspects of developing pedagogical approaches that support ethnic and culturally diverse students (Jabbar and Hardaker, 2013; Gay, 2018). However, whilst this revised framework does provide applicable pillars for culturally responsive teaching in UK business schools, the benefits arguably depend on the extent to which those involved in preparing teachers at the institution share the same vision of developing culturally responsive teachers (Villegas and Lucas, 2002a; Jabbar and Mirza, 2017). Moreover, such vision cannot simply be imposed from the outside but needs to grow from the inside out of hard work, communication, negotiation but also commitment among colleagues. However, irrespective of any barriers a proposal for cultural responsive teaching may bring it arguably provides a good starting point to not only stimulate conversations among academics, teachers and HEIs in the UK as

Jabbar and Mirza (2017) point out but also uncover the multi-dimensional prospects of CRT.

2.3.2 Culturally responsive teaching in practice

As a multidimensional teaching strategy, culturally responsive teaching encompasses curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, classroom management, and performance assessments (Gay, 2010b). For example, language, art, music, business, and social studies teachers may collaborate with students in teaching the concept of 'protest' and examine from their respective disciplines how protest against race discrimination is expressed by different ethnic groups in poetry, song lyrics, paintings, business policies and political actions. The student and teacher may then decide to stimulate social protest through analysing and role-playing various ethnic individuals and encouraging different ethnic groups to express their own position on these issues through a class/group discussion, case study, research task, song, visual and performing arts. Part of the challenge as Gay (2002; 2015) points out is for students to understand the major points and to see whether any consensus and collaboration action can be achieved across different ethnic groups.

To deliver this kind of teaching well requires tapping into a wide range of cultural knowledge, experiences, contributions, and perspectives whereby emotions, beliefs, values, opinions, and feelings are scrutinized along with factual information and behaviours to make the curriculum content and instruction more responsive to ethnic diversity. Moreover, although students depend on their teacher to be the 'expert' in the field, culturally responsive teachers 'depend' on the student to lead new ways of understanding how culture can be deployed in conversations and help develop new pedagogical strategies (Ladson-Billings, 2014). CRT is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference for students, they are much more personally meaningful, have a higher interest appeal and learned much more easily and thoroughly (Gay, 2010c). Wlodkowski and Ginsberg (1995b) expand on this view to establish a relationship

between culturally responsive teaching and intrinsic motivation, a framework which is illustrated in table 2.2:

Criteria	Motivational Goal	Guiding Question	Process and CRT Application
Respect and Connectedness	Establishing inclusion	How will we create a learning environment in which students and teachers feel respected by and connected to one another?	Randomly create small groups where learners can exchange concerns, experiences, and expectations they have about demographics, fertility and mortality rates, and economic migration.
Choice and Personal Relevance	Developing attitude	How will we create a favourable disposition among students towards learning personal cultural relevance and student choice?	Ask learners to choose countries they are familiar with and research changes in demographics, fertility and mortality rates, and economic migration.
Challenge and Engagement	Enhancing meaning	How will we create *engaging* and *challenging* learning experiences that include students' perspectives and connections to civic responsibility?	Groups to compare and contrast these changes and consider the impact to the organisation, the labour market and the country's economy to make their own predictions.
Authenticity and Effectiveness	Engendering competence	How will we create a shared understanding that students have *effectively* and *authentically* learned something they value?	Learners present their findings and predictions to the class, this opens up further discussion and gains verification. Learners reflect upon what they have learned.

Table 2.2: The Motivational Framework with Questions and CRT Application

Adapted from: Ginsberg (2015, p. 27) and Wlodkowski and Ginsberg (2017, p. 64).

The above application of Ginsberg and Wlodkowski (2000) framework in table 2.2 illustrates a classroom scenario that promotes the collaborative approach of CRT conducted throughout this research to support the development of CQ.

Responding to the question: How can we as teachers consistently support the intrinsic motivation of learners within and across different culture groups? The framework promotes four essential motivational conditions that work in unison with CRT: Establishing inclusion (motivational criteria: respect and connectedness); developing a positive attitude (motivational criteria: choice and personal relevance); enhancing meaning (motivational criteria: challenge and engagement) and engendering competence (motivational criteria: authenticity and effectiveness).

Aronson and Laughter's (2016) review of recent qualitative studies predominantly demonstrates CRT as an essential multidimensional teaching strategy that benefits multiple kinds of student achievement across many content subjects. Likewise, recent quantitative findings also demonstrate the benefits of cultural content integration through the use of CRT for minority, marginalised and multicultural groups (Sharif Matthews and López, 2018). Together, these results along with earlier research clearly indicate that a student's cultural background must be considered as a resource to support teaching and learning collaboration in the classroom rather than a problem to overcome or ignore (Gay, 2010a). As the intercultural environment becomes more familiar in UK higher education and the need to create more culturally adept leaders and managers, CRT is a teaching strategy that should not be ignored but promoted to assist this transition and the development of culturally intelligent students. That said, we cannot ignore key critics such as Sleeter (2012) who argue that a deeper understanding of CRT and how it can support learning is crucial to its success.

2.4 The International curriculum

Students around the world crave for a high-quality education that is designed to quench their thirst for knowledge whilst being applicable to their daily lives as they experience and observe the world around them with wisdom to explore. Raghunandan-Jack (2017, p. 208) suggests that students yearn to learn topics that

increase their awareness beyond all that is factual that enables them to transform from beings that merely exist, towards manifesting their life's purpose. As noted previously, intercultural education can support this transition with an educator who is truly committed in developing positive relationships, and who can demonstrate both knowledge and an appreciation for cultural diversity to enhance the learning process for all (Gay, 2010a).

The internationalization of the curriculum (IOC) in higher education acknowledges the importance of the intercultural reality in the classroom and the benefits it brings in preparing students for professional practice, which in the twenty first century, means working in a multi-cultural and global community. According to Leask (2015), gaining an understanding of international perspectives, could also relate to students acquiring special skills or knowledge that allows them to:

- Understand the relationship between a local field of study and professional traditions in other nations and cultures.
- Grasp how patterns of cultural dominance have influenced the development of knowledge and practice within a discipline.

'Internationalisation' of higher education is defined by Knight (2003, pp. 2-3) as the process of integrating an international/intercultural dimension into the teaching, research and service of the institution. Elements of which can be seen in Leask's definition of the internationalization of the curriculum (IOC):

'Internationalisation of the curriculum is the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as well as the learning outcomes, assessment tasks, teaching methods, and support services of a program of study' (Leask, 2009, p. 209).

The international curriculum was driven mostly by teachers who were influenced by increasing international student numbers, the expansion of offshore campuses, and the growing diversity of domestic student cohorts (Webb, 2005). Research in this area generally focuses on two key areas: (1) institutional - outlining the policies and processes associated with the international curricula, (2) teaching and learning – which focuses on what is taught/learned and how it is taught/learned (Ryan, 2013; Leask,

2015). The latter been the main focus of this research and its relationship with culturally responsive teaching.

The international curriculum is an essential multi-dimensional learning strategy in terms of responding to cultural diversity and the opportunities it offers for student inclusivity but what enables this to happen is teachers! Moreover, when reflecting back on one's education there is a tendency to recall the teacher who taught you rather than the curriculum that was studied. This reiterates the central position that teaching and teachers take in the education process, the challenges of intercultural education but also how a cultural responsive teaching approach can promote these differences through a teacher and student collaboration to support an international subject area (Verma and Papastamatis, 2007).

2.4.1 *Creating an international perspective*

An internationalised discipline can develop graduates, who as professionals and citizens can call on a range of international and cultural perspectives, however according to Leask (2015) and Ryan (2013) there needs to be a clear purpose for internationalising a discipline. Within the context of this research and the international human resource management module, Killick (2018, p. 24) sheds a light on how the dimensions of inclusivity and global relevance come together in this module to provide a clear purpose:

- Students understand multiculturism and social justice in a global context.
- Development of intercultural skills.
- Broaden attitudes to appreciate the complexity of the world.
- Exam values, attitudes, and responsibilities for local/global leadership.
- Shifting of power and privilege in the local/global context.
- Prepare student to cooperate and compete in a multicultural and global workplace.

The above 'creative opportunities' come together in the formal curriculum through objectives, content delivery, learning outcomes and assessment mechanisms. Moreover, the international curriculum taught in a transnational context helps

students explore the ways in which their own culture and the culture of others shape knowledge and professional practice (Dunn and Wallace, 2008; De Wit and Leask, 2015). However, the internationalisation of a curriculum may mean different things in different disciplines because the international perspectives vary accordingly. In response to these challenges, confusion and frustrations associated with achieving university goals the conceptual framework for internationalisation of the curriculum (figure 2.2).
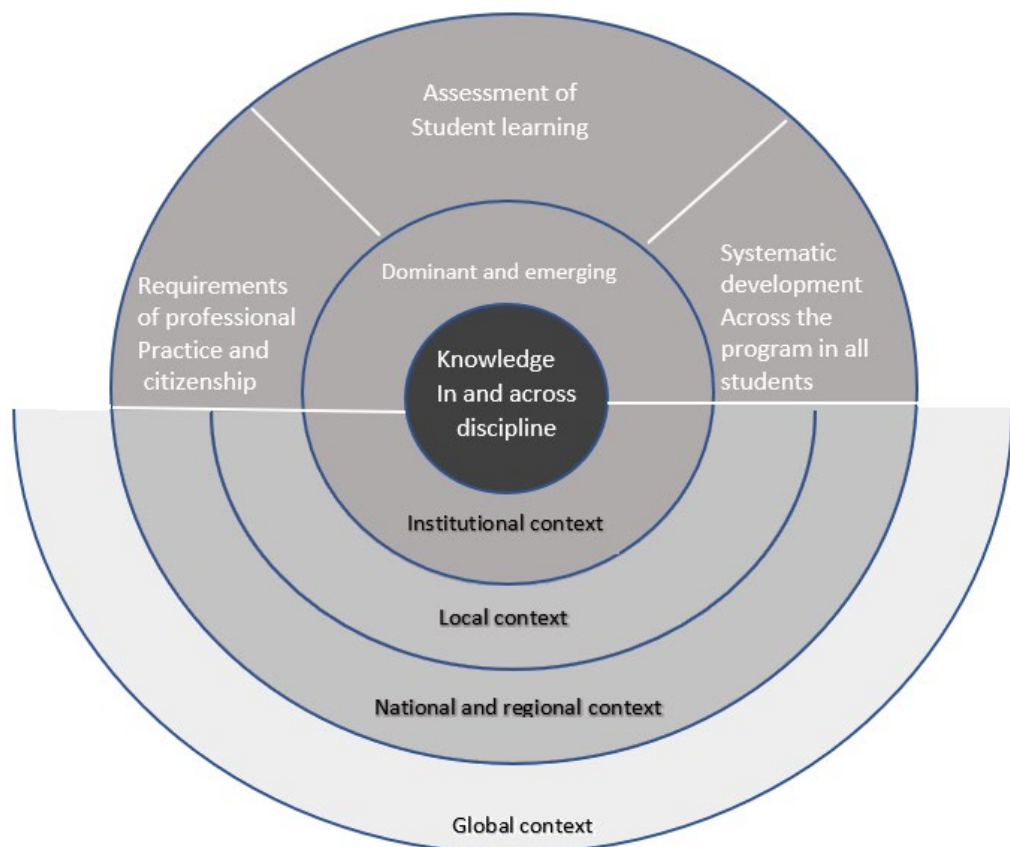
Figure 2.2: A conceptual framework for internationalisation of the curriculum.
Source: Leask (2015, p. 27).

Leask's conceptual framework above takes account of the 'differing cultures among different scholarly fields with respect to internationalisation' (Stohl, 2007). The top half of figure 2.2 is concerned with curriculum design and the bottom half is concerned with the layers of context which have a variable influence on the decisions that academic staff make in relation to internationalisation of the curriculum. It is within this context that Leask's framework can be seen to align directly to Holliday's (1999, p.

240) ideology of 'micro' culture (top half) which he describes as a heuristic means in the process of interpretating emergent behaviour in any social activities, a notion of culture that leaves the picture open to find 'softer' cultures that may or may not have significant ethnic, national or international qualities. Whereas large or 'macro' culture (bottom half) imposes a picture of the social world which is divided into 'hard' essentially different ethnic, regional, national, or international cultures.

Knowledge in and across disciplines are at the centre of this framework. Thus, disciplines exert enormous power and influence as the foundations of knowledge or as Becher (1994) suggests, the 'life blood' of higher education providing an organisational focus for the university and the curriculum, as well as a social framework. However, independent categorising of disciplines has resulted in a consensus of what counts as a discipline and what does not. Moreover, Becher (1994) describes disciplinary groups as academic tribes whereby each has a distinctive culture, their own set of intellectual values and patch of cognitive territory, their own way of seeing the world, understanding the world, shaping and coping with the world (p. 58). These tribal disciplinary groups transcend institutional and national boundaries, however there is the ongoing argument that the evolution of some disciplines offer a relatively narrow focus due to an absence of intercultural and international perspectives, conceptualisations, and data (Bartell, 2003; Leask, 2013). Elements which this research addresses through adopting a culturally responsive teaching approach in a diverse classroom to promote collaboration, adaption and the learning of different cultures and international perspectives.

An important process of the internationalisation of a discipline is to think beyond the *dominant paradigms* which this framework (figure 2.2) illustrates but explore the *emerging paradigms* and new ways of thinking and application. The view of John Hudzik (2004, p. 1) is still applicable today in that the *'complexity of community and world problems demands a wider array of problem defining and solving perspectives that cross disciplinary and cultural boundaries*.' The international human resource management module adopts a cross disciplinary approach that encapsulates the wider international business environment and the importance of cross-cultural management. The three elements of curriculum design shown in the top half of the conceptual

framework illustrates: the requirements of professional practice and citizenship, assessment of student learning and systematic development of knowledge, skills and attitudes across a programme that can be applied to any curriculum design process. How these elements can be applied to support the internationalisation of the curriculum is described below, with contextualisation back to this research:

Requirements of professional practice and citizenship

This element of an internationalised curriculum is concerned with preparing the student for international citizenship and the demands of professional practice in a globalised world. This is not merely about performance but transitional adaption, preparing students to be ethical, responsible citizens and human beings in a globalised world. This research aims to prepare the student through adopting a culturally responsive teaching approach in a diverse classroom to promote inclusivity and understand the moral demands of local, national, and global citizenship. However, as Leask and Bridge (2013) rightly point out, planning and enacting an internationalised curriculum may be more difficult to determine in some programmes of study.

Assessment of student learning

Central to the internationalised curriculum design is what students know and are able to do at the end of their program, as well as who they expect to 'be' as graduates. Barnett (2000, p. 257) claims that a 'supercomplex' world requires multiple dimensions of the human being and an international curriculum that addresses the epistemological (knowing), praxis (action) and ontological (self-identity) elements. A consensus that resonates with the knowledge acquired from the international human resource management module and the application of a culturally responsive teaching approach in the classroom. However as Leask (2015, p. 30) points out, it is important to provide specific feedback and assess student achievement of international and intercultural learning goals related to their lives as citizens and professionals. This can be seen to align directly to this study and the development of cultural intelligence (CQ) to support students as future graduates.

Systematic development of knowledge, skills, and attitudes across a programme

The development of international and intercultural knowledge, skills, and attitudes in an internationalised curriculum across a programme can be complex. The development of language capability and intercultural competence may need to be imbedded in a number of courses at different levels and appropriate strategies that mobilise and utilise student services both informally and formally. This notion aligns directly to the requests for culturally responsive teaching in UK higher education (Jabbar and Hardaker, 2013; Wlodkowski and Ginsberg, 2017)and the benefits it brings in promoting inclusivity and the learning of different cultures.

The layers of context represented in the bottom half of the conceptual framework (Figure 2.2): local, national, and regional context and global context directly influence the decisions academic staff make in relation to the internationalisation of the curriculum but also in their discipline and application.

2.4.2 *The international curriculum in practice*

The context in which the curriculum is designed and taught, how it influences the internationalisation and outcomes of students learning is directly associated to the academics' knowledge, skills, and attitudes to teaching, learning and curriculum design that are forged within the disciplinary communities. Furthermore, the decisions about whose knowledge will be included in the curriculum and how to assess learning are to some extent predetermined by the disciplinary community (Green and Whitsed, 2015). As Becher (1994) suggests, disciplines are at the heart of the internationalised curriculum process and each discipline has its own culture and history but also its own ways of investigating, understanding and responding to the world. However, differences between disciplines extend far beyond the content that is taught and go to the heart of teaching, research, and student-teacher relationships (Becher, 2001, p. 14). Disciplines are socially constructed communities that comprise of individual academics each with their own history, culture, sub-disciplinary affiliations, values, and world view which aligns directly to Leask's conceptual framework (figure 2.2) that

knowledge is continually formed and reformed in overlapping contexts – institutional, local, national, and global:

Institutional context

Universities are constantly under pressure to redesign policies and priorities in response to the rapidly changing social, technological, economic, and political forces. This also includes the need to develop graduate attributes and prepare students with the necessary knowledge and skills to enter the increasingly global job market (Bartell, 2003; Leask, 2015). Some universities focus on generic attributes, however the institution used for this research focus on specific attributes such as: capable, enquiring, creative, enterprising, ethical, and global in their outlook. These attributes not only align with an international perspective and curriculum, but also the capabilities associated with CQ and the ability to adapt in multi-cultural situations which are unfamiliar to the student.

Local context

The local context includes the social, cultural, political, and economic situation however as Leask and Bridge (2013) suggests, it is critical for universities to develop the ethical and responsible student who appreciates the connections between the local, the national and the global environment. Moreover, all contexts provide opportunities and challenges for the internationalisation of the curriculum, for example the opportunities students may have to develop intercultural skills, knowledge, and attitudes through the diversity in the local community but also in the classroom as this research illustrates.

National and regional context

Cross *et al.* (2011) argues that the university is simultaneously global/universal, local, and regional operating at the interface of the global and local environment. However, different national and regional contexts will to some extent determine the available options to internationalise the curriculum. Teichler (2014) suggests that there are four key factors that shape the strategic options available for internationalisation of the curriculum: the economic strength of the country, the international status of the language in the home country and the academic reputation of the national system of

higher education. In different regions in different countries these factors interact to drive and shape internationalisation and have resulted in a range of contrasting but also complimentary ideas and practices. This resonates directly to this research and the adoption of a culturally responsive teaching approach to promote inclusivity, the development of CQ but also the transition that students will ultimately go through.

Global context

A world society is not one where global resources and power are shared equally, globalisation is described as a discriminatory and oppressive force in many developing countries widening the gap between the rich and poor of the world (Soudien, 2005, pp. 501-502). When considering the internationalisation of the curriculum it is important to consider the kind of world that we live in and the kind of world we would want to create through graduates. Leask and Bridge (2013) argue that the answers to these questions will have an impact on what is taught (whose knowledge), what sort of experiences are incorporated into the curriculum and what sort of learning outcomes (knowledge, skills, and attitudes) are developed in graduates. To reiterate, this research views culture as a broad construct that embodies variations in ethnicities, genders, nations, and religions (Killick, 2018, p. 14). Definitive elements that align directly to 'large culture' and the analytical cultural frameworks of Hofstede, Lauren, Trompenaars, Hall and others but also the smaller, more intricate elements of cultural behaviour and interaction.

According to Bond's (2003) review of Canadian tertiary institutions there are three characteristic approaches to the internalisation of the curriculum, in ascending order of embeddedness they were: the add-on approach, the infusion approach and the transformative approach. The infusion approach was found to be the most common approach in Canada whereas the add on or infusion approach was most common in the UK, the USA and Australia. However, what Bond actively promotes in this study is the work of Banks (1994) and the infusion of different countries and cultures in the curriculum which not only supports the transformational approach but aligns directly with the culturally responsive teaching approach:

The transformative approach produces reform, which requires a shift in the ways in which we understand the world. As an approach to curriculum reform it has the potential to involve more people, and change, in fundamental ways how faculty and students think about the world and its place (Bond, 2003, p. 8)

2.5 Cultural Intelligence (CQ)

Culture is seen to influence behaviours that are considered intelligent, the processes underlying intelligent behaviour, and the direction of intellectual development. Thus, essential to understanding the respective contributions of environmental factors in intelligence (Sternberg and Grigorenko, 1997). Cultural intelligence is defined by Earley and Ang (2003, p. 3) as an 'individual's capability to adapt effectively to new cultural contexts.' Here, culture is seen to influence behaviours that are considered intelligent to acknowledge the processes underlying intelligent behaviour and the direction of intellectual development. CQ is therefore a capability which emphasises a person's potential to be effective across a wide range of intercultural contexts, Livermore (2010, p. 3) reiterates this viewpoint to describe cultural intelligence as the 'capability to function across national , ethnic and organisational cultures'. In contrast, Thomas (2006, p. 78) refers to CQ as an actual 'construct to reflect the capability to deal effectively with people from different cultures.'

These definitions are not only similar in context but are consistent with early definitions of general intelligence. The most well-known example to demonstrate this is the 1921 symposium, where fourteen prominent researchers in educational psychology debated over the nature and concept of intelligence (American Psychological, 1921). This resulted in a wide range of views including: the ability to give responses that are true or factual (Thorndike), the ability to acquire abilities (Woodrow), the ability to learn or to profit by experience (Dearborn), the capacity to inhibit instincts with analytical ability and perseverance (Thurstone), the ability to carry out abstract thinking (Terman), the capacity for knowledge and knowledge possessed (Henmon), the ability to adjust oneself to relatively new situations in life (Pinter) and having the ability to adjust oneself to the environment (Colvin). At least two key

themes run through these concepts of intelligence: First, the ability to learn from experience and the second, having the ability to adapt to one's situation or environment which links directly to this study and the development of CQ.

The human developmentally based conception of intelligence was introduced by Swiss psychologist Jean Piaget (Piaget, 1972, p. 8) who argued that intelligence develops through balancing the assimilation of new information that forms new cognitive structures and the accommodation of those structures to the new information - A state of equilibrium in which understanding is closely associated to the world as it really is . A concept that resonates with Sternberg's (1985, p. 45) view that intelligence is a mental activity directed towards *purposive adaption to, and selection and shaping of, real-world environments relevant to one's life.* The 'triarchic' theory developed by Sternberg   (1985; 1997; 2000) promotes this ideology of intelligence and encapsulates the individual developmental factors to illustrate three interacting aspects: the *internal aspect of intelligence,* the *external aspect of intelligence* and the *experiential aspect of intelligence.*

A common theme in Sternberg's work (1982; 1985; Sternberg and Detterman, 1986; Sternberg and Wagner, 1994; Sternberg and Grigorenko, 1997; 2000; 2004b; 2008) is that intelligence is expressed in terms of adaptive, goal-directed behaviour that confronts and successfully meets the challenges that are encountered by the individual. Notable challenges can be either internal, set by oneself, or external and presented by the outside world, as Sternberg (2000, p. 24) proclaims, 'behaviour' which is labelled 'intelligent' seems is determined largely by cultural or societal norms. A view which resonates with Armour-Thomas and Gopaul-McNicol (1998, p. 58) who argue that intelligence is a culturally derived abstraction that members of any given society coin to make sense of observed individual differences either within or between social groups. A similar view is made by Neisser (1976) who describes intelligence as a 'culturally contrivance created by people', a concept that stems back to cultural anthropologist Clyde Kluckhohn's (1951; 1952) but also links directly back to Sternberg's view that intelligence is inextricably linked to culture (Sternberg, 2004a).

Aligning directly to these viewpoints of intelligence, cultural differences and associated behaviour is culturally responsive teaching and the need to teach all learners effectively. As Gay (2015) rightly points out, teachers who believe learning should be exciting as well as intellectually rigorous create learning environments that are enjoyable, effective and engaging for the student. Contrary to this, if students believe that their teachers do not think they are capable of learning and do not expect them to do so, they will simply not learn, a view that subsequently leads to introducing the multidimensional framework of CQ and how as teachers we can support CQ development in our classroom.

2.5.1 *CQ as a multidimensional construct*

Based on the earlier work of Sternberg and Detterman's (1986) multiple loci of intelligence, Earley and Ang (2003) positioned CQ as a multidimensional construct that proposes three interrelated ways: cognitive (incorporates meta), motivational and behavioural to understand individual-level intelligence as shown in figure 2.3: facets of cultural intelligence cognitive which incorporates metacognitive intelligence, motivational intelligence and behavioural intelligence.
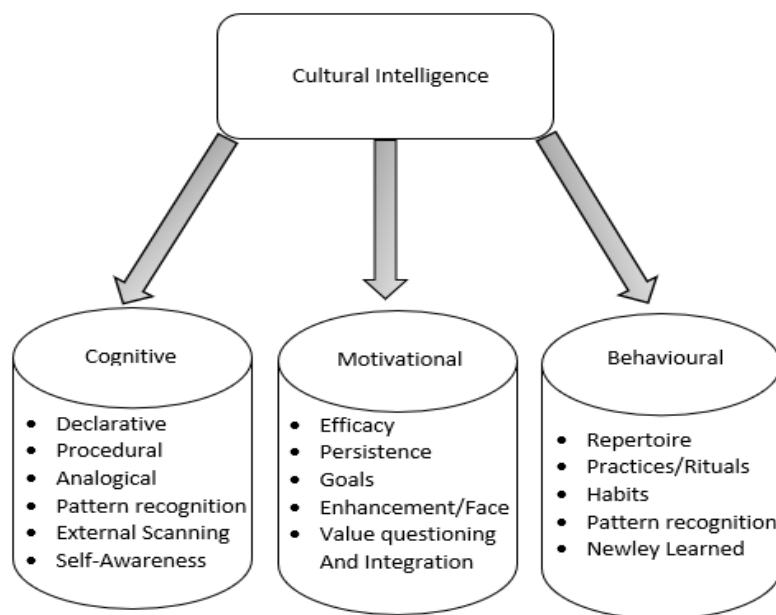
Figure 2.3: Facets of Cultural Intelligence.
Source: Earley and Ang (2003, p. 67).

This notion of different loci of intelligence can be applied directly to culturally diverse settings, such as the classroom:

Metacognitive CQ

This factor of cognitive intelligence refers to an individual's level of conscious cultural awareness and processing during cross-cultural interactions (Earley and Ang, 2003). Metacognitive CQ is an essential component: First it promotes active thinking and reflective mental processes about people and situations in different cultural settings, second, it triggers active challenges to reliance on culturally bounded thinking and assumptions and third it encourages individuals to adapt and revise their strategies to make them more culturally appropriate to achieve desired outcomes in cross-cultural encounters (Ang and Van Dyne, 2008; Van Dyne *et al.*, 2012). For example, a student with high metacognitive CQ would be more aware, cautious, yet mindful about the appropriate time to speak up when working with particular cultures. They would typically observe interactions and the communication style of their counterparts (such as turn taking) and would think about what would constitute appropriate behaviour before speaking up.

Cognitive CQ

While metacognitive CQ focuses on higher order cognitive processes, cognitive CQ reflects knowledge of norms, practices and conventions in different cultural settings (Ang and Van Dyne, 2008; Ang *et al.*, 2015b). This facet refers to the traditional forms of intelligence, a critical component of CQ due to the knowledge of cultural similarities and differences being the foundation of decision making and performance in cross-cultural settings (Van Dyne *et al.*, 2009; Van Dyne *et al.*, 2012). For example, an international curriculum can assist the learning of different cultures and the identification of common but also different features they may share. This arguably aligns to cultural frameworks and the work of Hofstede's (1994) five cultural dimensions and also 'clusters of culture' that allows cultures from over 62 societies to be associated in terms of similarities.

Motivational CQ

The motivation factor of CQ refers to an individual's capability to direct attention and energy toward learning and functioning in situations characterised by cultural differences (Ang and Van Dyne, 2008; Van Dyne *et al.*, 2012). According to the expectancy-value theory of motivation (Wigfield and Eccles, 2000), the direct energy channelled towards a specific task involves two key elements: the expectation of successfully accomplishing the task and the value associated with cross-cultural situations based on intrinsic interest. For example, a Thai national who has a good command of the Chinese language, who enjoys interacting with those from different cultures but who plans to work and live in China has a valued interest in communicating and interacting with the Chinese national. This can be supported through the allocation of a task, within a work or classroom situation to encourage cross cultural interaction.

Behavioural CQ

Finally, behavioural CQ refers to an individual's capability to demonstrate appropriate verbal and non-verbal actions when interacting with people from different cultures (Earley and Ang, 2003; Ang and Van Dyne, 2008). Such behaviour includes actions related to tone, gestures, physical space, touching rules, dress code and also appropriate time management. The behaviour component of CQ alludes to be the most critical factor because it is often the most visible characteristic of social interactions that demonstrates transition and adaption (Ng *et al.*, 2006; Van Dyne *et al.*, 2009). For example, individuals with high behavioural CQ are seen to adjust their behaviours to the specifics of each cultural interaction, this can be seen within a classroom setting whereby minimal eye contact is made when working with Chinese nationals and an awareness that they are not overly verbal but rely more on gestures and tone of voice. As Hall (1989) points out, in cross cultural situations, non-verbal behaviours are especially critical because they function as a 'silent language.

Metacognitive/cognitive, motivational and behavioural CQ represent three CQ dimensions that are qualitatively different but each contribute in their own way to enhance competent interactions in intercultural situations. Peng *et al.* (2015) exhibits

this concept to examine the influence of motivational CQ on cultural effectiveness among university students on study abroad programmes. Similarly Zhao *et al.* (2016) explores how an individual's mind-set influences expatriate job performance to analyse the role of behavioural CQ. However, while the three components are considered to be conceptually independent of each other, as Van Dyne *et al.* (2012) and Ang *et al.* (2015b) point out, they tend to also correlate. This is evident in a recent study by Lorenz *et al.* (2018) who examines the role of metacognitive and cognitive CQ for expatriate international opportunity recognition and innovativeness. However, it is important to note that CQ is not specific to a particular culture, for example: CQ does not focus on the capability to function specifically in China or Asia etc, unlike the Culture-Specific Assimilator described by Triandis (2011). Moreover, CQ is specific to particular types of culturally diverse situations and is not culture specific (Ang and Van Dyne, 2008). Research to date demonstrates that CQ predicts a variety of important outcomes in intercultural contexts, such as cultural adaption, expatriate performance, global leadership, intercultural negotiation, and multicultural team processes.

2.5.2 *CQ and other real-world intelligences*

Consistent with earlier definitions of general intelligence and the ability to adapt and adjust oneself to the environment (Colvin, 1921; Pintner, 1921), CQ is distinct when compared with other 'real world' intelligences (Sternberg, 1988; Sternberg and Grigorenko, 1997; Ang and Van Dyne, 2008). The biology rooted 'multiple intelligences' (MI) theory suggests that human beings have a repertoire of skills for solving problems: musical, bodily-kinesthetics, logical-mathematical, linguistic, spatial, interpersonal, intrapersonal and naturalistic (Gardner, 1983). Challenging the view of Spearman (1904) and fellow advocates of general intelligence, Gardner proclaims that intelligence is not a unitary cognitive ability but represents different kinds of intelligence. Moreover, intelligence is hypothetically dissociable from one another, although, arguably most of his proposed intelligences (linguistic, logical-mathematical, spatial, musical and bodily-kinaesthetic) are 'cognitive' abilities, some of which resonate with Thurstone's primary mental abilities (Thurstone, 1921), two are

explicitly personal and social in nature: intrapersonal and interpersonal (Sternberg, 2000). However, what Gardner fails to include in the MI framework is cultural competencies or simply having the ability to adapt in different cultural situations, unlike CQ which focuses on this capability.   Similar to MI, 'Practical intelligence' is manifested in how we organise our everyday activities and accomplish tasks but also how we reorganise our plans when things go wrong (Sternberg and Wagner, 1994; Wagner, 2000). Thus, this type of intelligence provides purposive adaption to, and selection of, real-world environments that are relevant to one's life' (Sternberg, 1988, p. 45). Arguably, this type of intelligence does resonate with CQ, however it is rather broad in context and offers no specific purpose or application to meet real life challenges, unlike CQ which focuses on individual capabilities that are specifically related to culture,.

Consequently, CQ does demonstrate some alignment with social and emotional intelligence due to CQ adopting a more prominent form of interpersonal intelligence. Social intelligence, a concept originally coined by Thorndike (1936), provides a broader form of interpersonal or real-world intelligences that refers to the ability to understand and manage others (Ang *et al.*, 2015a). Whereas, emotional intelligence (EI), a concept first proposed by Peter Salovey and John D. Mayer in 1990, is more focused on having the ability to monitor one's own, and other's feelings and emotions (Mayer *et al.*, 1990, p. 775). In later years, Goleman (1995) adopted a more loosely approach to this concept to focus on how the fundamentals of EI – self-awareness, self-management, social awareness, and the ability to manage relationships translate to on-the-job success. However, on the job success in the 21st century requires not just self and social awareness but more specifically, cultural awareness (Ng *et al.*, 2006).

CQ is a concept of intelligence that not only focuses specifically on individual capabilities that are related to culture and familiar with other aspects of intercultural competence theories (Deardorff, 2011), but it emphasises a primary part of human thinking – intelligence or a person's capacity to solve problems and adapt to changing situations. CQ differs from any other type of intelligence because it is explicitly grounded in theory of multiple intelligences that has special relevance to multicultural settings and global contexts (Earley and Ang, 2003; Ang and Van Dyne, 2008). Thus,

cultural intelligence (CQ) is explicitly confluent with intercultural education and the culturally responsive teaching (CRT) approach in the HE classroom. Improving cultural understanding at an individual level is arguably essential in the 21st century and CQ achieves this through capturing many dimensions of how people work and relate to one another (Earley, 2004).   Aligning directly with the purpose of this research, contemporary university students face an increasingly global world which encompasses more than *geographical reach* in terms of location, *cultural reach* in terms of people, situations and interaction but also *intellectual reach* in the development of a global mind-set and global skills (Osland *et al.*, 2006; Scupin, 2017, p. 22). Moreover, the notion of 'reach' links directly to the development of cultural intelligence, and as educators we have a responsibility to engage and support this transition.

Moving beyond the three primary facets of CQ – cognitive, motivational and behavioural CQ, Ang, Van Dyne and Koh (2006) in collaboration with colleagues introduced sub-dimensions to mirror trends in personality that goes beyond the exclusivity of the Big Five personality traits to consider the notion that temperament influences behaviours and experiences (Costa and McCrae, 1992). CQ has also supported developments in cultural neuroscience, a discipline closely interrelated with cultural psychology and neuroscience which extends further into intercultural neuroscience of the culturally intelligent brain. Thus, a concept which focuses on the intercultural neurological bases that influence the capability of an individual to function effectively in multicultural contexts (Rockstuhl *et al.*, 2011; Van Dyne *et al.*, 2012), resonating directly with Earley and Ang's (2003) original concept of CQ.

2.5.3 *Culturally responsive teaching to develop cultural intelligence*

Benjamin Franklin once said that there are two certainties in life that all people will face: they must deal with the inevitability of death and they must pay taxes, however Brislin and Yoshida (1994) point out a third: that people must interact with others from very different cultural backgrounds…. whether they are well prepared to do so or not.

As with other forms of intelligence the context of CQ development is incomplete without reference to the 'Nature versus nurture' debate, to the meanest advocate of general intelligence it may seem pointless but to produce anything, nature and nurture must co-operate. As Eysenck (1981) rightly points out, without the genes to produce our brain, our bones and our muscles we are nothing and without an environment to nourish us and allow us to grow, we are nothing. However, it is not the question of either-or but in particular, the extent to which individual differences in intelligences can be attributed to biological (genetic) rather than psychological (experiential, social or other environmental') factors (Richardson, 1990). According to Galton (1883, pp. 177-182), "There is no escape from the conclusion that nature prevails enormously when the differences of nurture do not exceed what is commonly to be found among persons in the same rank, in the same country". Opposing this view, Watson maintained that "the behaviourists believe that there is nothing within to develop. If you start with the right number of fingers, toes, eyes, and a few elementary movements that are present at birth you do not need anything else in the way of raw materials to make a man – be that man, a genius, a cultured gentleman , a rowdy or a thug" (Galton, 1883, pp. 177-182; Eysenck, 1998, p. 29).

Today, many scientists and researchers take a more balanced view that intelligence is determined by an interaction between the environment and the genetic factors, a stance prominent in this work and initially taken with regards to CQ. However, it can be argued when examining the three facets of CQ – cognition, motivation and behaviour, that genes play a part in determining one's general intelligence, which can in turn affect one's CQ level (Tan and Chua, 2003). Nevertheless, when considering an individual's functioning capability, CQ essentially requires the psychological factors of intercultural social contexts or contexts where there are people from diverse cultural backgrounds, such as a diverse classroom. As Earley and Ang (2003) suggest, increased duration and intensity of intercultural contact can in fact create stronger demands upon one's CQ capabilities, requiring greater consideration of the wider context of social learning that assists CQ development. Landis *et al.* (2004, p. 1) refers to intercultural training as an interdisciplinary of cultural anthropology, cross-cultural psychology, sociolinguistics, multicultural education, intercultural communication, and

international management. Multi-disciplinary areas that align directly to Serpell's (1976; 2000) concept of the causal relationships between culture, behaviour and cognition (see figure 2.1, p.16), and are also applicable to the processual learning components of modelling, symbolism and self-observation within the social learning theory (SLT) (Bandura, 1977).

Following a review of cross cultural literature and skill development, Black and Mendenhall (1989) found SLT to be useful in (1) providing a theoretical framework to systemically examine the level of rigor that specific cross-cultural training (CCT) methods generally contain and (2) determining the appropriate cross training approach for specific training cases and situations. The Social Learning Theory not only integrates cognitive and behavioural theories but it also encompasses the motivational aspects within the concept of self-efficacy. Thus, the issues of how individuals both learn and utilize what they learn during a training situation (Black and Mendenhall, 1990, p. 121). Tan and Chua (2003) suggest that there are three key dimensions through which cross-cultural training can be achieved within the theoretical framework of SLT to support the development of CQ (Black and Mendenhall, 1989; Black and Mendenhall, 1990; Tan and Chua, 2003):

The 'self' dimension: CCT increases learners' self-confidence and ability to act effectively in cross cultural settings to link to SLT and the receiving of verbal and/or visual models of appropriate and inappropriate behaviours. Moreover, this influences the expected consequences from the impending cross-cultural interaction that learners rehearse (cognitively or behaviourally) and the 'self-efficacy' of the motivational facet of CQ.

The 'relationship' dimension: CCT increases relational skills through training models that link to SLT to describe cognitive maps of individuals from other cultures and explain appropriate and inappropriate behaviour in these settings. Behaviour and information that they can recall and imitate which aligns to the importance of role play, simulation, case studies and experimental learning in CQ training.

The 'perception' dimension: CCT includes information about how people of other cultures view the world along with their cognitive tendencies (e.g. ethnocentrism)

which can have implications in cross-cultural situations. However, this dimension enables learners to make cognitive associations between congruent behaviour and cognitive maps of the other culture whilst reserving judgement about the actions or behaviour of people of other cultures. Thus, aligning directly to the behavioural and the cognitive facet of CQ.

The cross cultural training (CCT) framework created by Black and Mendenhall (1990) does capture most aspects of CQ within the three dimensions of self, relationship, and perception and it also highlights the importance of metacognition in cross cultural adjustment. However, Tan and Chua (2003) argue that there are clear restrictions to Black and Mendenhall's (1990) framework when used to develop CQ, *firstly* it provides no clear differentiation among the various facets of CQ, for example the 'relationship' dimension appears to encompass both cognitive and behavioural aspects of CQ. *Secondly,* the Black and Mendenhall (1990) training framework does not address the fact that not everyone needs the same level of CQ to deal with a cross-cultural encounter, a criticism that refers to the practical application. And *thirdly*, it appears that the motivational aspect seems to be somewhat elusive and lacking in the training framework.

Acknowledging the two key components that appear to be restrictive in the current literature i.e metacognitive and motivational aspects whilst also advocating the same ideas created by Black and Mendenhall (1989; 1990) but in a different way, Tan and Chua (2003) proposed a framework to develop CQ (shown in Table 2.3) to support Earley and Ang's (2003) concept of CQ.

CQ Training Level	Description	Training Needs
Level 1	Generally involves low intensity and low duration of interaction with members of other cultures.	Training should involve building simple cognitive content, some simple behaviour techniques and an adequate level of emotional preparation and self- awareness.
Level 2	Generally, involves low-intensity interaction but the duration is usually long. Interaction could also be formal.	Training should involve building substantial cognitive and metacognitive skills, a significant set of behavioural repertoire, and a high level of self-awareness with a moderate level of self-confidence. Some goal setting skills may be helpful.
Level 3	**Tends to involve formal interaction of long duration and high intensity.**	**Training should involve building a high level cognitive and metacognitive skills, a comprehensive set of behavioural repertoire or self-presentation ability, a high level of self-confidence and awareness. Significant goal setting may be required.**

Table 2.3: CQ Training Levels
Adapted from: Tan and Chua (2003, p. 272) cited in Earley and Ang (2003)

The foundational layer of Tan and Chau's (2003) CQ framework in Table 2.3 illustrates a rather simple yet useful reference point for the trainer to match the intensity of training to the level of CQ or alternatively, select the level of CQ required to then meet the required training needs. The application of the above framework to this research arguably promotes the importance of adopting a culturally responsive teaching approach in a diverse classroom to illustrate a dynamic relationship between CRT and CQ, this would essentially indicate level 3 training: formal interaction and high intensity that involves building a high level of cognitive and metacognitive skills, whilst developing a comprehensive set of behavioural repertoires and/ or self-presentation. Goal setting may include the student learning more about a particular culture, their ability to interact more freely within a particular cultural setting, understanding behaviour differences of a particular culture whilst also working towards the end goal of successfully completing the module.

Anchored in the three central facets of CQ which Earley and Ang (2003) present in their CQ framework: cognition, motivation and behaviour, (metacognition is merged with the cognitive facet). Tan and Chua (2003) use these facets as a foundation in Table 2.3

to then evolve to the second layer shown in Table 2.4 where they pertain the training needs and align training requirements for CQ into three levels based on the following:

1. Intensity of interaction with members of another culture.

2. Duration of interaction with members of another culture.

3. Nature of interaction with members of another culture.

Intensity of Interaction	Duration of Interaction	Nature of Interaction	CQ Level	Example
High	High	Formal	Level 3	Expatriates posted overseas/overseas education
		Casual	Level 3	Long duration stay in a foreign location for either personal or leisure purpose.
	Low	Formal	Level 2	Short but important business negotiation/overseas recruitment campaign.
		Casual	Level 2	Short holiday trip with significant interaction with local. e.g. self-traveling
Low	High	Formal	Level 2	Researcher collecting longitudinal data in relative isolation in a foreign country.
		Casual	Level 2	Spouse of expatriate who keep to own community more than totally integrating with the locals.
	Low	Formal	Level 1	Simple business call over the phone/simple business correspondence with members of other cultures.
		Casual	Level 1	Short holiday trip with little or no interaction with the locals. e.g. guided tour

Table 2.4: Detailed Structure of CQ Training Levels
Adapted from: Tan and Chua (2003, p. 273) cited in Earley and Ang (2003)

Applying this research to the second layer as highlighted in Table 2.4 confirms CQ level 3: high intensity of interaction, the duration of 10 weeks interaction and formal nature of an educational course indicates a high duration of contact with students from different cultural backgrounds to link directly to the example of oversea students.

Tan and Chau's(2003) CQ framework is practical in application, easy to use, and does incorporate the metacognitive and behavioural facets of CQ but surprisingly no reference is made to non-expatriates/home students, the concept of multicultural or intercultural education, the diverse classroom environment where learning of other cultures takes place or the implicit culturally responsive teaching strategy. There is an admission by Tan and Chua (2003, p. 274) that the CQ training frameworks are

incomplete, this is evident from the lack of depth, non-inclusion of key competencies/people skills within each CQ level and no actual process of development that promotes the need for reflection as Black and Mendenhall (1990) advocate in their key learning components. If CQ is developed over time through intercultural interaction which Earley and Ang (2003) and many other researchers suggest then we can also envision that individuals pass through various stages of development within their level of CQ and possibly progress to the next level, yet Tan and Chua (2003) fail to acknowledge or illustrate this in a CQ development process.

Arguably, what appears to be missing in the stages of the CQ training framework is culturally responsive teaching (CRT). Formal/overseas education indicates high intensity in this framework but as illustrated earlier in this chapter, CRT differs greatly to the traditional teaching approach whereby it utilises the cultural diversity in the classroom to motivate the student and support their learning of different cultures as Wlodkowski and Ginsberg (2017) and Ladson-Billings (2014) highlight in their research. The reorganising of knowledge and skills in ways that are relevant to the individual not only promotes the diverse classroom to support the development of CQ but also encapsulates the unique relationship between CQ and CRT. Moreover, a relationship that collaboratively promotes the motivational, behavioural, and cognitive factors that Earley and Ang (2003) identify as the key components of cultural intelligence.

There appears to be a general consensus that the goals and objectives of intercultural training are different from that of education. For example, Nadler (1970, p. 262) aligns training to job orientation and the acquisition of skills through activities which are designed to improve human performance on the job. In contrast education is not linked to specific jobs but aimed at improving an individual's overall competence and general growth. This distinction of training and teaching has seen empirical research on CQ development evolve into two streams: organisational development and education. This notion can clearly be seen in research shown in table 2.5:

Author and year	Length of Intervention	CQ Development approaches	Results
Griffer and Perlis (2007)	NA	Multi-perspective identity activity Case study Role play	Learned to identify/recognise own cultural perspective and sensitivity towards different cultures – no clear findings on CQ development.
Fischer (2011)	4 weeks	Lectures Simulation game Experiential training	More open-minded students. Increased motivational CQ but a decrease in cognitive and metacognitive CQ.
Macnab and Worthley (2012)	6-8 weeks	Experiential training	General self-efficacy holds a key to predicting successful development of CQ.
Erez et al (2013)	4 weeks	Virtual multicultural project teams	CQ and global identity significantly increased over time. Trust moderated the effect on team members CQ and global identity.
Eisenberg et al (2013)	1-12 weeks	Cross-cultural management course	Overall CQ was significantly higher. Pronounced effects on cognitive and metacognitive CQ, no significant effects on behavioural CQ.
Engle and Crown (2014)	7-12 days	Test group – Short-term study abroad. Control group- (no cross-cultural topics).	A significant increase in each of the four factors of CQ. No significant change in CQ.
Bucker and Korzilius (2015)	NA	Cultural stimulation game Roleplay	All factors of CQ improved except cognitive. An increase in the development of confidence but not in communication effectiveness.
Ramsey and Lorenz (2016)	16 weeks	Cross cultural management course	Increased CQ, positively related to commitment and satisfaction. Students who increased their level of CQ were more satisfied with their course.
Presbitero and Toledano (2017)	6 months	Lectures Role-play Case study	Overall CQ improved and positively related to individual-level task performance.
Hu et al (2018)	6 months	Social media – e.g. Twitter, Facebook	Social media usage does develop individual CQ and general self-efficacy but no significant difference.
Young et al (2018)	NA	Diversified mentoring relationships	Significant development for behavioural CQ but no effect on cognitive CQ

Table 2.5: Summary of research and approaches to CQ development

As this review of literature illustrates, there are many benefits to the concept of cultural intelligence, even more so when considering the multicultural society we now live and work in and the intercultural communities we engage with in the classroom

and in the workplace. This has also been demonstrated in the field of CQ research, which has been consistent and largely positive as shown in table 2.5. However, this growing popularity of CQ does not exist without criticisms from notable writers and researchers who question Earley and Ang's (2003) approach to CQ training, a chapter written by Tan and Chua (2003) but referred to by critics as both elusive and restrictive in application (Brislin *et al.*, 2006; Triandis, 2006b; Thomas *et al.*, 2008; Ng *et al.*, 2009; Rockstuhl *et al.*, 2011; Macnab and Worthley, 2012; Van Dyne *et al.*, 2012; Fang *et al.*, 2018). A consensus that has resulted in numerous empirical studies to be undertaken as shown in Table 2.5, to support the development of CQ. However, it must be noted that none of these studies consider CRT as an approach to develop CQ or the dynamic relationship between CQ and CRT which this chapter and research illustrates.

These inconsistencies in the empirical literature not only uncover the importance of this research but also firmly invite the need for further theorising on the actual CQ construct to then broaden the area of development. Cropanzano (2009, p. 1305) describes this type of situation as 'theory-light' and suggests if there are only a few theoretical articles but a lot of empirical ones, then the area would benefit from additional synthesis.

2.6 Conclusion

This chapter began by offering a definitive understanding of culture in the context of this study, whereby culture is referred to as a dynamic system of social values, cognitive codes, behaviour standards, worldwide views, and beliefs used to give order and meaning to our own lives as well as the lives of others (Delgado-Gaitan and Trueba, 1991, p. 17). Moreover, it is this complex pattern of principles and values derived originally by Kluckhohn (1960) that leads this literature review to consider the causal relationship between culture, the social and physical environment, but also cognition and behaviour. This discovery leads to the sociocultural factors of cognitive development and intelligence but also 'learning,' which resonates with Piaget (1972) and the renown learning theory that intelligence is developed over time, through the process of active 'exploration' and 'experimentation.' A consensus that encapsulates

intercultural learning and the need for a better understanding of people and the world at large. Culturally responsive teaching (CRT) supports this notion by acknowledging the legitimacy of cultural heritages in the classroom to build bridges between home and educational experiences, thus, collaboration and making learning 'relevant' to the student (Gay and Kirkland, 2003). This chapter arguably dismisses the hierarchical context of conventional teaching and the bureaucracy that underpins inclusive learning to promote CRT as the most proficient teaching approach that aligns naturally to the international curriculum and assists the development of CQ. Thus, a classroom experience that offers a deeper, more contextual understanding of cultural differences to support the cognitive, behavioural, and motivational facets of CQ. Moreover, developing a capability that will enable students to adapt effectively to new cultural situations (Earley and Ang, 2003). Tan and Chua (2003) acknowledge that education and international assignments can support the development of CQ, previous research also supports this suggestion (see table 2.5). However as this chapter has uncovered, this study offers another dimension in the creation of a unique relationship between CRT and CQ that works collaboratively with the international curriculum to develop the culturally intelligent student.

Chapter 3: Methodology

3.1 Introduction

This chapter will critically discuss the philosophical position adopted for this research, whilst reviewing theoretical concepts to justify my reasons for adopting an ethnographical approach to conduct this research and address the research questions. Furthermore, the inclusion of multiple qualitative methods associated to an ethnographic research design will provide a holistic view of the development of CQ among students when undertaking an international human resource management module.

Firstly, in agreement with Crotty (1998), the array of methodologies and methods that require the underpinning of your own philosophical viewpoint can appear as a maze rather than an orderly research pathway. To address this confusion, Crotty (1998) suggests that you should consider your subject in terms of a prescribed framework, which resonates with Grix (2004) who refers to research as building blocks that overlap and form interrelationships. To provide direction, table 3.1 provides the research framework adopted for this study:

Research Component	Selected Approach	
Ontology	Social constructivism	⎤
Epistemology	Interpretivism	⎬ Research Philosophy
Methodology	Ethnography	⎦
Strategy	Qualitative	
Methods	Reflective diaries	
	Classroom video recordings	
	Semi-structured interviews	

Table 3.1: The research framework

3.2 Research Philosophy

The philosopher Ludwig Wittgenstein once declared,

My aim is to teach you to pass a piece of disguised nonsense to something that is patent nonsense (Wittgenstein, 1958, p. 464)

Thinking philosophically often begins with puzzlement about what someone means and can require further explanation often when others find no grounds for puzzlement at all. Thus, philosophy requires close attention to the meaning of what is said, seeing the different possible meanings, and probing more deeply into the significance of those meanings (Pring, 2015, p. 13). When considering the philosophy of social research Brewer (2000, p. 28) defines this initial stage of the research process as the theories of knowledge which then validate particular research methods. Denzin and Lincoln (2013) offer a further explanation, describing all qualitative researchers as philosophers in which all human beings are guided by highly abstract principles. These principles combine beliefs about *ontology* (what kind of being is the human being? What is the nature of reality?), *epistemology* (What is the relationship between the inquirer and the known?), and *methodology* (how do we know the world or gain knowledge from it). These beliefs shape how the qualitative researcher sees the world and acts in it.

Metaphorically, the philosophical positions of ontology and epistemology in social research are what 'footings' are to a house: they form the foundations of the whole research structure (Grix, 2002) and although Crotty (1998) neglects to include ontology within his research framework he agrees that if included it would sit alongside epistemology which arguably confirms that ontological and epistemological issues are not unconnected but merge together. Furthermore, Grix (2004, p. 58) persistently states that there are valid reasons for clear and transparent ontological and epistemological assumptions:

1. To understand the interrelationship of the key components of research – including methodology and methods.
2. To avoid confusion when discussing theoretical debates and approaches to social phenomena.
3. To be able to recognise others' and defend your own position.

3.3 Ontology

An essential part of the research paradigm and referred to by many as the starting point of all research after which one's epistemological and methodological positions then logically flow (Hammersley, 1993b). Crotty (1998, p. 10) pertains that ontology is the study of 'being' which is concerned with 'what is' and the nature of existence. Bryman (2016, p. 28) elaborates even further to suggest that ontology is concerned with the nature of social entities that questions whether they can and should be considered objective entities that have a reality external to social actors, or whether they should be considered social constructions built up from the perceptions and actions of social actors. Contained within the umbrella terms of 'objectivism' and 'constructivism' Grix (2004) argues that an individual's ontological position, whether you know it or not is implicit before you choose your topic of study.

3.3.1 Social Constructivism

When considering my view of the world, how it is made up and what I believe to be the most important components of the social world, I was led directly to the ontological position of social constructivism that asserts that social phenomena and their meanings are continually being accomplished by social actors (Bryman, 2016, p. 29). The task of a social scientist is to enquire into the viewpoint of the people being studied, in order to discover what things mean to them and indeed how they make things meaningful. A fundamental commitment of this study that involved asking them about their views on different cultures and observing their interactions (Seale, 2017). In contrast to social constructivism there is the ontological position of 'objectivism' which ascertains that social phenomena and their meanings have an existence that is independent of social actors, thus implying that external facts are beyond one's reach or influence (May, 2011). Adopting the ontological position of social constructivism for this research not only supports my view as a non-foundationalist but also the notion that social phenomena is not only produced through social interaction but is in a constant state of revision which Hammersley (1993b) aligns directly to an ethnographical study. These are crucial factors that link directly to this research and

the development of CQ among students when undertaking the international human resource management module.

3.4 Epistemology

As ontology is a way of looking at the world and how we make sense of it, epistemology is a branch of philosophy concerned with how we know things. What is truth? How can we justify our beliefs? (Seale, 2017, p. 10).   Crotty (1998, p. 8) asserts that epistemology is concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate. This raises the question of *what is* or s*hould be* regarded as acceptable knowledge in a discipline, as Bryman (2016) rightly points out, the central issue in social sciences is the question of whether the social world can and should be studied according to the same principles, procedures, and ethos as the natural sciences. Derived from the Greek words *episteme* (knowledge) and *logos* (reason), epistemology focuses on the knowledge gathering process and the developing of new models or theories (Hammersley, 1993b). The two contrasting epistemology positions contained within the research paradigm are, 'positivism' and 'interpretivism', both approaches are essentially concerned with understanding phenomena through two completely different lenses: the 'naturalists' or 'positivist' who advocate a more natural yet rigid scientific approach to research and the anti-naturalists or interpretivists who oppose the positivists view of a 'science of society' to focus on the more meaningfulness of social sciences which encompasses the inclusion of the researcher (Lazar, 1998). Adopting the latter epistemological position of interpretivism for this research not only provided the most appropriate approach to proceed from the ontological position of social constructivism but also enabled a clearer understanding of the student's behaviour in the classroom to address the research question subjectively rather than objectively.

3.4.1 Interpretivism

The epistemological position of interpretivism is often linked to the work of Max Weber (1864 -1920), who proclaimed that in the human sciences we are concerned with *verstehen* or understanding the area of research (Cooper *et al.*, 1999) . Similarly, Grix (2004, p. 83) proclaims that interpretivists are not only concerned with 'understandings' but also 'subjectivity', with 'agency' and more importantly the way people construct their social world with the complexities and elements of uncertainty this brings. In contrast, positivists believe that there are patterns and regularities, causes and consequences in the social world just as there are in the natural world (Denscombe, 2002, p. 14). This research rejects the 'over dominance' of positivism and the rigid, detached observation that seeks control and predictability to subscribe to interpretivism.

As an interpretivist I believe that the world is socially constructed through the interaction of individuals and that the separation of 'fact' and 'value' is not so clear cut as the positivist claim. This belief allows me as the researcher to be involved as a participant and essentially interpret social interactions among my students with the empathic understanding that working with other cultures can be difficult. As Seale (2012) rightly argues, how can a researcher who embeds their beliefs in prejudices, values and specific cognitive frameworks of subjectivity then simply move towards the realm of objectivity? As our interest in the social world is now focused on those aspects which are unique, individual but also cultural, there is a call for 'understanding and interpretation' making the positivist approach simply not practical nor appropriate for this study. (Crotty, 1998).

It must be noted however that the process of 'interpretation' and the 'inequalities of power' have been subject to much debate over the years and is seen as a fundamental weakness of the interpretivist approach which pro-positivists waste little time in pointing out (May, 2011). Bernstein (1974) argues that the very process where one interprets and defines a situation is itself a product of the circumstances in which one is placed. When considering the context of this research and my role as a teacher and researcher, it is an area that not only requires attention to detail and ethical consideration but also the understanding of different interpretations which my

students may give, meaning we need to know their intentions and motives (Pring, 2015). Essentially, this methodology builds upon the philosophical foundations that social phenomena and their meanings are accomplished by social actors, thus, the world is being socially constructed through the interaction of individuals.

3.5 Research Methodology

According to Leavy (2014, p. 4) the methodology is a plan for how research will proceed – combining methods and theory. The methodology is what the researcher actually does once he or she has combined the different elements of research. Furthermore, the methodology is informed by the philosophical beliefs guiding the research. A similar view is offered by Crotty (1998, p. 3) who refers to the research methodology as the strategy, plan of action, process or research design lying behind the choice and use of particular methods, linking the choice and use of methods to the desired outcomes. The methodology element is an essential part of the research process, but it is not uncommon to find different process elements such as methods and methodology thrown together in research literature as if they were comparable terms. To help distinguish both terms in the way of an analogy: 'methods' are merely technical rules that lay down the procedures for how reliable and objective knowledge can be obtained, 'methodology' on the contrary is the broad theoretical and philosophical framework into which these procedural rules fit (Brewer, 2000, p. 2). The flow of causation is illustrated below:

Methodology ⟶ procedural rules = methods ⟶ knowledge

Referred to as the 'difficult bit' for research students (Punch, 2014), the task of choosing the methodology for this research not only directed me back to my research questions and the philosophical underpinnings of this research but also the context. Investigating the development of CQ among postgraduate students over a ten-week period whilst undertaking an international curriculum module does demonstrate similarities with a longitudinal study and the need to observe and examine change over time to establish causal pathways (Bryman, 2016). Furthermore, when considering the context of education, my teaching approach and developing culturally

intelligent students in the classroom it could be argued that the methodology of this study is action research. Firstly, both the data and methods of analysis used in this research does not align to a longitudinal study where subjects or cases are analysed, measured and compared from one period to the next (Menard, 2002; Neale, 2011) , a ten-week study would not produce nor justify these core requirements. Secondly, although there is reflection and alignment to Dewey (1966) who advocates enquiry and willingness for teachers to test new ideas through experimentation in this research, this study does not start with a problem that stimulates the enquiry. Moreover, there is no issue of concern to overcome as Bradbury (2015, p. 4) suggests.

This thought-provoking process led me directly to ethnography and the work of sociologist Everett Hughes (1897-1983) who largely through his work with students in the 'field' made the concept what it is today. A methodological approach that is suspicious of the systemisation of information collecting methods but maintains to not only guide the researcher in choosing the most appropriate methods but more importantly, shape the use of them (Crotty, 1998).

3.5.1 Ethnography

With more than 100 years of history and origins embedded in western anthropology, the two most prominent intellectual developments associated with ethnography is firstly the emergence of the classical tradition of social anthropology, with renown anthropologists such as Malinowski, Boas, Radcliffe-Brown and Evan-Pritchard, who as British nationals or working in Britain, formed the close association between social anthropology and British colonialism. Secondly the work of the Chicago School in sociology whereby observational techniques were used to explore groups within the urban industrial society of the United States in the 1920's and 1930's (Brewer, 2000). Early ethnography drew on individual accounts and information that had been collected by what Malinowski would describe as 'amateurs' – colonial administrators, missionaries, and travellers carrying out survey work of sorts and charting physical traits (Fetterman, 1984; O'Reilly, 2009).

It is this historical background that has made it difficult for a standard definitive understanding of ethnography to emerge, however directly relevant to this research is the view of Hammersley (1985, p. 152) who describes ethnography as a form of research in which the social settings to be studied, however familiar to the researcher, must be treated as anthropologically strange; and the task is to document the culture - the perspectives and practices – of the people in those settings. A perspective that eludes to that of educational ethnography, defined by (Preissle, 1999) as the study of the culture of human teaching and learning as they occur in people's ordinary daily activities. These collective views reiterate the need to not only adopt an ethnographic mind-set for this study but also take the view of an anthropologist, whereby society and culture can only be studied from 'inside' by immersion of myself as the researcher and teacher (Seale, 2012). Some of my students may insist that they know their environment better than any academic, however, as their workshop teacher or 'insider' adopting an overt ethnographical role I have the advantage of also being part of this environment.

Insider research is conducted by those who are complete members of the organisation or community who are seeking to investigate as a result of education, employment, social networks, or political engagements (Coghlan, 2005). Pragmatically, as an insider undertaking this research within my place of work has enabled me to bypass access difficulties and achieve instant access to both the organisation and my participants. There are also additional benefits of having knowledge of the organisation and also having the opportunity to make a positive impact as Atkins and Wallace (2012) suggest. Furthermore, as a 'native' researcher I am able to participate, observe and blend into situations which are less likely to alter the research setting and more likely to win the trust of my respondents (Hanson, 2013). Insider research can be characterised by the fact that the insider researcher has to hold together two distinct roles of being an 'insider' and being a 'researcher,' and walk the tightrope which is constituted by the insider-outsider hyphen (Humphrey, 2013). As illustrated in this research, there are multiple roles that I adopt within these positions: the insider position which is predominately the teacher role, the outsider role which is the

researcher and the ethnographer who also adopts the participant and observer role as shown in 3.7.3.

However, tensions can arise when managing these dual roles of researcher and educational developer as this research highlights. In agreement with Coghlan (2007, p. 340) all aspects of insider research can be regarded as 'intensively political acts' and when considering my role as the teacher and module leader this can be an issue. Furthermore, this position of power could also raise the issue of exploitation and whether respondents felt obligated to participate in this research (Drake, 2010). These are only some of the ethical dilemmas which are raised and addressed throughout this chapter and reiterated in the ethics section: 3.9 to instil researcher integrity as a key requirement of my dual role as a teacher and a researcher.

Ethnographic research is educational development in practice, as Woods (1996) suggests, ethnography offers teachers access to research, control over it and results that they consider worthy and of practical use in their teaching. A notion which is nowhere more apparent than to this study, for having access to international and national students, delivering an international subject area, and adopting a CRT approach not only allows the investigation of developing CQ to be explored but it allows my teaching practice to be considered by other practitioners who also teach international subject areas. Ethnographers are seen to *always* impact upon their chosen field of study, whether this relates to what is going on in the classroom, school hall or management meeting, however, as Pole and Morrison (2003) point out, this also means that not only do they inevitably influence the fields that they observe but they may also 'change themselves' as they reconsider, rethink and reflect upon their actions and attitudes.

As a teacher-ethnographer, there was a need for me to look, listen, take part, ask questions, record any specialised kind of language, make references from what people say, locate informants, develop relationships, become friends and experience different ways of life (Hitchcock, 1995). A challenging array of tasks for any researcher, however, as a teacher in higher education for a number of years who promoted a learning environment that instils collaboration through trust and respect, these requirements have been naturally occurring and friendships have been formed with students from

around the world. Yet as Okely (2012) clarifies, participant observation involves much more than merely co-residence, verbal interaction and observation, it involves knowledge through the body. Thus, our five senses: sight, hearing, smell, taste, and touch, and although these senses do not acquire knowledge separately, they constantly interact with one another. However, in certain observational situations one sense may act as the pivot for others especially when considering the body language and actions of different cultural behaviour.

The main impact of cultural studies on ethnography has been that the latter has become not only a subject but also an instrument of a continuous process of critical engagement as suggested by Atkinson (2001) and earlier by Geertz (1973). Thus, a 'process of critical engagement' that is nowhere more apparent than a culturally and ethnically diverse classroom. However, Wolcott (1999) raises a valid argument by urging qualitative writers to make a clear distinction between *doing ethnography* and *borrowing ethnographic techniques,* the latter emphasises how data is gathered and the modest phrase of 'borrowing ethnographic techniques' suggests a link with ethnography that is essentially methodological. In agreement with Brewer (2000) ethnography involves both method and methodology, especially when considering this study and the research process to address the research question. Ethnography is more than simply collecting data but links to the key methodological principle once called the 'humanistic type of ethnography', which is what ethnographers do when they undertake fieldwork: 'getting close to the inside', 'telling it like it is', 'giving an insiders account', 'being true to the natural phenomena', 'giving rather thick description' and 'deeply rich data' (Geertz, 1973).

As a single-handed researcher there was the challenge of gaining more from the analysis of participant observation than the actual data itself. And although this can be said for other data collection methods as Pole and Morrison (2003) suggest, the lone ethnographer as a participant observer will be especially vulnerable to issues of personal perspectives. This links directly to the importance of observing without biases and being able to set aside one's belief in *naïve realism*, the universal belief that all people define the *real* world of events in the same way, that is the assumption that love, marriage, animals, death, and lots of other things have essentially the same

meaning to all human beings. Ethnographers are required to start with a level of ignorance (Spradley, 1980), which resonates with Agar (1996, p. 91) who argues that 'ethnography is quite an arrogant enterprise', for in a short period of time an ethnographer simply moves in among a group of strangers to study and describe their beliefs, document their life, write about their subsistence strategies and generally explore the territory right down to the recipes for the evening meal. The task is impossible and at best the ethnographer can only be partial'. It must be recognised that the ethnographer is neither Superman nor Wonder Woman as Wolcott (2009) points out but it is merely the scope of the ethnographic question that must then be pared to what the researcher can accomplish in such a limited amount of time.

3.5.2 Who am I to do this research? An ethnographer or practitioner

Before psycho-analysts are considered competent to analyse others, they must first go through an analysis themselves and if from this they do not understand their own personalities, the argument goes that they will not be able to understand others or bring some personal background needed to then interpret to the patient (Agar, 1980). Ethnographers, on the other hand, go into a situation with no awareness of the biases they bring from their own culture and personality, even though their background is the initial framework in which similarities and differences in the studied group are sometimes based upon.

Agar (1996, p. 56) sees ethnographers as products of multicultural environments, where they grow up in and become accustomed to cultural diversity, but who then find a professional role to justify their move from one way of life to another. A logical yet comprehensible way of understanding why a person would then adopt the role of an ethnographical researcher, however, Agar's perception bears little resemblance to my own background or personal reasons for adopting the role of an ethnographer for this research. As a UK national, from a traditional working-class background, I was raised with strong ethical standards, values and beliefs that promote the essence of 'hard work,' the importance of 'inclusion and equality' but also the need to 'respect 'one another. These are key aspects of my upbringing that represent who I am today but are also essential factors of this ethnographical research.

My first experience of a multicultural environment was during my studies at university, more than 10 years ago when I was part of an internationally diverse cohort. However, rather than feel threatened by the different lifeways I encountered during this time, I became captivated by such differences and personally curious. This is hardly surprising when considering my personality type is a prominent 'openness' (BFI personality questionnaire: appendix A), which according to the Big Five Inventory (BFI) and McCrae and Costa (1980) who expand further on this personality is 'openness to experience.' This personality type discloses my eagerness to try out new activities and experiments, exposes the artistic and imaginative part of me but also reiterates the persistent intellectually curious side of me. These were arguably key traits that led me to teaching but more specifically into the diverse classroom that consisted of home and international students. This classroom environment is where I grew up professionally but also personally and learned first-hand about cultural diversity.

As a teacher in higher education for more than 8 years I have endured many challenges and overcame many barriers relating to culture in the classroom. Essentially, trust and the relationships that I have formed through adopting a culturally responsive teaching (CRT) approach has enabled such barriers to be lowered and students to feel valued in my classroom. These teaching experiences have given me an understanding of cultural differences, an appreciation of the benefits of a diverse classroom but more specifically acknowledge the benefits of CRT, which for me is the most natural pedagogical approach to adopt.

In the dual role of a teacher-ethnographer a social category will be assigned to me by my students and as Agar (1996, p. 91) points out, it may change over time but one will always exist. Furthermore, as my role as the ethnographer is defined and redefined, it will guide students and uncover expectations of what I wish to learn from them which will derive partly from their sense of 'who I am'. These were important aspects of my role that deserved careful consideration and thought for as Hammersley and Atkinson (1983) suggest, these factors can raise problems not only for the ethnographer but for all social scientists.

3.6 Research Strategy

Regardless of how unstructured ethnography may deem to be, or how complex the role of an ethnographer is, undertaking this type of research still requires a research strategy to determine some distinction between qualitative and quantitative research and provide general orientation to conduct social research (Bryman, 2016). As Punch (2014) rightly points out, both qualitative and quantitative research must be understood as umbrella terms under which a wide and diverse range of 'paradigms, approaches to data and methods for the analysis of data are categorised'. However, there is the argument that the status of the distinction is simply too ambiguous and no longer useful (Layder, 1993), having said that, there is little evidence of a decline in using this distinction in research literature. As Denzin and Lincoln (2018) reminds us, the distinction between quantitative and qualitative research strategies is extremely useful but so are the methods associated with each, and indeed the logic of inference underlying both types of enquiry. Thus, quantitative research can be represented as a research strategy that emphasises quantification in the collection and analysis of data, and by contrast, qualitative research can be simply described as research strategy that usually emphasises words in the collection and analysis of data (Bryman, 2016).

Grix (2004, p. 119) argues that a quantitative research strategy would greatly neglect the social and cultural context in which the 'variable' being measured operates, A valid argument, when considering the context of this research and the development of CQ through associated variables such as the international subject area and adopting a CRT approach. In agreement with cultural and educational researchers, Seale (2017) and Cohen (2018) the differences between quantitative and qualitative research goes far deeper than quantification, adopting a quantitative research strategy for this investigation would have not only unearthed conflict within my own philosophical beliefs and contravene with the underpinnings of this research but more importantly it would have restricted what this investigation was aiming to achieve and address the research question. A reality that led me to the qualitative approach, arguably the most appropriate research strategy to assist an ethnographic investigation.

3.6.1 Qualitative Inquiry

While the term 'qualitative research' is much younger than one would think, the adjective 'qualitative' has a longer history that stems from medieval philosophers of scholasticism who distinguished the term *qualia* (the qualities of things) from *quanta* (the quantities) hundreds of years ago, albeit causing modern empirical philosophers such as John Locke to argue that there are different kinds of 'qualities' to the subjective mind (Leavy, 2014). Acknowledging this, Denzin and Lincoln (2018, p. 10) suggest that any definition of qualitative research should work within this complex historical field, however offering a more generic definition, they claim, 'Qualitative research is a situated activity that locates the observer in the world' to further add, 'Qualitative research consists of a set of interpretative, material practices that make the world visible'.

Denzil and Lincolns definition refers to many attributing factors associated to qualitative research that resonate with an ethnography investigation, however what interconnects these factors is the relationship between theory and research or more specifically how we view the world through 'reasoning'. Adopting a qualitative research strategy to subjectively interpret how students develop CQ would mean rejecting 'deductive' reasoning, an approach mostly associated to quantitative research and Aristotle's 'syllogism' which in its simplest form consists of a major premise based on a self-evident truth or previously established fact or relationship (Mouly, 1963). Rejecting deductive reasoning on the grounds that it's major premise is often preconceived notions led me to Francis Bacon's view of observational based science and inductive reasoning which in contrast to deductive reasoning proceeds from the analysis of individual cases to a hypothesis and eventually a conclusion (Cohen, 2018). Bacon's basic premise as Mouly (1963, pp. 18-19) explains, was that with sufficient data, even if one does have a preconceived idea of their significance, important relationships and laws will be discovered by the alert observer, unlike the hypothesis-testing social scientist who Agar (1996) suggests is simply unable to think outside of the framework imposed from the outset

Qualitative research directly aligns to inductive reasoning, as Znaniecki (1934) suggests this approach allows the researcher to begin with an open mind and with as few preconceptions as possible allowing the theory to emerge from the data. This is an essential requirement when considering the limited empirical research on how CQ can be developed in the classroom and the importance of creating new theories from an ethnographical investigation. As Geertz (1973, p. 6) frequently claims, the task of ethnography is to produce its own distinctive form of knowledge, which he refers to as *thick description*. Of course, and as Cohen (2018, p. 4) rightly points out, there are limits to induction like any other research approach; firstly the accumulation of a series of examples does not necessarily prove a theory it merely supports it and secondly, the discovery of regularity and frequent repetitions may have limited predictive value. However, since Thomas Kuhn's (1970) *The Structure of Scientific Revolutions*, and the series of debates that evolved from the reflexive turn, O'Reilly (2009, p. 105) argues that ethnographers are now much less naïve about their own (and wider society's) influence on what gets researched, how, with what focus, and with what reporting. The educational world is a messy place, full of contradictions, complexities, connectedness, conjunctions and also disjunction, thus requiring the richness of inductive reasoning and a philosophical position that aligns naturally to this environment.

The philosophical stance of qualitative research which underpins the notion of inductive reasoning is that of social constructivism and interpretivism, the former emphasises how individuals interpret their social world, and the latter views social reality as a constantly shifting emergent property of an individual's creation (Bryman, 2016). These philosophical underpinnings of induction not only reject the model of positivism and the rigidity of natural science that is associated to quantitative research, but more specifically it aligns directly with the philosophical position of this ethnography investigation and the need to observe and interpret interaction among students.

As Cohen (2018) puts it, there is no single blue print for qualitative research because there is no simple picture to the world. The quantitative-qualitative dichotomy not only provides a clear contrast of both strategies, but it also offers a clear illustration of

the similarities and overlap between qualitative and ethnographic methods.   Thus, this investigation does not demand the linear succession of stages which a quantitative research strategy represents, nor the features of measurement, causality, generalisation, and replication. In contrast, this investigation demands the unstructured and flexible features of a qualitative research strategy to work in partnership with the ethnographic design of this research. This will permit the researcher to explore through the eyes of student participants, describe the context of the IHRM classroom and essentially, allow theories to merge naturally.

Acknowledging the importance of imagery, Denzin and Lincoln (2018, p. 11) provide a metaphor that views the many practices of qualitative research, thus, ethnography as a bricolage which in turn sees the researcher as an interpretive *bricoleur* who pieces together a set of representations that fit to the specifics of a complex situation. A powerful interpretation that resonates with Woods (1996, p. 133) who suggests that the presentational task of ethnography is sometimes 'painting pictures in words', 'capturing a likeness', recreating the 'very feel' of an event or reconstructuring a mood or atmosphere. This led to the creation of my own interpretation of this ethnographic research in the form of a bricolage drawing, shown in image 3.1 p.71. My bricolage displays key objects that I personally associate to the complexity of this research and the collating of data but also a metaphorical image of a situation, or more specifically 'my situation' which allows me to visually comprehend my role as a teacher and researcher, why these objects were so important and in what way do they encompass this research:

The *mortar board* hung onto the flag pole of the *Union Jack* represents postgraduate students studying towards a UK degree qualification; the student/teaching resources for the IHRM workshop is represented with the inclusion of the *white board/markers*, *textbooks* and the student *workbook*; the international aspect of both the module and the classroom is represented by the *world globe* with the inclusion of specific national flags such as *India, Nigeria, Portugal* and *Thailand* to illustrate key nationalities that had a strong presence within the classroom; the passionate culture of a Greek student who consistently demonstrated an eagerness to learn more, is represented appropriately as the sacred flame of the *Olympic torch* associated with the traditional

Greek culture; in contrast, the reserved yet collectivism culture of Chinese students is represented with the inclusion of the *Chinese dragon* that symbolises power and strength but also the barriers associated with formal power.

A visual representation of the context and complexities of this research sets the scene, upon which the research methods are entwined and connected within the bricolage: the *consent form* represents student's acceptance to participate in this research; the *calendar* displaying the month of May represents the start of the module and when data collection began; the *clock* displaying 1pm represents the time of the recorded workshops; this links appropriately to the *video recorder*, a core method to collate visual data for this research; the *handheld mirror* represents reflection or more specifically reflective data collated from the 'time to reflect' section which students complete in their workbooks; the image of a *Dictaphone*, adds an additional dimension to represent interview recordings that provided both rich and informative findings. But who will collate and analyse this data?

Represented by merely a *pair of limbs* in brightly coloured trousers is *me*, the 'teacher,' and 'researcher' fully immersed within the context of this research as both an 'insider' and 'outsider' but also an observer, represented appropriately by the image of *binoculars* and a pad for *fieldnotes.* The final yet essential object in my bricolage is the *padlock,* visually entangled within the cultural complexities of the classroom and the adopted research methods of this study, the padlock acknowledges confidentiality, trust, respect, and the embedding of core ethical principles within this study. One object which greatly questioned my philosophical position during this research was the CQS questionnaire which I decided not to use.

Figure 3.1: My ethnographical bricolage

3.7 Research Methods - experiencing, enquiring, and examining

Ethnography is not a particular method of data collection but as this study elucidates, it is a style of research that is distinguished by its objectives which are to understand the social meanings and activities of people in a given 'field' or 'setting' (Brewer, 2000). Providing a very generic definition, Crotty (1998, p. 3) views research methods as the techniques or procedures used to gather and analyse data related to some research question or hypothesis. To expand, selecting the instruments for data collection is not a matter of preference, arbitrary or decision making but like other aspects of this research is a deliberative process in which the application of the notion *'fit for purpose'* is key (Cohen, 2018).   A practical mind-set that directs me to Preissle (1999, p. 650) who refers to 'ethnographic research methods' as documenting the simultaneous teaching-learning interaction and the capturing of cultural meanings as they unfold.

The main characteristics of ethnography described earlier, are recaptured by Spradley (1980, p. 5) who suggests:

The essential core of ethnography is this concern with the meaning of actions and events to the people we seek to understand. Some of these meanings are directly expressed in language; many are taken for granted and communicated only indirectly through word and action. But in every society people make constant use of these complex meaning systems to organise behaviour, to understand themselves and others, and to make sense out of the world in which they live in. These systems of meaning constitute their culture: ethnography always implies a theory of culture.

To enable the actions and events within the classroom to be captured and analysed, it requires the adoption of appropriate research methods that will address the overarching research question: To what extent can teaching an international business module develop the culturally intelligent student?

Whilst acknowledging the associated sub-questions and prominent factors such as culturally responsive teaching (CRT) and the international curriculum that led me subconsciously to the characteristics of the chosen research methods shown in table 3.2:

Roles:	Method	Setting	Purpose – link to research questions
Tutor/Ethnographer	Observation/participation: Field notes	Carried out over the 10-week duration of the module.	Transcending between participant/observer and observer/participant scale. Monitor student interaction, participation and learning of different cultures. Consider CQ development and any alignment to CQ facets (figure 1). Links directly to sub questions a and b to address Q1.
Student Participants	Reflective diary	This module requires all students to write a 300/400-word reflective account of the workshop: Reflective accounts from 19 student participants will be subjected to further analysis.	Students reflect upon their learning of the topic area, classroom experience and any CQ development. Links directly to sub questions a and b to address Q1.
Student Participants	Video recording	Recordings of x2/2-hour workshops delivering different activities.	Visual representation of interaction, participation, and intercultural learning. Analyse any CQ development with consideration of the CQ framework (figure 1). Links directly to sub questions a and b to address Q1.
Student Participants	Semi-structured interviews	Carried out at the end of the 10-week module (in week 12) taking place on campus, where a classroom will be booked. (The same 19 participants will be used)	Allows face to face questioning, in a familiar yet relaxed environment. Open and closed questioning, further probing and examination of the development of CQ (figure 1). Links directly to sub questions a and b to address Q1.

Table 3.2: The research methods framework

Adopting the compelling philosophical view of Wolcott (1999), my choice of research methods illustrate ethnography as *mind work* through a set of 'techniques' that encapsulate a way of *looking,* but are also consistent with a particular way of *seeing.* A view that reassigns three key research categories, participant observation, interviewing and archival research to a more appropriate set of labels: *experiencing,*

enquiring, and examining to represent the more contemporary research methods used for this ethnographical research which this chapter will present in the chronological order that they were collected.

3.7.1 Out in the field

A distinguishing characteristic of ethnographic research is that we generally expect the ethnographer to go into the 'field' to someplace new or strange, even far afield to conduct the study and gather his or her own data. There is also an implied sense of adventure, exoticness and the image of someone outfitted in a safari suit and pith helmet stepping onto the shore with camera, binoculars, and a notebook at the ready (Wolcott, 1999). In contrast, and more realistically as my bricolage (image 3.1) illustrates, this research was conducted in the familiar 'field' or setting of the 'classroom,' within a UK higher education institution. As 3.5.1 points out, as an insider undertaking an overt study within my place of work I was able to overcome barriers associated to 'gaining access' and limited 'bargaining power.' Thus, I had instant access to both the institution and respondents. Moreover, colleagues and associates who assisted with this research were people who I had already established relationships with, meaning they openly agreed to participate and were in a position to disclose more to me because of a pre-existing relationship that had a greater level of trust unlike an outsider (Atkins and Wallace, 2012). In addition to these benefits, undertaking insider research within the educational institution where I work can provide greater opportunities to influence and inform developments in teaching international students and preparing future graduates for different cultural environments. Thus, this study will provide as Stenhouse (1975, p. 157) rightly states, '*educational research that is more relevant and transforms teaching*.' It must be noted however that irrespective of whether the researcher is an insider or outsider, educational ethnographic research can present ethical and regulatory complications which some would argue can be overcome by adopting an overt approach to your research (Trowler, 2013).

The principal challenges associated with insider research were those associated to my role as a teacher and researcher that could infer boundary conflict, confidentiality, relationships, and power relations. Ethical concerns that were discussed in the methodology section and will be addressed further in the ethics section of this report to reaffirm the measures that were taken to meet the approved ethical requirements of this research. Moreover, this will demonstrate the close alignment of the Economic and Social Research councils (ESRC) key ethical principles, to promote the development of trust between the student and I (ESRC, 2015).

3.7.2 Sampling

In the language of qualitative research or more specifically ethnography, 'sampling' is normally a dirty word, and yet in educational research, sampling is inevitable and extremely necessary (Hammersley, 1993a). Educational researcher, Jerry Wellington (2015, p. 116) describes a sample as a small part of anything which is intended to stand for, or represent the whole. Moreover, he uses the analogy that we can smell a sample of perfume or sample a small piece of fudge before we buy the whole bar, thus we have faith and trust in the belief that the perfume, or the small square of fudge resembles the taste of the whole thing. In educational research, however, the business of sampling is not so straight forward, for due to practical reasons we have to select a sample from the whole range of possibilities i.e the entire *population* yet deciding on what counts as the 'population' we are sampling from can be just as problematic as the sampling itself!

As Bryman (2016), Flick (2018) and many other research writers suggest, revisiting the research questions not only assists with the sampling process but also helps the researcher to regain focus. With this in mind, the 'entire population' of this research can be described as the postgraduate cohort within the business faculty of the educational institution used for this research. To reduce this 'entire population' and 'funnel' down to a more specific, and more manageable sample requires further speculation of the research questions and greater consideration of my role in this study, as both the teacher who promotes a CRT strategy and the ethnographer, who

has the research goals in mind. Purposive sampling is a non-probability form of sampling and unlike random sampling that derives from the statistical probability theory, it offers a more feasible and informative way of strategically selecting a sample of participants that are relevant to the research questions. Thus, as its name implies, this form of sampling involves using or making contact with a specific purpose in mind (Wellington, 2015, p. 117). Selecting all 38 postgraduate students assigned to the IHRM module that I teach to participate in this study provides an explicit example of this strategy and the applicable categorisation of a *single significant case*: one in depth case that provides rich and deep understanding of the subject. This can be further and more appropriately categorised as a *teaching case:* offers deep insights into the issues documented and is written to use in teaching practice (Patton, 2015, p. 266/275).

This single significant teaching case can be merely described as a classroom situation, which progresses over a period of 10 weeks, that is of special interest to me as the teacher and researcher, and therefore seeks to offer a deep insight into the phenomenon of whether the culturally intelligent student can be created from within the classroom. The purposive sample strategy will enable the large unit of analysis (student participants) assigned to the IHRM module to be varied in characteristics, but more specifically in nationality, and cultural differences, an attributing factor that may assist in developing the culturally intelligent student. Once again, ethical consideration is a key theme demonstrated throughout this research, and the sampling process is an integral part of this process that must promote transparency, honesty and voluntary participation (ESRC, 2015).

As the sole teacher delivering the IHRM module, all postgraduate business students assigned to this module were invited by myself by email to attend a preliminary workshop before teaching began. The overall aim of this session was to inform students of the planned research, provide a clear understanding of my role and responsibilities as their workshop teacher and researcher but to also provide clarification of their role as a participant, if they choose to take part in this study. Attended by myself, and a colleague who had agreed to be the nominated point of contact for all students completing the module, it was repeatedly emphasised to all attendees that participation was completely voluntary and not a requirement of this

module, nor will participation or non-participation compromise their studies in any way. To re-assure students, the ESRC's ethical principles were promoted and linked to the involvement of an experienced teacher to undertake the marking process for the end summative assessment. Moreover, the nominated person assigned as a point of contact was introduced and addressed all student attendees once I had vacated the classroom. Furthermore, the nominated person explained her role as a point of contact for all students during the period of the module, whilst reassuring students that she is not involved in the research project nor is she associated to the module in any way. During this address, the distribution of the 'research information sheet/informed consent form' (appendix B) took place, whereby students were given time to read the information sheet, sign the consent form and return it. Incorporating the distribution of consent forms in the preliminary workshop also provided the opportunity for the nominated person to take students through the key questions and answers section on the research information sheet and provide clarification. This approach was essential both ethically and morally as the majority of student attendees were international.

Throughout the preliminary workshop, both the nominated person and I consistently asked all attendees: if they understood what we were presenting, if they had any questions or concerns, or required further clarification of the points explained. Below is a sample of questions raised by students:

Do I have to do anything different in class?

The answer was no, but simply attend and participate as you do in any other workshop. This prompted the reiteration that this research did not focus on them as students, but on me as their teacher and the teaching strategy that I adopt for this module, once again this provided reassurance to students. A key question related to the video recording workshops was also raised:

If I agree to participate, do I have to take part in the video recording workshops as I don't want to?

The answer was no, the two workshops assigned to this module have been scheduled when all students are available, meaning you can still participate, but opt out of the

video recording session and attend the other non-recorded workshop that will cover the same topic area. A response that led to the reiteration of point 3 on the research information sheet:

What would my participation involve?
If you choose to participate you will agree to your workshop reflection to be used as part of this research, be interviewed and be part of the video recording of two workshops. However, you will have the option to opt out of the video recording and move to another class for those sessions only. An email will be sent to you 2 weeks prior to the recorded sessions to reiterate this option.

Upon which further clarification that an email will be sent to all students (participants and non-participants) 2 weeks prior to the recorded sessions was given. Surprisingly, the area of anonymity and data storage was not raised by students during the session, but it was an area that required transparency and a clear understanding by all future participants. Thus, students were led to point 5, on the research information sheet:

How will the data be used?
The data will be transcribed, anonymised, and analysed qualitatively. The video will only be viewed by myself and potentially my supervisors who can observe my teaching in more detail. Extracts or observations may be used in publications that arise from this research but will be anonymized through pseudonyms and, where applicable, pixilation of faces. The information you provide will be treated confidentially and personally identifiable details will be stored separately to the data on the Newcastle University's secure server. The possible use/sharing of my findings data will only be allowed if they agree to preserve the confidentiality and meet the terms I have specified in this form.

The duration of the preliminary session was 45 minutes, a total of 16 students out of a possible 30 attendees (8 non-attendees) returned their signed consent form and agreed to participate with a small number requesting additional time. A total sample of 19 participants, representing 50% of the postgraduate population who were assigned to the IHRM module agreed to take part in this study and as the world globe illustrates in my bricolage (figure 3.1), this sample consisted of students from China, Greece, Nigeria, Pakistan, Germany, Malaysia, Portugal, Croatia, Iraq, Vietnam, Thailand, and the United Kingdom. However, how can we be sure that this sample represents the 'entire population', i.e every master's student who studies IHRM in the UK? Moreover, every student in Europe or even the world? The simple answer is that

we can *never* be sure that our sample is fully representative of the whole population. As Wellington (2015) rightly points out, sampling always involves *compromise* and this is also equally true of so-called statistical, quantifiable research that lacks the informative factors that qualitative based research offers.

3.7.3 Experiencing through participant observation

Appropriately labelled *experiencing* to draw attention to what is gained through participant observation. Wolcott (1999, pp. 46-47) describes participant observation as a way of *seeing,* which he suggests is founded on first-hand experience in naturally occurring events or situations, yet many writers refer to participant observation as an umbrella term to describe everything that ethnographer's do in the field. In agreement with Wolcott, there are in fact key differences that are directly influenced by the role the ethnographer decides to adopt. A useful framework to assist the researcher in considering the most appropriate role to adopt in different settings was created by Junker (1960) and developed by Gold (1958), which Bryman (2016) illustrates as a continuum shown in figure 3.2.

Figure 3.2: Gold's classification of participant observer roles (1958).
Adapted by Bryman (2015, p. 437).

As a 'teacher' delivering the international human resource management (IHRM) workshops and an ethnographer researching the development of cultural intelligence among students in my class there was a high degree of regular interaction but at times there was a need to step back and observe student interaction within the different multi-cultural groups before 'intruding' on this student interactive experience. As

Atkins and Wallace (2012) point out, most ethnographic research in educational settings fall somewhere between the participant as observer and observer as participant scale point. This study is no different in that it disregards the restrictive 'complete participant' which Hammersley and Atkinson (2007, p. 84) define as covert research and the role of a 'complete participant' who has no contact at all with those been observed. Thus, an analogy that is visually illustrated in my bricolage (figure 3.1 p.71): a *pair of limbs* in brightly coloured trousers representing me the 'teacher' and 'ethnographer' fully submerged within this research as a teacher/participant but also an observer represented by the image of *binoculars* and a writing pad for *fieldnotes.* This 'involvement and detached' position allowed me to become involved in the cultural and social setting of each group in the classroom but also move up and down the continuum scale between 'participant-as-observer' and 'observer-as-participant according to the situation. Moreover, this position provided visual justification of how CRT encourages students from around the world to work together and gain an insight into the many countries these students represented, such as Nigeria, China, Greece, Portugal, and Croatia.

It must be noted that Hammersley and Atkinson along with other educational ethnographers are suspicious of participation for whilst they recognise that the spectrum moves from complete participation to complete observation their view is very clear in that the 'researcher' role must come first (1983, p. 84). However, when considering the 'teacher as a researcher' movement and pivotal research centred on educational evaluation (Stenhouse, 1975; Fetterman, 1984), there is a definitive argument raised by Hammersley (1992; 2018) which centres on 'practitioner ethnography', a research strategy which he claims can only be achieved if the practitioner participates in the research process and effectively 'taking it over themselves'. A view that resonates with 3.5.2: Who am I to do this research…an ethnographer or practitioner?

Essentially, field notes are a key part of participant observation and as the ethnographer of this research it was imperative to write down the most detailed field notes, take the necessary time to expand but also reflect back on these notes once the module had ended and I was outside of the field (Delamont, 2004). As many

ethnographic researchers point out, it can be extremely useful to write your field notes whilst in the field as our memory can be selective. However, it was simply not practical to be wandering around the classroom with a notepad scribbling down notes and more importantly it may have impacted negatively on the relationship of trust that the student and I were building. The strategy I adopted was allocating time at the end of the teaching day to reflect upon the workshop and type up my field notes, however there was the dilemma of what situations to focus on and include. Reading educational projects and comparing methods by Wolcott (1999; 2009) and Agar (1996) in the renown *Professional Stranger* was not only awe inspiring but provided direction and a style of writing that assisted me immensely. My weekly field notes (appendix C: fieldnotes sample) provide a reflective insight of the topic area, the dynamics in the classroom and the activities that were facilitated. Furthermore, as the 'writing up' process became familiar, and more fluid so did student interaction to uncover similarities but also differences in culture which on occasion led to healthy debates as detailed in my fieldnotes.

There are valid concerns raised by researchers and anthropologists (Agar, 1996; Wolcott, 1999; Hammersley, 2018) that participants will put on an act as long as an observer is present, meaning their behaviour under observation is not entirely 'real'. As illustrated in my fieldnotes, at the beginning of the first workshop recording there is the likelihood that this may have occurred, but having acknowledged certain behaviours from particular students there were several points that would counter this from recurring: First, this research was conducted over a 10-week period, students can only sustain an act or maintain their best image for so long and eventually everyone present, including myself as the teacher/researcher is likely to let their guard down and adopt a more natural stance. Secondly, the possibility that students may act differently in the presence of me as their teacher/researcher was an area discussed in the preliminary meeting where the focus of this research, thus, my teaching approach was made clear and the student was merely a participant. This was also reiterated during the interview process to provide further clarity.

3.7.4 Examining through reflective diaries

Examining, referred to as the third element of Wolcott's (1999) trilogy, points to activities in which the researcher turns their attention to what has been produced by others. This evidently includes archival research and eligible documents that are accessible to other investigators, however in agreement with Wolcott this is far too limiting for field workers who may be privy to more than personal letters, diaries, and photographs. There is also the consideration of art objects, video recordings and recordings of speech or music - all sorts of things that informants may have in their personal possession or have been part of that may be shared with the ethnographer, but are not necessarily available to anyone else (1999, p. 47).

A primary source of participant data for this research and represented in my bricolage (image: 3.1) as a handheld mirror, or more specifically 'individual reflection' of the IHRM classroom. The 'time to reflect' section shown in appendix D was a new

addition to the IHRM workbook in 2018, incorporated at the end of every scheduled workshop the aim was to encourage *all* students (participants and non-participants) to create a reflective log or 'diary' of what they had learned from each session. The student was to focus mainly on cultural factors and how they consider them to be useful for the summative assessment at the end of the module. To help students identify possible cultural factors, Earley and Ang (2003) four dimensions of CQ, replicated from the questionnaire, was also included in the opening section of the workbook for reference. According to Pole and Morrison (2003) the adoption of reflective diaries for research can be divided into two main areas of reasoning: the purpose for which the diary entries are made, and consequently the impact on their intended audiences. In short, there are diaries that although may be interesting and useful in ethnographic data, were simply not written for this purpose and the intended audience is usually for only the diarist themselves and there are those diaries that are written specifically for research purposes, where the audience is the researcher, the latter been the case for this research. To accommodate different learning styles and preference, a hard copy of the IHRM workbook was provided to all students and also an electronic version was made available on the virtual learning environment (VLE). All

resources were introduced to students in the first workshop, the benefits of reflection was also promoted and guidance was to simply reflect on what they had learned from the session: content, tasks, from their peers and how this may relate to culture. Moreover, students were advised to accentuate what they had enjoyed, what they didn't enjoy and any surprising or fascinating cultural facts that they had learned and wanted to know more about. This was followed with a prominent reminder to participants that the workbook or electronic copies of their weekly reflections were to be returned to me at the end of the module.

Reflective diaries provide a source of documentary data that allows the researcher to explore the experiences, activities, thoughts, behaviour, and perceptions of student participants. It gives their version of events, but as this research demonstrates, in educational research informants need to be asked to focus on certain kinds of activities or behaviour over a period of time (Wellington, 2015). The response to the reflection element was varied from students in both workshops, with some relishing something different and the possible benefits to their assessment but others displaying caution and uncertainly. Permitting 10-15 minutes at the end of every workshop and encouraging silence in the classroom to allow students to collect their thoughts and complete their reflection, was greeted in the first couple of weeks with dismay, boredom, a discerning 'what do I write about?' a defeatist 'I can't do this' and a creative 'can I draw my reflection?'. One of the main difficulties with diaries as a research method is the need to persuade the diarist to maintain it consciously and consistently over an extended period of time, in this case 10 weeks. Some researchers suggest paying participants for their efforts, however adopting a less mercenary approach for this research led to reiterating the importance of the reflective accounts to assist with their assessment, reassuring students that what they wrote was not right or wrong but their own reflection, whilst also persuading informants of their importance in helping with a worthwhile research (Agar, 1996; Wellington, 2015).

From week three a routine was forming, and most students were beginning to accept and also embrace the reflection element of the workshop. Students were visibly interested and engrossed in what they were reflecting upon, whilst also appreciating the calmness that transpired at the end of the workshop. It is helpful to note, that

there are generally two different kinds of reflection taking place through course diaries or learning journals: on the one hand, a spontaneous process of becoming aware of thoughts and feelings experienced in the moment and gathering them together in the diary where they are loosely but 'safely' held; on the other there is a more consciously intentional process of developing the material into creative writing or interrogating it for the work for assessment. Furthermore, Celia Hunt (2013, p. 134) identifies these kinds of reflection as two modes of knowing: *experiential learning* and *critical reflection,* a view that reinforces my reasons for incorporating the reflection element into the IHRM module but also one that links directly to this research area and the development of CQ in the classroom.

The collating of informant's reflections at the end of the module was an arduous task, with only three workbooks been returned in the final workshop, others were returned sporadically to my office and also sent electronically. It must be noted that the majority of student reflections were handed in during, and after the participant's interview took place which presented a difficult and in some cases impossible task to draw upon the participant's reflection in the interview. However, thankfully 18 reflections with the exception of 1 was received, and although some reflections were rather difficult to read due to language, overall informants provided rather detailed and at times explicit accounts of what they had learned over the 10-week period of the module and linked it nicely to culture.

Like many of the tools the educational ethnographer makes use of, the diary provides vital access to particular, parochial and time bound data that can often provide a level of personal detail not available through other forms of data collection. However, at the same time and as pointed out earlier, it may also offer a degree of reflexivity on the part of those who write the diary, which is also rare in other methods (Pole and Morrison, 2003).

It should be noted however, that like other methods there are problems with diaries being a source of data, Wellington (2015, p. 220) divides these problems into three key areas: practical, ethical and methodological.

- *Practical problems* of getting participants to keep a diary consistently and reliably over a period of time can be time consuming and mentally demanding but it can also depend on the informants literacy skills – Incorporating the reflective diary into the IHRM workbook, involving both participants and non-participants, allocating 10-15 minutes at the end of the workshop to complete the diary and promoting the benefits for the individual did arguably address most of these practical problems. However as previously noted, at times there was a need to motivate the diarist and captivate their attention as some logs were quite minimal.

- *Ethical problems* concerning the amount of time and self-discipline which a researcher is demanding from the diary keeper (free of charge). Wellington (2015) raises concerns on access and ownership of the data – As outlined above, the diary is a requirement for the IHRM module and is completed in the workshop, which eliminates the issue of 'time'. The data management plan (DMP), shown in appendix E and created at the start of this research as part of the ethical review process at Newcastle University, fully addresses Wellington's concerns to provide a transparent and very detailed account of the managing and ownership of all data collated in this research. This was made available to the university used for this research and all participants on request.

- Finally, *methodological* problems as with every other method in research. The implicit demand that diarists must be able and willing to write may lead to bias in the data from this source i.e from those who may be less literate and more oral. Furthermore, the diary, (as with any research method), could have an effect on the subject of the research – Upon viewing all reflective accounts, there is little evidence of participants who were vocal in class restricting their diary entries, however as previously noted this sample consisted of mainly international students and some were evidently less confident in literacy than others. To address Wellington's second point, there is arguably the possibility of the diarist modifying or accentuating the very behaviour I wish to record, due to wanting to fill up their diary and yearning for the content to be relevant and useful. This effect has been acknowledged in the writing up of this research and will be considered further in the analysing and writing up phase of this research.

As Hammersley (2007a, p. 127) rightly suggests, diaries are not to be privileged over other sources of information but nor should they be discounted. For like other accounts, they should be read with regard to the context of their production, their intended or implied audiences and the author's interests.

3.7.5 Examining through video recording

Bearing in mind that there is no 'proper' ratio for allocating one's research methods among Wolcott's three facets and no guarantee of success by giving dutiful attention to each in turn, the potential of ethnography far exceeds what can be achieved by attending only to certain methods. *Examining* through video, like reflective diaries encapsulates the notion of 'archive' and for an ethnographer *any* document that proves valuable, as a source of information can rightfully be considered an archive (Wolcott, 1999, p. 59). Like diaries, video catches real-time sequences and behaviour in a clear chronology order, often in close detail with high granularity that can be stored and/or shared (Cohen, 2018). Educational researchers draw on a host of visual media in their research, to include film, photographs, video, television, advertisements, pictures, artefacts, objects of fine art, memorabilia and so on. The adoption of video, illustrated in my bricolage as a film reel has the attractiveness of recording 'naturally occurring behaviour and events' (Jewitt, 2012, p. 4), which like photographs can re awaken memories of situations and create or restore a feeling of what it was like to be there. Furthermore, the researcher can watch, and re-watch the video, pause and freeze frame, edit, remove or restore and focus on close up details (Cohen, 2018).

Video is fundamental to its focus on the description of interaction, the social, cultural and behavioural mechanisms that people use to coordinate and organise their activities with others: making sense of and reveal the structures at work (Jewitt, 2012). This use of video for this research would exhibit the benefits of intercultural education and learning as promoted by UNESCO (2006) and key writers such as Rey-Von Allmen (2013) and Grant and Portera (2011), but also signify a direct alignment with CRT as Gay (2010b), Ladson-Billings (2014) and other researchers have promoted. Thus, for

this research video recording captured the ongoing interaction among diverse students in the IHRM workshop, and all aspects of the environment that would structure these interactions – the subject area, planned tasks and discussions that align to learning outcomes, the setup of the classroom environment and my role as a CRT. Furthermore, as the researcher, there was a need to consider factors such as classroom space, visibility and intrusiveness of the camera, the field of focus, lighting in the area to be filmed, when to start and stop the recording (continuous or intermittent), whether to have a fixed or moving camera, who will operate it and who will create/edit the video (Jewitt, 2012).

The recruitment of an experienced media student and arranging to meet at the institution or 'in the field' prior to the recording of sessions clearly helped with the planning and organising of the two recorded sessions. An approach that led to changing the classroom to a larger, more adequate room, the decision to record continuous rather than intermittent but also the finer details of agreeing on the most appropriate place to position the camera. A fixed camera, with its field and focus predetermined seemed appropriate and less intrusive, however, with the aim of capturing interaction among diverse students in the classroom there was a need for some movement of the camera position by the operator. It must be noted that having a moving camera that is operated by a person *in situ* may be seen as intrusive and possibly artificial as Cohen (2018) suggests. However when considering the camera will be there for the duration of the workshop and positioned at an appropriate distance to capture interaction, it could transpire that Cohen and others are in fact overreacting as Blikstad-Balas (2017) suggests. The distinction of contextual dimensions however appeared to be key for the media student, these being the classroom setting, the scene, actors, action, and agency along with resources and task. The core aspects of interaction that we were trying to capture through video recording relied on these essential dimensions for their context (Prosser, 1998). In framing the recording or taking cues, the contextual markers that assisted the media student in operating the video camera and capturing essential data were:

1.   Any change in student numbers, spatial arrangement, group work

2.   The facilitation of resources any changes/adaptions

3.	Any change in the location of the interaction around the target, for instance the teacher or student groups

4.	Any transitions in the proceedings, related to the teacher or student

There is never a 'right' moment to introduce the camera, some researchers prefer to record from the outset and some later in the research however in agreement with Pink (2004) it was essential for a relationship to be established first between myself and the student participants before any recording took place in the classroom. Video recording was initially planned to take place in both workshops (Wednesday and Thursday), but this was neither practical nor feasible due to only 3 participants being in the Thursday workshop and the majority (16) in the Wednesday session. The decision was taken to record only workshop 1 (Wednesday 1-3pm), however this did raise the ethical dilemma of exclusion, a situation that was overcome by offering all three participants the option to attend the recorded sessions, this was reiterated in the lecture, prior to workshops and via email (appendix F: email notifications) which resulted in one student switching classes. As outlined in the 'Consent information sheet,' all students (participants and non-participants) were emailed prior to the recordings to reiterate the option to 'opt out' of these sessions and attend the alternative workshop, however no requests were received.

Without the collaboration with student participants this research would not have been possible, as Banks (2001, p. 50) points out, collaboration is not merely required but essential to instil 'recognition' as active creators and shapers of the research process. Initially planned to take place in week 4, however at the request of all students to bring the assessment guidance session forward a week. The first recorded session took place in week 5, on Wednesday 18th April 2018 at 13-15.00pm with full attendance of all 23 students (participants and non-participants), the second recording followed 2 weeks later in week 7 on Wednesday 9th May. Attendance for the second recording was still positive with 18 students in attendance and 5 non-attendees (3 informants) but the additional informant from the Thursday session, totalled 19 students (16 informants). Introducing the video recording operator to the students and reiterating the focus of the research once again resonates with the view of Banks (2001) and the need to negotiate with informants to produce knowledge which instils

a collaborative approach, unlike the purely observational approach. Although there were technical issues with the IT equipment in the classroom for the first recording as my field notes illustrate, this did not compromise both sessions from running smoothly and affectively. Furthermore, the inclusion of contextual markers to assist the video operator enabled a true representation of a diverse classroom and the realistic interaction during class discussions, activities, and group work to be captured.

The presence of the camera was acknowledged at the start of the first workshop which influenced the behaviour of one particular student participant, however the collaboration and trust I had built up with these students saw them react quite defensively and speak to the participant during the session. These occasional moments of awareness did not impact negatively on the practical application, nor did they hinder the quality of the data as a whole but provided realism. In a 2-hour workshop students are given tasks to undertake which saw the presence of the video camera in the classroom become rather less of a distraction (Heath, 2010). Towards the end of the first session a technical problem did arise with the video recording equipment which resulted in the recording ending before the end of the workshop. Although discerning, as Pink (2004, p. 375) rightly points out each researcher will be confronted with dilemmas and opportunities throughout the visual research process, furthermore, it would be impossible to issue a 'how to' guide for visual research.

Video records have specific qualities and features that mean it differs from other kinds of data such as audio recordings or field notes. Jewitt (2012) has identified three key features of video data that 'underpin its distinctive potential for social science research' and justify the use of video for this research:

1. *A real time sequential medium*

A long standing criticism of ethnographic methods by writers is their lack of transparency (Heath, 2010). When using field notes there is only one opportunity to observe a particular situation, in contrast video recording will allow the same situation to be reviewed as many times as the researcher wants, which can often enable different interpretations. The feature of digital technology enables time to be

preserved and interfered with – slowing down and speeding up video recording to see 'naturally occurring events' in new ways (Jewitt, 2012; Blikstad-Balas, 2017).

2. *A fine graded multi modal record*

Video recordings can provide a fine-grained multimodal record of an event detailing gaze, expression, body posture, gesture and so on (Jewitt, 2012). Furthermore, researchers who use video can systemically investigate 'resources and practices i.e how their talk, facial expressions, gaze, gesture and body posture elaborated during interaction (Blikstad-Balas, 2017). An example would be the recorded interaction between multi-cultural students when undertaking a group activity or when engaging in a class discussion.

3. *A durable, malleable, shareable record*

Video data can be repeatedly viewed in slow or fast motion, freeze frame, with or without sound or image and being a durable, malleable and sharable record also makes it possible to show the data to peers or supervisors and discuss different 'takes' on the recorded material (Blikstad-Balas, 2017). The use of video software tools can also enable the researcher to move through the recording via codes linked to the video to create new narratives and create new gazes (Jewitt, 2012).

As Hammersley (2007b, p. 149) pointed out more than a decade ago, the advent of newer digital technologies have transformed the opportunities available to ethnographers both 'in the field' and beyond. A view that resonates more recently with Cohen (2018, p. 633) who claims, moving images are powerful in many kinds of educational research, from experiment to ethnography as they can catch the everyday routines and practices of participants: on the one hand, they are rich in detail but on the other this raises problems of how to conduct, analyse and write up complex situations. Table 3.3 summarises the use of video recording to accentuate key considerations, the advantages, and possible disadvantages of using video for this research.

Considerations for video	Advantages	Disadvantages
• Should I focus on collecting appropriate video data or try to make field observations at the same time? • Need to link video data to theories and themes based on intercultural education and CRT. • Recognise the effect of video recording on data collection. • Make sure the data is understood and applicable in context. • Decide on the scale of what you will focus on and how much data is needed to address the research question. • Decide on analysis strategies for managing video data and avoid data overload.	• Video can support an exploratory piece of research. • Video can be re-opened for later analysis to capture things not noticed when present. • Participants can use the camera to extend the researchers access into their life and cultural worlds. • Video can be used effectively to support empirical comparison of strategies, style, and interaction across data sets. • Data can reawaken the memories and experiences of a researcher.	• Video data is shaped by decisions made in the field. • Video data is partial: it can include and exclude certain elements. • Video is primarily concerned with the external expression. • Data can be edited to represent the order of events in different ways. • It generally provides one perspective on an event or situation. • It records interactions over short periods of time. • Video data takes time to watch and review, making it sometimes difficult to meaningfully summarise.

Table 3.3: Summary of the considerations, advantages but also constraints of video data.
Adapted from: Heath (2010); Jewitt (2012); Cohen (2018).

As well as the above considerations, there is a need to draw attention to important legal and ethical matters of permission, data protection, privacy, and permission to film. Subject to the same ethical concerns and requirements as other forms as educational research, the issue of informed consent may prove difficult in the case of historical images, images of the general public or covert research (Cohen, 2018). Conducting an overt research with adult learners in a university setting does illuminate some of these difficulties concerning consent, but whilst many researchers (Banks,

2001; Wiles *et al.*, 2012) and Prosser *et al.* (2008) regard collaborative research as one way of addressing ethical issues, there is still a need to adhere to key ethical principles. A comprehensive statement on ethical practice in visual research can be found from the British Sociological Association (2017) at:

https://www.britsoc.co.uk/media/24310/bsa_statement_of_ethical_practice.pdf

These guidelines draw closely on the requirements of the UK Economic and Social Research Council (ESRC) and the ethical framework to include factors such as informed consent, confidentiality, anonymity, avoidance of harm and researcher integrity (ESRC, 2015). The research information sheet which accompanied the informed consent form for this research embeds these guidelines, furthermore, the detailed data management plan (DMP) produced in accordance with the ethical approval process provides further transparency of anonymity and data storage.

It must also be noted that given the selectivity and issues surrounding the validity of ethnographic research, video is frequently used in conjunction with other kinds of data collection methods. As Flick (2018) suggests, the use of video material can be crucial as part of a wider database and methods, rather than being a stand-alone approach which may be restrictive in providing the fuller picture.

3.7.6 Enquiring through interviews

As Wolcott (1999, p. 51) points out, a major distinction between experiencing and enquiring as an ethnographic researcher is the crucial difference between being present as a passive observer and merely witnessing situations or taking an active role in asking about what is going on. However, it is one thing to attain a natural flow of activity and conversation in a group but it is quite another to intrude or initiate activities or conversations with those whom we study. Enquiring or 'interviewing' is the second major activity and data source in fieldwork, within this research it plays an integral part in complimenting participant observation which it is often subsumed as an aspect of it (Hammersley, 2019). As Agar (1996) suggests, observation and interview mutually interact with each other, either simultaneously or sequentially. Represented by the Dictaphone in the bricolage (figure 3.1), positioning the interview

process as the last method of data collection enabled the recapturing of observations, reflecting on situations, and asking the participant, face to face about 'their' classroom experience of the previous 10 weeks.

Interviews explain and put into larger context what the ethnographer sees and experiences, in ethnography the most common way of achieving this is the informal interview which implies casual conversations and the use of a more natural approach (O'Reilly, 2009). Thus, informal interviews have a specific but implicit research agenda, whereas structured interviews have an explicit agenda. Adopting an informal approach for this ethnographic study allowed me to discover what students think about my teaching approach, the classroom environment, and the development of CQ. Furthermore, as a teacher-ethnographer it also comprehends the fundamentals of the community (in the classroom) from an 'insiders' perspective rather than an outsider (Fetterman, 2010). In ethnographic research, much of the researcher influence relates to the relationship between the researcher and the people being studied, this relationship is one of considerable significance and means that interviews (and indeed, observations) are not seen as one 'one off' events. Instead, and as this educational study illustrates, they are embedded within a 'long and developing relationship' over the 10-week duration of the IHRM module. Thus, relationships with participants will influence decisions been made about the type and style of interview, whether interviews should be individual or group, the nature of the questions to be asked and the mode or recording (Atkins and Wallace, 2012), but these decisions have to also meet the purpose of the research.

Due to practicality and the educational purpose of this research, which is to discover if CQ can be developed in the classroom, there was a need for some element of structure to be taken for the interview process. However, unlike the rigid 'standardised or structured interview' that focuses on accuracy and repetition of mainly closed questioning, this research adhered to a more flexible approach of the semi-structured interview in which the interviewer has a series of questions (predominantly open and probing) that varied in the sequence of questioning to demonstrate latitude and ask further questions (Bryman, 2016, p. 201). That said, as an ethnographic piece of research that focuses on CRT and the international subject

area to grasp different cultural meanings and perspectives from inside the IHRM workshop, there would be aspects of the interview process that would differ from the conventional interview. First, the interviewer and interviewee already know each other as teacher and student, this gives rise to a different emotional climate between both parties. Second, the interview was to be more closely focused on specific topics such as CQ, CRT, student interaction and the classroom environment to enable a link to the learning of different cultures. Finally, as occurred in this research, the interview may involve asking brief questions about a particular scene that had been observed in class in order to understand their reaction and what they had learned from the situation (Gobo, 2008).

Dismissing the potential for interference or dominance by one individual in a group interview setting, and acknowledging that each individual participant has different values and experiences that they can bring to this research led me to individual interviews (Atkins and Wallace, 2012). All student participants were contacted individually by email to arrange a convenient day, location, and time for the interview to take place. The familiar setting of the classroom was chosen at the University used for this research, and for convenience participants were given the option of having their interview conducted at city campus (South of the city) or the business school (North of the city), surprisingly over 60% of participants chose to have their interview in the not so familiar location of city campus. Lasting between 20 to 45 minutes, the adopted style of the interview can be described as a 'conversation with a purpose' (Wellington, 2015), albeit with some form of structure and direction to allow the interview to take shape as it progressed.

Significant in establishing its nature and tone, the initial few minutes of all conducted interviews for this research involved thanking the participant for attending, providing a brief insight into the research whilst explaining the concept of CQ and answering any questions the interviewee had. A copy of the interview questions was provided to the interviewee and reassurance was given regarding confidentiality and storage of the recorded data. Furthermore, the interviewee's right to refuse to answer any question was also emphasised. Adopting a relatively informal and interactive style, the interview opened with the interviewee providing an insight into their country and national

culture. Moreover, their reasons for coming to the UK to study, their thoughts on the IHRM subject area and its usefulness which led to the possible importance of learning about different cultures, CQ and the impact it may or may not have on their career choices.

As Hammersley (2019) rightly points out, the interviewer's manner while the informant is talking is important, for while many of the interviewee's of this research were often looking for some indication of whether the information or answers provided were appropriate, it was my job as the interviewer to give clear indications of acceptance, especially in this opening section of the interview. It was also essential to show signs that I was following what was being said, particularly as the majority of interviewees were international. This required appropriate answers to be given, making encouraging noises or a gesture, probing on the last remark made by the informant or linking to an earlier remark. As Measor (1985) notes, 'God forbid that one should fail to laugh at an informants joke!' a fitting statement that underlies an important feature of this interview and ethnography: within the boundaries of the interview context the aim was to facilitate a conversation that gave the interviewee some freedom to talk on their own terms which is not always the case in a standardised interview (Hammersley and Atkinson, 1983).

Opening the interview with an informal chat saw interviewees sharing interesting and at times rather emotional accounts of their upbringing, their journey into higher education and their career aspirations, but also the cultural barriers they had experienced. Adopting this approach not only put the interviewee at ease but it provided an essential platform that led naturally onto the planned interview questions, shown in appendix G. Furthermore, to gain an insight into the interviewee's classroom experience and determine a link to culture required open questions to be asked, which at times involved a two-way exchange of views between the myself and the interviewee. Thus, an essential approach that led to probing the interviewee's view, their perspectives, or experiences to ensure that the exchange was far more in one direction than the other. As Wellington (2015, p. 138) suggests, the research interview process is to give a person or group of people a voice, and this research was no exception. All interviewees were given a 'platform' to make their views about the

classroom environment, the module experience, the teaching approach, and their learning of other cultures heard. This approach also provided an opportunity for interviewees to share their understanding of CQ and what it meant to them, which in many of the interviews it was seen to empower them in the choices they would make in the future.

My role as the interviewer was not one to lead or control the interview process but to create a balance between myself as the interviewer and the interviewee to nurture golden moments. Thus, asking questions naturally and allowing them to flow as part of the conversation whilst also simultaneously planning and executing appropriately placed questions (Fetterman, 2010). The final question however did create different reactions and at times confusion: Do you now feel more confident mixing with other cultures and nationalities? Using the word 'confident' saw interviewee's question themselves and over analyse how confident they had become, this was not my intention and resulted in the word being replaced with 'comfortable' which interviewees seemed to prefer. As Wellington (2015) rightly claims, there is always an element of 'horses for courses' in educational research and the interview process clearly demonstrated this. All interviews closed with thanking the interviewee for attending, offering a copy of the transcription but also as the last collection method I had the opportunity to thank participants for taking part in this research and wishing them luck in whatever direction in life they took.

Adopting elements of ethnography to the semi structured interview for this research provided rich sources of in-depth data and as shown in the finding's chapters this can be seen to offer a critical insight of the classroom. Interviews offered the flexibility not only to explore and recognise possible issues but also develop new insight into themes emerging from the interview (Pole and Morrison, 2003), surprisingly, the main theme to immerge from this research was the classroom environment, and how it differed to their other workshops. This prompted the question how? The response from some interviewees was 'I don't know' you just make learning different,' and from others it was simply 'our involvement', 'we share our experiences.' As Gay (2010b) suggests, a key element of CRT is creating an environment which promotes inclusion and learning amongst many different cultures and a diverse classroom clearly assists this process.

It must be noted however, that ethnographic interviewing can present practical and ethical challenges due to adopting a conversation style of interview that prompts the question what *is for*, *on* or *off* the record. Non-standard responses also yield large amounts of data, not all of which are relevant or may not be seen as relevant at the time of interview but can later have a purpose (Pole and Morrison, 2003). This reinforces the need for the systemic collection and organising of data but also supports my reasons for incorporating some structure to the interview process.

3.8 Analysing the data

In ethnography, the analysis of data is not a distant stage of the research but begins in the pre-fieldwork phase, embedded in the formulation and clarification of the research, and continues through the process of writing reports and articles. Formally, it starts to take shape in analytical notes and memoranda; informally, it is embodied in the ethnographers ideas and hunches (Hammersley, 2007b, p. 158). This is a process that is referred to as time-consuming but also extremely emotional due to the connection the ethnographical data has to the researcher (Brewer, 2000, p. 104).

One of the main difficulties associated with ethnographical research and a limitation of this study is that it rapidly generates a large amount of primary data, this is mainly due to the reliance on prose in the form of field notes, interview transcripts, reflective diaries, and other forms of media, which can make the path rather baffling. Furthermore, unlike the analysis of quantitative data there are few well-established and accepted rules for the analysis of qualitative data. However, irrespective of these barriers there are prominent approaches adopted by qualitative researchers (Bryman, 2016).

Disregarding the positivist underpinnings of grounded theory with its assumptions of an objective, external reality would mean not conforming to Glaser (1967) and the insistence of theoretical categories from the analysis of the collected data that must *'fit,'* or the creation of theoretical categories that must explain the data they sublime. Much more realistically, and more appropriate for this research when considering the epistemological position of interpretivism and inductive reasoning is thematic analysis

(TA). TA is a method for identifying, analysing, and interpreting patterns of meaning, or more specifically 'themes' within qualitative data, unlike grounded theory, it is a tool or technique unbounded by theoretical commitments. The two core reasons for using thematic analysis for this research are: firstly, TA provided a way of doing research that may otherwise seem vague, challenging and complex for a new researcher and secondly it offers a way into qualitative research that teaches the researcher the mechanics of coding and analysing qualitative data systemically (Clarke and Braun, 2017, p. 57). However, whilst this tool is flexible it can lead to inconsistencies and a lack of coherence in application.

One of the most notable developments in qualitative research is the use of computer software that facilitates the analysis of qualitative data. Computer assisted qualitative data analysis, or CAQDAS can not only help address some of the inconsistencies associated with TA but as Burgess and Bryman (1994) suggest it can enhance the transparency of conducting qualitative data analysis and also make the process more organised. CAQDAS software, NVivo was used to support the TA approach for this research and required the associated documents for all 19 participants to be imported and stored to code and analyse. NVivo defines coding as the *'process of marking passages of text in a projects documents with nodes'* (Bazeley, 2013, p. 26) , nodes are therefore the route by which coding takes place. The six phase guide by Braun and Clarke (2006) has been used as a framework for conducting this research and is shown below with the use of NVivo:

Step 1: becoming familiar with the data

This first step in analysing the data required the revisiting of my fieldnotes, transcribing interviews, reading transcriptions, transferring reflections into word documents whilst also reading personal reflective accounts of what students had learned. Furthermore, this initial stage required analysing the collated visual data presented in workshop video recordings to provide both context and contrast against what I was reading. It was essential at this stage to make rough notes of what themes were appearing from the data for each participant, examples are shown in appendix H. An overall view of what was appearing from the data is captured below from the notes that were taken:

Not all students understood what CQ means, however all participants referred to the importance of understanding different cultures regardless of whether you work or live in your home country or internationally. Students described the classroom environment as 'different from other workshops,' when asked how? They said that they felt comfortable to share their experiences and the international subject area allowed them to do this and also make friends. Students referred to having 'real examples' from students due to the diversity in the classroom. Students appeared to have enjoyed the different activities in the workshops especially comparing different countries in groups which they said had supported their learning of different cultures. Students appeared to identify their fellow students by their country.

Although time consuming the transcription of interviews and transferring of student reflections into a word document provided essential data to then transfer into the CAQDAS. Data files were created in NVivo under the applicable headings of: fieldnotes, interviews, reflections, and video recordings, and the associated documents for all 19 participants were imported and stored.

Step 2: Generate initial codes

The second phase was about organising the data in a more structured and meaningful way to address the research question whilst also inductively seeking new theories that could support the development of CQ. There is the argument that TA should be carried out by more than one person as ideas and initial codes can be compared and discussed (Guest, 2012; Bazeley, 2013), however ethical considerations associated to this research and also the nature of the doctoral process made this difficult to apply. NVivo is an extremely useful tool to identify frequencies and themes in large amounts of data, however CAQDAS software requires an element of 'trust' and having undertaken this process manually in the past there was a need for reassurance. Moreover, this led to duplicating this stage and manually working through hardcopies of transcripts to find essential sections of data that related to the student's classroom experience and the learning of different cultures. Furthermore, highlighter pens and colour coded strips were also useful to create initial coding.
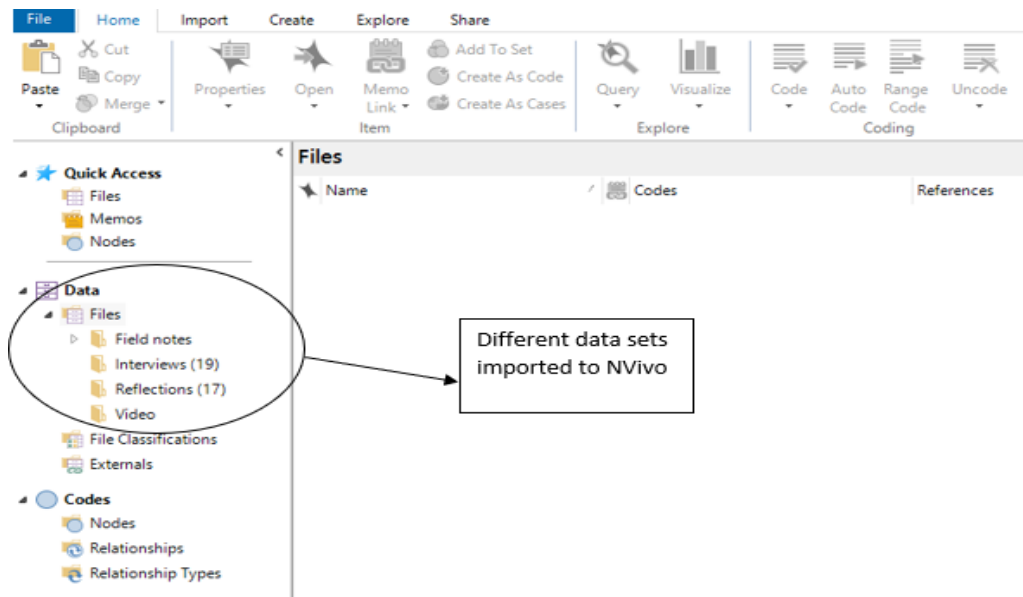
Figure 3.3: Importing data to NVivo to organise and analyse
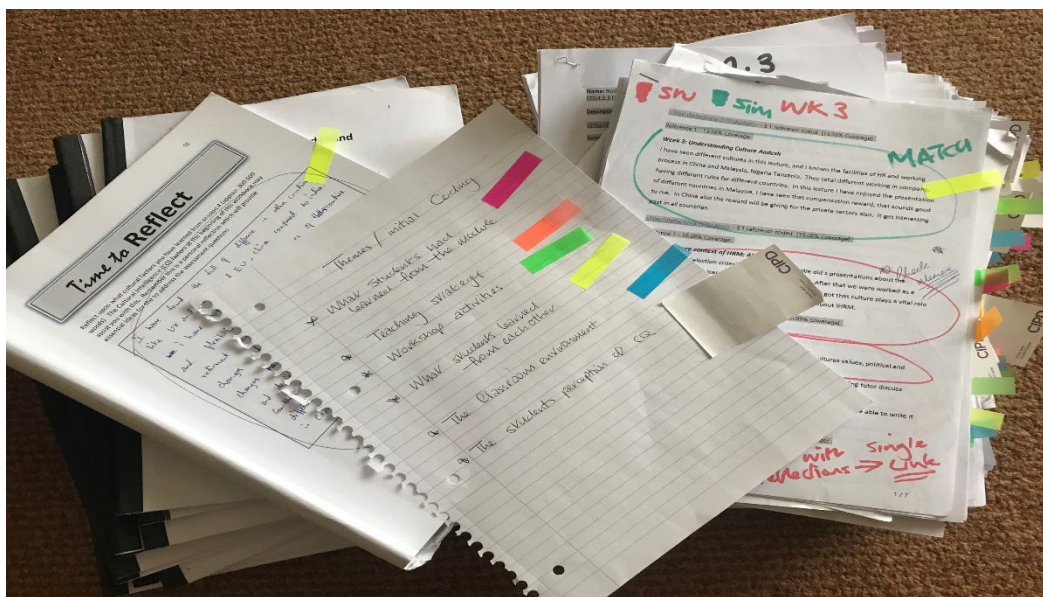
Figure 3.4: Manually organising and analysing data through colour coding

Step 3: Search for themes

A theme aims to capture the patterning of meaning across the data set, however as Braun and Clarke (2006, p. 82) point out, there is no hard and fast rule as to what makes a theme as it is characterised by its significance to the research. The third

phase was about locating applicable themes whereby some codes created in stage two overlapped, and some fitted together into a theme, for example there were several codes related to the concept of CQ and its importance to the student that were collated into an initial theme called, *The student's perception of cultural intelligence.*

At the end of step 3 codes had been organised into broad themes in NVivo and although descriptive they were all linked in some way to the research question and the development of CQ as table 3.4 illustrates:

Theme: What students had learned from the module **Codes:** The topic of IHRM Cultural frameworks/theories and application The influence of national culture in their country and other countries The influence of institutional factors in their country and other countries Preparing for international assignments/expatriation	**Theme: What students learned from each other** **Codes:** The similarities and differences in culture The similarities and differences in their countries The similarities and differences in behaviour The similarities and differences in language/communication methods
Theme: Teaching strategy **Codes:** Teaching/CRT attributes Promoting communication in class Promoting interaction and participation Engaging/encouraging second language learners to share their experiences Encouraging debate and discussion	**Theme: The classroom environment** **Codes:** Informal/formal environment Relaxed and friendly Conducive/learning environment Diversity/different countries Diversity/different cultures Openness and freedom Differences and conflict Respect and appreciation of differences The creation of new friendships
Theme: Workshop activities **Codes:** Journal article activity Group presentations Classroom discussions/debates Comparisons of countries The influence of national culture in other countries The influence of institutional factors in other countries Interaction and participation Conflict and disagreements	**Theme: The student's perception of cultural intelligence (CQ)** **Codes** The student's understanding/definition of CQ The essentialness of CQ today How important is CQ to the student How will the development of CQ benefit the student in the future

Table 3.4 Preliminary themes

Step 4: Review themes

This phase was about reviewing, modifying, and developing the preliminary themes that were identified in step 3 and making sense of them. NVivo was extremely useful at this stage to locate the frequency of words associated to the research as figure 3.5 illustrates. Furthermore, a process that also enabled relationships to be formed across different data sets.

 Figure 3.5: NVivo research word cloud

As Bazeley (2013, p. 8) points out, NVivo merely provides you with a set of tools that will assist you in organising and analysing qualitative data. Moreover, the use of a computer is not to diminish time-honoured ways of learning from the data or to eradicate the role of the qualitative researcher in exploring and interpreting rich data. Subsequently, this phase required the reviewing and reading of the data associated to each theme to decide whether the data did in fact support the theme and if the themes worked in the entire context of the data. Figures 3.6-3.8 illustrate the intensity of this process when considering the different data sets that are aligned to each participate, the coding that is aligned to the nodes (themes) and referenced but also

the consideration of relationships and patterns across the different data sets which were reviewed further in this phase.

The preliminary theme of *teaching strategy* was changed to *culturally responsive teaching.* and the workshop activities were also incorporated into this theme as a key part of the design and facilitation of the culturally responsive teaching approach. The preliminary theme of *what students learned from each other* also required the inclusion of the intercultural learning and the international curriculum.
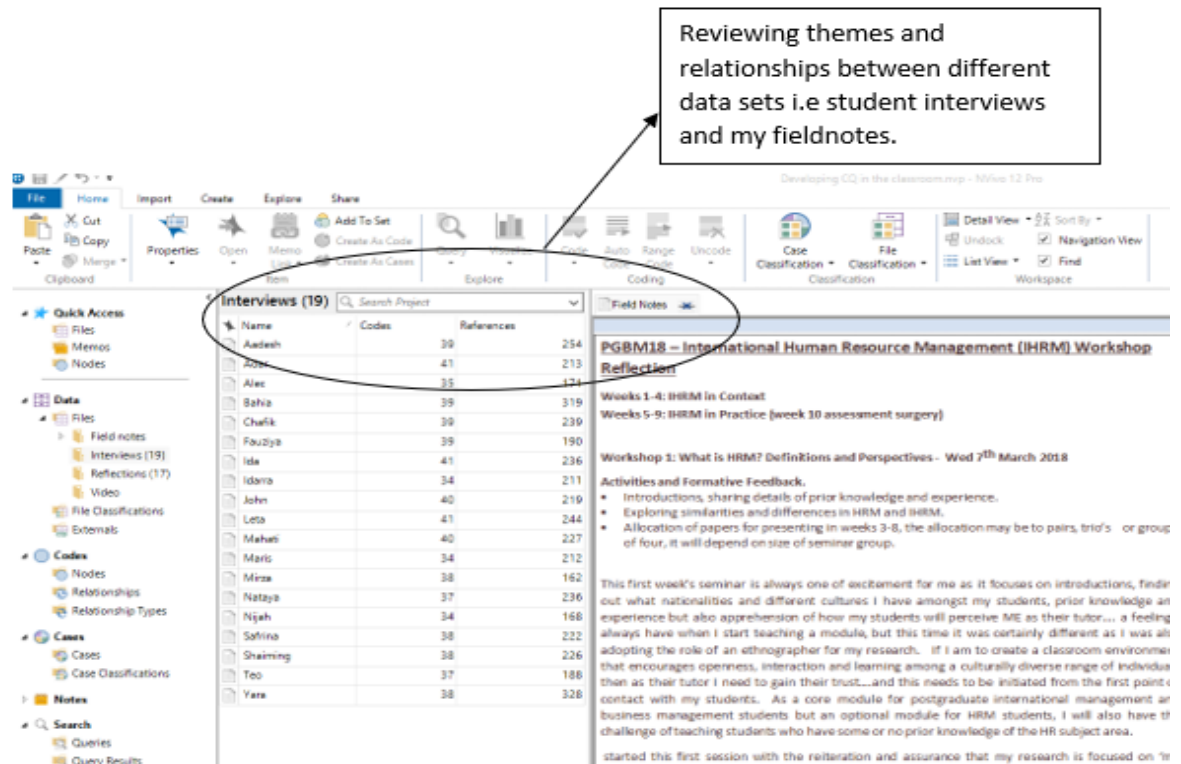
Figure 3.6: Reviewing themes between different data sets (1)
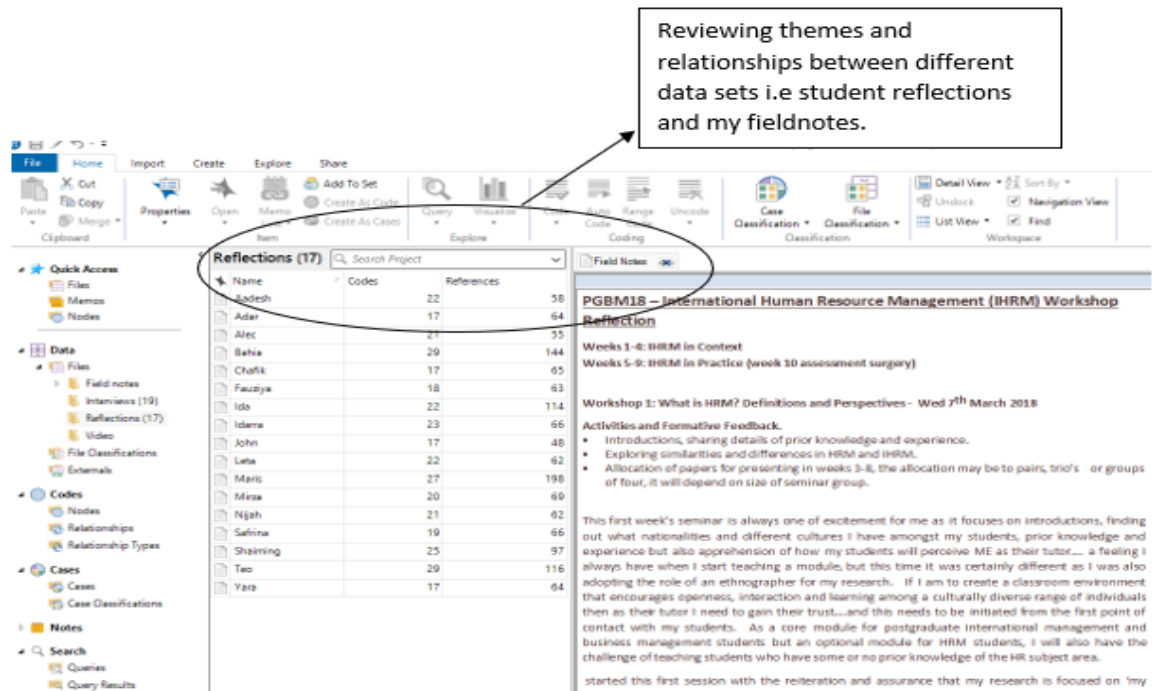
Figure 3.7: Reviewing themes between different data sets (2)
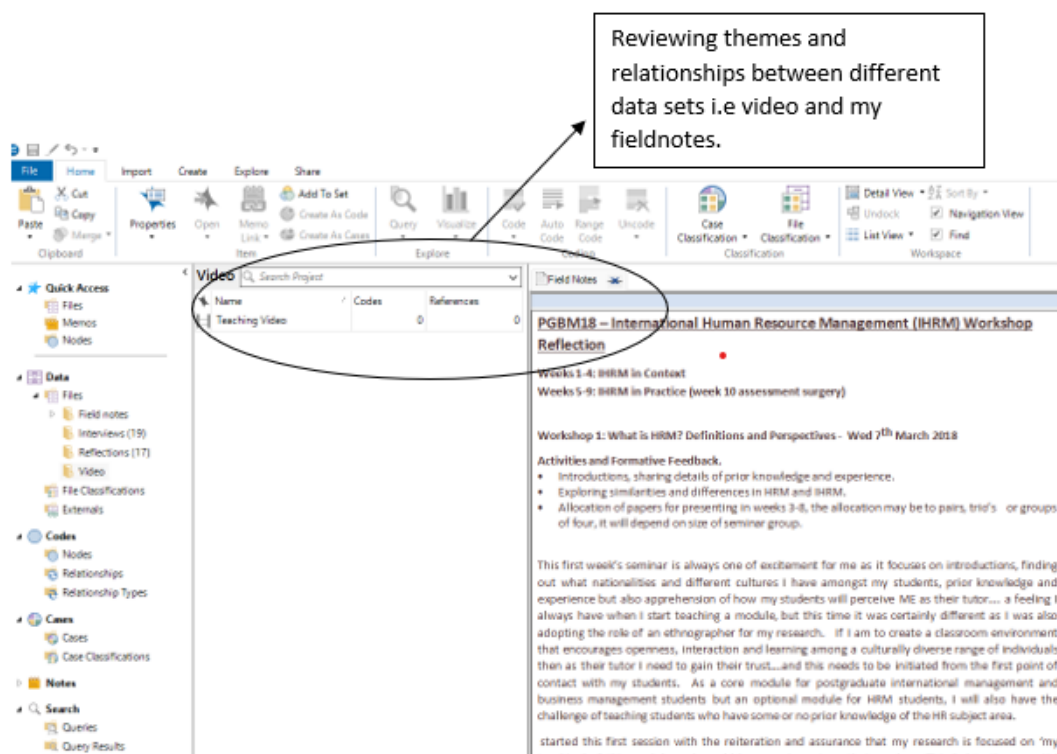
Figure 3.8: Reviewing themes between different data sets (3)

Step 5: Define themes:

The final phase of the TA process was about 'define and refine' which Braun and Clarke (2006) fittingly describe as identifying the 'essence' of what each theme is about (and overall themes), whilst also determining what aspect of the data each theme captures. As figure 3.9 illustrates each theme tells a story, for example: culturally responsive teaching captures the facilitation, activities, and the learning environment within the classroom; the international curriculum captures the context of the module that is supported by the knowledge and experiences of the student; finally, the development of CQ, the relevance of this concept and what, if any development has been made by the student. However, what I failed to acknowledge in the analysing and reviewing stages of the TA process but began to grasp in the redefining stage was 'the international classroom,' a concept that consists of three interacting agents: home students, international students and a teacher who is also a home national (Peacock and Harrison, 2009). This discovery aligns directly to the inductive reasoning of this research to unearth a theme that can be seen 'peeking' through student reflections, interview conversations and video recordings to support the development of CQ.

Nodes		
Name	Files	References
4.1 CRT a multidimensional teaching strategy to develop CQ	2	3
4.1.1 Teaching approach	25	50
4.1.2 Workshop activities	27	59
4.1.3 Workshop learning environment	21	57
4.2 The international curriculum - the students global perspective to develop CQ	1	1
4.2.1 Knowledge from module	20	49
4.2.2 Knowledge from students	29	62
4.2.3 Understandg Cultural differences and similarities	24	55
4.3 The Development of CQ	1	1
4.3.1 What is CQ	20	26
4.3.2 The relevance of CQ	20	52
What development has been made	19	25
4.4 Discussion and international Classroom	0	0
Countries	34	330
India and Nigeria	21	114
International Classroom	8	9

The international classroom is peeking out of the data and added as a theme to discuss.

Figure 3.9: Redefining themes

The international classroom seems to 'appear' when student participants refer to the different countries present in the classroom and also when identifying fellow students by their country. A concept that can be seen to support their learning of different countries and assist the development of cultural intelligence in the classroom. Shown below, figure 3.10 illustrates this discovery with the creation of a conceptual framework that promotes collaborative learning to develop CQ in the classroom. Moreover, analysing, reviewing, and redefining themes through the application of TA positions the 'international classroom' alongside other contributing components such as CRT, positioned at the 'centre' of this learning process as the core facilitator and also the 'international curriculum,' seen as an essential element in providing context in this diverse environment. Furthermore, the inclusion of arrows in figure 3.10 illustrates interconnectedness of all components as part of the intercultural learning process to support the development of CQ.
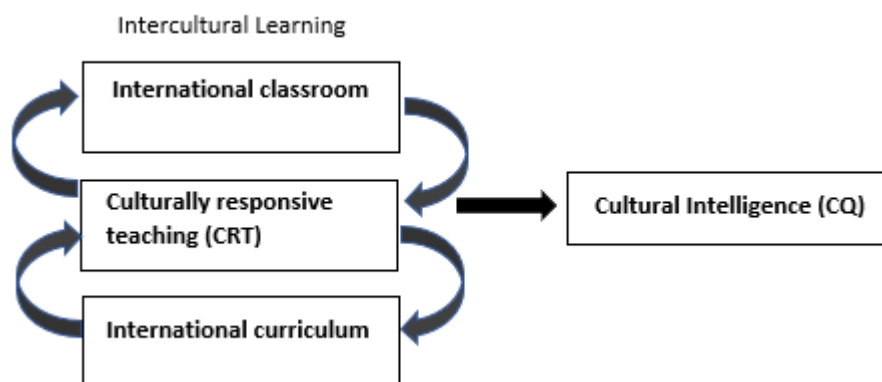
Figure 3.10: The collaborative learning framework to develop CQ in the classroom.

Step 6: Writing up

Phase 6 was the end point, whereby the chosen themes were fully worked out and the write-up of the research now begins. As Braun and Clarke (2006); Braun (2022) rightly point out, regardless of whether it is a publication, research assignment or dissertation, it is about telling the complicated story of the data in a way that: convinces the reader of the merit and validity of my analysis; provides sufficient evidence of the themes within the data and the embedding of extracts within an

analytical narrative. Education is about learning and transforming, about individuals expanding and developing knowledge, skills, personal and interpersonal efficacy (McMahon, 2009). The themes identified in this research not only acknowledge these objectives but also illustrate the transitional adaption of students when faced with new cultural situations, thus, changing the way they view the world. A transition that can be seen to ignite times of change for the student: opportunities and openness to new ideas and new ways of thinking but conversely fear, rejection and conflict (Wood *et al.*, 2017). This aligns directly to Bourdieu (1987, pp. 9-10) who states that an individual's habitual preferences and practical sense are not static but part of dynamic adaption strategies that change throughout the individuals trajectories. Meaning, that the students consciousness and actions were dynamic and influenced by both individual and collective cultural situations in the classroom. Essentially, this end phase is to illustrate a compelling story about the data, and to make an argument in relation to the research question of developing CQ within the classroom.

3.9 Ethics

Ethics is an academic pursuit said to have been named and initiated by Aristotle who also called the pursuit 'practical', suggesting that the knowledge one may gain by the pursuit is, in fact, 'practical knowledge'. Many suggest that Aristotle simply meant human action, opinions about human action, or merely the right opinions about human action. Notably, all of these topics allude to an aspect of ethics, but in calling ethics practical Aristotle proclaims that one does ethics properly, adequately and reasonably whilst also questioning and reflecting *in order to be able to act* (Finnis, 1983, pp. 1-2). Homan (1991, p. 1.1) elaborates further to suggest, ethics is the science of morality, those who engage in it determine values for the regulation of human behaviour. Of all approaches to educational research, ethnography is perhaps the most notable in sharing the lives and feelings of educational 'others', whether that be teachers, pupils, students or even parents. This can, and does, frequently incite concerns about the exposure and exploitation of ourselves and others that can be apparent regardless of whether ethnography is conducted as *basic* research – a knowledge creating activity that concentrates upon the social scientific

characterisation of educational research, or as *applied* research in order to seek practical and professional solutions to educational problems (Pole and Morrison, 2003). Ethical frameworks to guide the conduct of ethnographic research are a feature of much ethnographic writing (Atkinson, 2015).

The difficulty and yet the strength of ethical codes is that they do not, or more importantly cannot provide specific advice of what to do in certain situations. Furthermore, this presents difficulties for ethics committees whose operations are then seen as impractical and ultimately anti-research and anti-researchers. Ultimately it is researchers themselves and their integrity informed by acute awareness of ethical issues. Thus, firmly underpinned by guideline codes and regulated practice of what to do in a specific situation but this should be justified, clearly thought through and defensible (Cohen, 2018).

3.10 Limitations

When undertaking a large research project there are often limitations, and this research was no different. A prominent limitation of this ethnographic research was the large amounts of data you acquire from adopting multiple qualitative methods. Arguably, researchers and writers in this field do attempt to prepare the researcher (Agar, 1996; Wolcott, 1999; Hammersley, 2019), and to some degree they did, but the amount of data can still be overwhelming for a new ethnographer. Additionally, there is also the emotional attachment to the data for which 'detachment' and 'dissemination' can be difficult for a researcher and teacher who has become protective of what participates have openly shared.

A further limitation also associated to the collated data, was the difficult task of choosing the 'right' data. The utilization of a computer-assisted qualitative data analysis software (CAQDAS), such as NVivo was beneficial in organising the data into applicable themes and contexts. However, NVivo is merely a tool which essentially requires human interaction to organise, analyse, deliberate and choose the appropriate data (Richards, 1999).

Aligning directly with the above limitation is the decision not to collate further data once the postgraduate programme had ended and students, who as graduates had returned to their normal lives. Whilst contact was made by some students, this task would have been complex due to the global geographical location of students and also the pressures of life and work that they had returned to. However, as noted in chapter 8 this is an area to consider for future research.

3.11 Conclusion

In this chapter I set out to demystify the adopted research process by explaining and exploring the meanings of tools and terms used in social science, but as Grix (2004, p. 18) rightly points out, this requires 'learning the language' to convey a clear yet comprehensive insight of the research path I have taken. The purpose of this research was to explore the development of cultural intelligence among students who had undertaken the international human resource management module, this led me firstly to the philosophical footings of this research, social constructivism and interpretivism that embraces 'subjectivity', 'understandings' and more importantly the way people construct their world. A perspective that alludes to that of educational ethnography and a research design that sets out to study the culture of human beings through teaching and learning. Yet poignantly, a research process that uncovered a valid question of *'who am I to do this research, an ethnographer or practitioner*?' or possibly an insider conducting an overt study who wants to make a difference in the classroom. The need for me to look, listen, take part, ask questions, and experience different cultures in the classroom directly aligns to a 'qualitative strategy', referred to as the most appropriate 'fit' with ethnography but also a strategy that suits an inductive approach. Thus, essential in allowing theory to emerge naturally from the data. Appropriate research methods for this research were steered by Wolcott (1999) and his view on ethnography as *mind work* that encapsulates my bricolage and the way of 'seeing' research: *Experiencing* through participant observation allowed me to grasp an understanding of the interaction among diverse students first hand and capture these events in my field notes. *Enquiring* through interviews provided primary data on the

student's cultural awareness but also essential conversations that centred on learning, the classroom environment and CQ. *Examining* through student reflective diaries and video recordings of the workshops provided vital accounts of student learning of different cultures from within the classroom and the capturing of naturally occurring situations and events to be watched and revisited.   The collection of rich primary data from many different sources is prominent in this research and not only provides stronger validity and reliability for this research but also triangulation of data which can only result in an interesting and insightful analysis.

Chapter 4. Culturally responsive teaching

4.1 Introduction

This is the first of three consecutive chapters in which the findings from this ethnographic research will critically explore: culturally responsive teaching (CRT), the international curriculum, and the development of cultural intelligence (CQ) to then discuss the international classroom and examine whether the student can develop CQ in the international human resource management classroom. Moreover, as a native researcher, this will require me to move 'back and forth' between the role of the researcher and teacher to examine what student participants learned in a classroom where cultural differences were prominent, and tensions sometimes ran high (Spiegelberg, 1960, p. 42). My field notes will provide the narrative 'thread' throughout these chapters, whilst collected data from student interviews, reflective diaries and video recordings will offer depth to the account presented urging me to reflect upon my dual role as a researcher-teacher.

My role as the culturally responsive '*teacher'* deems to be the most appropriate place to start, defined by Gay (2002, p. 106) as using the cultural characteristics, experiences and perspectives of culturally diverse students as conduits for teaching them more effectively. However, as a teacher starting out in higher education, I did struggle in the diverse classroom due to my lack of knowledge and experience of teaching international students which created barriers between me and the student. Today, I place cultural diversity at the centre of the international human resource management module to promote the knowledge and experiences that the student brings to the classroom. These are key characteristics of culturally responsive teaching (CRT) which have led some countries (Canada, Switzerland, and the United States) to 'model' the culturally responsive teacher in pre-teaching training programs in preparation for the multi-cultural classroom in higher education (Acquah and Szelei, 2020; Hutchison and McAlister-Shields, 2020). However, in the UK, studies show that universities still fail to recognise the benefits of culturally responsive teaching (Jabbar and Mirza, 2017; Wlodkowski and Ginsberg, 2017; Jabbar and Mirza, 2019). This research aims to

address this injustice by putting the spotlight on culturally responsive teaching in a UK university to demonstrate how this teaching strategy can not only prepare new educators but promote inclusivity, support the facilitation of an international curriculum-based module area, and assist the development of CQ.

This chapter will cover my teaching approach and delivery, workshop activities and the learning environment in the classroom to then conclude my findings on the role of the teacher in supporting CQ development. Throughout the findings chapters I will be referred to as the researcher and student participants will adopt pseudonyms as shown in the student participant table (appendix I), to protect their identity as outlined in the ethical requirements. Interviews will be referred to as *'conversations,'* a more appropriate term that accentuates the ethnographic element of this research and the relationships that have formed as a result of conducting this research.

4.2 Culturally responsive teaching and delivery

Culturally responsive teaching was not an approach I learned overnight but something I developed over time through teaching international students, researching cultural backgrounds and essentially learning from students in my classroom. A diverse classroom provides opportunities for educators to capitalise on the cultural knowledge and life experiences they bring to an international curriculum module but surprisingly some educators deem this as lowering the standards (Ryan, 2013, p. 8).   This misconception is addressed by Villegas and Lucas (2002a) who reinforces the role and responsibilities of CRT through the six pillars: social conscious, an affirming attitude towards students from culturally diverse backgrounds, commitment and skills to act as agents of change, constructivist views of learning, learning about students and culturally responsive teaching strategies. These pillars are elaborated further in 2.3.1 and can be seen as the key foundations of my teaching approach.

Instilled into my teaching practice from teacher training many years ago is 'recap.' Moreover, the significance of this approach and revisiting key concepts from the lecture at the beginning of workshops was reinforced through observing experienced lecturers in diverse classrooms who chose not to adopt this approach. Recap is an

essential part of CRT as it addresses any misconceptions of concepts whilst also stretching the students' knowledge and understanding as the video data shows:

Researcher: we looked at culture, we also looked at culture shock as well and we looked at pre-departure training, did'nt we? we looked at providing information to the expatriate, can we remember?
Students (altogether): Yes Miss

Video still 4.1: Recap

Researcher: making the assignee aware of what to expect in the host country and instead of sending them into the unknown…. we prepare them. Can you remember what this type of training is called? Check your lecture handouts if you're not sure…
Students: pre-departure training?
Researcher: That's right! Is there any other training that we can offer the assignee?
Mirza: Yes Miss, post arrival training, in the host country
Researcher: That's right Mirza, well done! as I said in the lecture there are lots of debates in relation to which training is more beneficial to the expatriate…. pre-departure or post-arrival. What do you think guys?
Nijah: I think both!
Mirza: Yes, I personally think both are really important.
Researcher: Why? Someone tell me why they are both important
Nijah: Because we must prepare the expatriate before they go…. but there might also be issues that we do not know about or the expatriate has questions to ask when they are there in the host country

Researcher: that's right, well done Nijah. So, there are advantages and disadvantages associated to both approaches…. pre-departure in preparing the expatriate and post arrival in dealing with 'real time' issues. Both are important, so what is the issue?

Mirza: Expensive because when I work in Saudi Arabia from Iraq, the company did not give me any training because they thought Saudi Arabia and Iraq is the same, part of Middle East but there are still differences in culture and laws… it is not as strict in Saudi now with lots of Westerners going there to work, they have had to change….

Researcher: so, do you think it was due to the cost of training?

Mirza: yes, and because culture is similar in Saudi but like I said there are differences…

Video still 4.2: Lead to activity

Researcher: that leads us nicely to your workbooks and the Texas case study at the back of your workbook which is called, 'the dream and the wake-up call. This is an interesting case study guys as it gives you a very good insight into Dan who accepts the international assignment and his family who accompany him and move out to Texas.
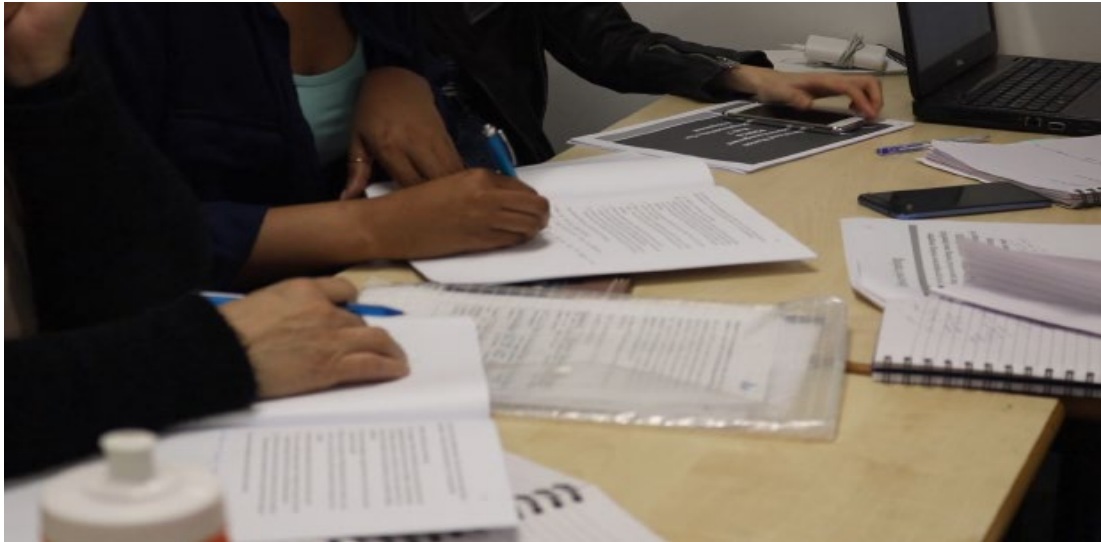
Video still 4.3: Student resources

As the video stills illustrate, culturally responsive teaching (CRT) is much more than recap, it establishes a routine of order in the classroom for all students. Moreover, the distribution of 'lecture handouts and the creation of a 'workbook' not only helped to provide this frame of reference but instilled direction for the student. Thus, CRT promotes 'social scaffolding' in the classroom where the social and personal experiences of the student can act as a buffer to support the acquisition of academic skills and the contextualisation of theory to practice (Gay, 2018).   An approach which Mirza adopts to share his own experience of pre-departure training or more specifically cross-cultural training. The classroom discussion offered students who had travelled for an international education a topic that was relative, to promote the importance of preparing for cultural differences. This is arguably a concept that resonates with this study and the core benefits of developing cultural intelligence (CQ) which Earley and Ang (2003) advocate.

However, this routine of order captured in the video stills from week 5 (see table 1.2: scheme of work) does not simply appear but is a structure that evolves from week one:

Field notes/week 1:
A brief recap of the lecture earlier in the week initiated the class discussion……. what did students know about HRM? What practices and functions did they associate with managing the workforce and what experience if any did students have of dealing with HRM in their country? initially very quiet and reserved, whereby cultural barriers are clear visible, this is a challenge that still excites me after years of teaching international

students but also one of the core reasons why I apply a CRT approach in the classroom……The use of open and leading questions to probe further into their examples and experiences of HRM in their own country certainly helped to encourage students to engage. Complementing the student on how much they knew about HRM and sharing my own experiences again encouraged students to open up and provide an insight into countries such as Nigeria, Vietnam, Thailand, China, Portugal, Jordan, Iraq, Greece, India, Croatia, Malaysia, and the United Kingdom whilst providing more HR examples for me to write on the board. Students were beginning to let their barriers down and starting to relax in this diverse environment, engaging freely in a discussion on HRM practices, procedures, and policies it was the right time to exceed the cultural boundaries a little further. So rather than me writing the answer on the white board, the student was given the marker to write their answer on the board, their expression was one of horror, excitement but also reluctance……words of encouragement and cheers from me and the rest of the class saw students having 'fun' (a word banned in teacher training!) whilst learning and visibly growing in confidence!

It is always essential to introduce students to my own teaching strategy from the outset to illustrate the importance of the teacher and student relationship in this diverse classroom and promote the need for collaboration to support the facilitation of this international module. As illustrated in my field notes, this approach not only helped to explain the concept of human resource management (HRM) but led to an insight into this function in their own country which aligns directly to Holliday (1999) and his analogy of the *large culture paradigm.* Thus, the international entities of national culture that appear in educational contexts and link directly to Gay's (2018) teaching framework of CRT (see 2.3). However, in this classroom students were not only able to learn about large culture but also observe '*small culture'* that can be seen in the behaviours and interactions among students in this diverse environment. Culturally responsive teaching does acknowledge these differences but as my fieldnotes suggest this may require me to exceed cultural boundaries. An approach that is arguably necessary in the first week to break the ice, encourage participation but more importantly open up the minds of students to different cultures which is essential in the development of CQ (Tan and Chua, 2003; Thomas, 2004).   An example would be to ask a student to write their answers on the board, this is a relatively easy task for most students however for some it involves overcoming cultural boundaries and disregarding traditions directly associated to the teacher and student relationship which some students shared during our conversations:

Shaiming/interview: *in China my undergraduate class have more than fifty persons, I*

just take notes and keep silent, here more free than China…I can express my ideas free.
Teo/interview: *the teacher in Vietnam always talks about their model, what they have knowledge about, they did'nt listen us…they lack interaction between each other…*
Ida/interview: *it's completely different system of education where previously I am not allowed to share my opinion well I am but in my university, my previous university back home they don't ask you what you think*

Expressing acceptance whilst displaying signs of frustration of the teaching culture in their country, these conversations reinforced my earlier view, that as educators we must gently exceed the cultural boundaries in our classrooms and acknowledge that the student has a valued opinion which we must encourage. The international module, the inclusive activities and my teaching approach offered students this opportunity which Ida demonstrates in the video footage and still below:

Video still 4.4: Ida's group presentation

Ida/video recording: *For UK and Thailand there are different employment practices….yes, selection and recutiment, flexible hours and minimum wage, we wanted to compare in these two countries: UK and Thailand. Well regarding selection...what is required there are skills, knowledge, attitude but also what is important is the support from the organisation.*

In contrast to her classroom experience in Croatia, Ida embraced the opportunity to present her findings to the class. This experience not only exceeded boundaries but illustrates a newly found confidence from this student participant in week 5, whereby

she acknowledged her multi-cultural audience by adapting her behaviour and slowing down the pace of her presentation. This was a clear indication that students were going through a form of transition and adapting their behaviour. Thus, developing cultural intelligence (Ang, Rockstuhl and & Tan, 2015), which resonates with Ryan (2013) who suggests that diversity can be used in the classroom to develop a learning culture that intentionally exposes students to multiple competing cultural perspective. My role and responsibility in the classroom is one which teaches students to be proud of their ethnic and cultural background, but also believe in themselves that they can succeed in learning and working with different cultures, not only in the classroom but also in life. Moreover, the design and delivery of this international module also promotes this philosophy (Gay, 2015). Thus, my teaching approach is student centred (xref:2.3) which views individual growth as an active, cooperative, and social process because self and society create each other – human beings do not invent themselves in a vacuum, and society cannot be made unless people create it (Shor, 1992, p. 16). Elements which can be seen in my field notes the following week:

Field notes:
Rather than reluctance which I observed last week, students were extremely keen to share their findings and provide an insight into the demographics, fertility rates, aging population, and immigration in their groups countries. Jordanian and Iraqi students worked and presented together in group 1, Chinese and Indian students were group 2 and Vietnam joined Thailand and Nigeria to work together and present in group 3. Total fertility rates (TFR), FDI and immigration were areas that clearly surprised students, but similarities were identified by student's i.e the younger population in countries like Portugal and Greece leaving the country for better career prospects resulting in an older working population but the reliance on the tourism industry to support the economy. A similar situation in Nigeria but a complete contrast when considering the countries TFR which having once been exceedingly high, students shared that it was slowly reducing due to government intervention, but life expectancy rate was still very low and corruption was referred to as very prevalent. This task saw students express their passion about their country to provide stories which gave an insight into their culture, their values and traditions which clearly influenced these areas.

Resonating with my philosophical view of social constructivism which is to recognise that society cannot be made unless people create it (Grix, 2004), balancing control and power between the student and the teacher does not mean that my students have a

free reign in the classroom or that I can do whatever I wish as their teacher but acknowledges that learning is a negotiated process (Leonard *et al.*, 2018). Intercultural learning in this diverse classroom evolves from the international platform this module offers to develop the students' knowledge, skills, and values to become social critics that make more culturally informed decisions professionally and personally (Banks, 2013; Ang *et al.*, 2015b; Gay, 2018). This concept can not only be seen in my fieldnotes above but in student reflections from the session that align to interview conversations:

Nijah/reflection week 2:
From the task today I learnt about the demographics of my country of origin (along with others in the seminar group). It was interesting to see how cultural aspects of my country have impacted the labour marker as compared to other countries. Poverty, lack of education are all prevalent factors to the life expectancy of my country and has resulted in difficult in the labour eco-system resulting in its collapse and non-existence.

Portraying self-reflection, an aspect of student empowerment that aligns directly to the benefits of culturally responsive teaching, Nijah acknowledges the power and impact that culture has on life expectancy but also on institutional factors such as the labour market and education systems within her own country of Nigeria. Moreover, she then compares this information with others in the classroom. Thus, knowledge acquisition aligns directly to the cognitive facet of cultural intelligence (CQ), the norms, practices and conventions of different cultures that can be acquired from educational programs which Lorenz *et al.* (2018) and Eisenberg *et al.* (2013) demonstrate in their research on developing cultural intelligence from a cross cultural management course. However, both studies fail to acknowledge the CRT approach to support the course and the development of CQ. The cognitive factor of CQ refers to an individual's level of cultural knowledge of the environment (Ang *et al.*, 2007; Ang *et al.*, 2015a), this arguably appears in Nijah's reflection and links directly to our conversation when I asked, in what way did she feel that my teaching style assisted with your learning of different cultures?

Nijah/interview q4: you provided us with workshops where like everyone is an individual, and had something to say, something to contribute…whether you like it or

not like that aspect of us coming from different countries, it meant one way or the other you had to say something about your country…
Researcher: *that's right*
Nijah: *like the first activity you gave us in class, I can remember it was the first two that each person needed to talk about their country…*
Researcher: *yes, we looked at the institutional and cultural context of the countries we had in the classroom*
Nijah: *Yes, so in that way I kind of feel that if you contribute something everyone as a group, that is like hard for some people but it's like learning… like for you to say something, for you to share something, you learn something, they learn something from you…*
Researcher: *that's right*
Nijah: *you know what I mean, so that interaction was really important in your workshops*
Researcher: *yes*
Nijah: *yes, it was really important*

As this chapter consistently illustrates, culturally response teaching places the student at the centre of all learning in the classroom, this allows the student to open up, share their stories and contextualise their experiences which this student acknowledges. This approach aims to empower the student and increases their confidence which can enhance the learning of multi-cultural differences in the classroom (Wlodkowski and Ginsberg, 2017). Resonating with this concept of learning and my earlier field notes from week 2, Alec and John offer a similar reflection of the session:

Alec/reflection week2
The business environment and more specifically its elements political situation, host countries situation, operation systems, and cultural differences. The differences among students' countries based on demographic criteria such as fertility, aging workforce, and migration. It was interesting because I learned about other countries demographic problems and situation and their culture. I enjoyed the interaction with people from a different cultural background, it was different. Finally, the presentation part was great and additionally I improved my presentation skills.

John/reflection week 2
Learned about demographic differences of other people's countries in my class, in my presentation we talked about Jordan, Iraq and Greece. It's very interesting to see the comparisons of the UK with other countries outside the EU, some of the statistics being a lot extreme than the UK, especially in terms of differences in workforce age which I think is culture. By working with different cultures in my group, I've had more practice in communicating at a more slower and clear pace.

Similarly, to Nijah, Alec and John reflect upon the different countries in their groups but also in the classroom to acknowledge that it is not just about demographics and national differences but also the beliefs, norms and values that make up a particular culture which John refers to as culture. This improved processing of information aligns directly to the cognitive facet of cultural intelligence that enables the universal facets of culture to be recognised as well as culture specific differences (Earley and Ang, 2003). Alec, an international student participant from Greece and John a home student from the UK were beginning to acknowledge the cultural differences present in this classroom which they reflect upon when interacting and communicating. This is a clear indication that behaviour is being adapted when interacting with different cultures or more precisely, 'behavioural cultural intelligence' is starting to develop. Furthermore, this arguably aligns directly to my interview conversation with Alec and his response to question four, in what way do you feel my teaching style assisted with your learning of different cultures?

Alec/interview q4: Yes, it was very helpful because it was live interaction, so for me it was very helpful because I learned about countries and their culture because we had real examples, for example from China, from Thailand, from Malaysia…
Researcher: Yes, we did!
Alec: we did'nt need to open the book and read about the culture or HR system in Malaysia, we had our student… I don't want to say his name…
Researcher: Yes, Chafik gave us a really good insight
Alec: Yes, better than a book, we have the interaction and knowledge live, so it was great

In agreement with Alec, these students did have live interaction and acquired knowledge from a 'real life' multi-cultural perspective which not only supported the facilitation of this module but the development of cultural intelligence. Every person was gaining an essential insight into the many countries present in this classroom and with this insight brings the learning and understanding of cultural differences which resonates with Ibarra's response to the same question:

Ibarra/interview q4: I might be thinking why is it like this and you like try to explain and even look for someone from that region so they can give us more insight…
Researcher: Yes

Ibarra: and we can see not just from one side…. from what we got from the book or from maybe online or something, then we look for someone okay who is the native of this product then give us an insight to what we are really doing
Researcher: you found that useful?
Ibarra: Yes
Researcher: Good, and did that support your learning of different cultures?
Ibarra: Yes, definitely

Culturally responsive teaching is about being socially conscious, recognising that the way people perceive the world, interact with one another and their approach to learning is influenced by factors such as race, ethnicity, social class and cultural differences (Villegas and Lucas, 2007; Smolcic and Arends, 2017). Thus, acknowledging the opportunities that cultural differences can offer students in their development of cultural intelligence. However, teaching in a culturally diverse classroom is not always plain sailing, something which John refers to during our conversation:

John/interview: What a lot of the teachers don't have, and you obviously must have loads of as I seen it a lot, it must be the patience to actually…. look it can be hard, right, this is another culture thing. You get two types of people right, those who have the patience with foreign national's cos obviously when it comes to the pronunciation, they might not be able to speak English very well…
Researcher: yes
John: it's taking the time to actually understand, giving them the leeway to answer the question…
Researcher: right
John: then you've got the other person who's just like okay yeah and then moves on, what I seen a lot of especially with some of the Chinese students in particular, some of the Greek, Cypriot students…you would give them more than one opportunity just to get the answer out, even when, I would say…I can adapt I can understand someone if I really you know listen....
Researcher: Yes, that's right
John: but to listen is not really that hard, you know what I mean, you just have to sit back and just got to be tolerant, you've got to be patient, a lot of people would have just turned their back and just ignored them but because they must have felt comfortable obviously with you giving them a lot of chances to be able to express themselves really that definitely must have helped them…

Ryan and Carroll (2007, p. 97) argue that international students 'do' want to participate in the classroom, but more often than not they don't know how, lack the language skills to express their opinion, and have to find immense courage to make any kind of verbal contribution. As shown in his personal reflection and in our

conversation, John acknowledges similar barriers in this classroom, and he is learning how to overcome them personally by altering his behaviour and speech. A similar form of adaption he observed in my teaching approach but with the added knowledge and multicultural teaching experiences that allows me to overcome such barriers and encourage students to participate (Gay, 2015). As research by Turner (2006) and Jabbar and Mirza (2017) suggest, many academics fail to fully adjust their teaching practices to support and engage students whose background and previous learning experiences differ from the UKHE norm. This creates the argument that CRT is not only an essential teaching strategy to empower the student but also in providing equal and fair learning opportunities for all, making the student feel valued and not afraid to ask for help:

Ida/video: Joanne can I ask something about the case study?
Researcher: yes of course Ida...how can I help?
Ida: actually, the family, they don't seem prepared
Researcher: you're right they don't, but could the organisation help in some way? Look here, what does it refer to?

Video still 4.5: Supporting Ida

Ida: the children
Researcher: That's right, so think about how the organisation could help...would the family benefit from a tutor in Texas?

Ida: yes…so we could actually give our own suggestions
Researcher: yes…maybe help Rina with her English before starting school in the US….
Ida: Ah yes, okay I got it

As shown in the video footage, students were at ease and visibly comfortable in this classroom environment, there was no display of reluctance from Ida when asking for help but an urge to share her own thoughts of what she believed the organisation should do to help the family in the case study. Ida's suggestions were embroiled in her own beliefs and values in preparing this family for the assignment, which she later shared with the whole class. However, what is also visible in this video footage is the proximity between Ida and me or more specifically Ida's 'personal space' which she allowed me to enter freely without any discomfort. This is partly due to the development of our teacher and student relationship that has grown steadily with this study but also Ida's confidence in communicating with different cultures in different situations which can be seen in the video footage and in our conversation. This leads me directly to question 4 and ask Ida, in what way did she feel my teaching style assisted with her learning of different cultures?

Ida/interview q4: It assist definitely because you're learning style I would say it's different from the others because you want students to be involved…. each workshop we had different topics to discuss and you let us actually think about it, to share our opinions and you gave us a lot of freedom to express ourselves, which I think actually makes the whole environment in the class, which makes it more interesting.

Displaying alignment to cross cultural training and Bandura's (1977) social learning theory that integrates cognitive and behavioural aspects of CQ (see chapter 2) and arguably highlighting Tan and Chau's (2003) failure to incorporate cultural responsive teaching in the CQ development framework. Furthermore, relevant studies have clearly demonstrated that international exposure and interaction greatly increase an individual's cultural intelligence (Engle and Crowne, 2014; Sahin *et al.*, 2014). However, unlike these studies which advocate international travel, students have the international environment here in the classroom which can be promoted through a culturally responsive teaching approach (CRT), but also as the data reveals, 'group work.' Working collectively in groups is referred to as an essential part of CRT by many writers in this field (Ladson-Billings, 2014; de Silva *et al.*, 2018; Gay, 2018) so it is not

surprising that student participants identified this alignment. Moreover, group work not only accentuates the international learning experience and empowers individuals but also supports the development of cultural intelligence. This was visible in student reflections but also referred to during interview conversations:

Fauziya/interview q4: well been in groups I think was one thing that really helped because if we… and then you having to choose the groups (laughter). I think if we left it to ourselves many of us would not have worked with some certain groups of people, especially at the beginning
Researcher: Yes
Fauziya: but been in different groups really helped the presentations where we had to write different things down and we had to ask each other what is it like in your culture, what is it like in your culture and having those group interactions I think really helped and then I think you were very inclusive in the sense where there was never a class where one person did not say one thing…
Researcher: Yes
Fauziya: Even if they really didn't want to say anything they would have to eventually (laughter)
Researcher: (laughter) eventually….so did you feel pressured at all to say something?
Fauziya: No not pressure but encouraged

As a cultural responsive teacher I have the task of creating multi-cultural groups that promote interaction and the learning of different cultures, as writers in this field claim (Gay, 2018; Neito and Bode, 2018) however Tan and Chua (2003) fail to acknowledge this approach in the development of CQ. During the above conversation, Fauziya recognised the importance of working as part of a multi-cultural group and acknowledged that this supported her learning of different cultures. Moreover, this also influenced her behaviour when interacting and communicating with students. These elements not only align to the development of cultural intelligence but were also differences that brought students closer together as Nijah shares during our conversation:

Nijah/interview: it's that aspect of having different views from different people, different countries, different context…it kind of made us blend in and gelling together and that aspect of everyone wanting to know what goes on in your country, what does'nt go on in your country…
Researcher: Yes
Nijah: so, it meant that the whole module was quite interesting, we sort of like, we were all looking forward to coming to class and doing the activity and asking oh what is going on in Malaysia…. what is going on in Pakistan, what is going on in Nigeria, you

do this, you do that, we don't do that in Zimbabwe…
Researcher: *Good*
Nijah: *to be quite honest it was something I always looked forward to that workshop, coming and to learn what is going on in other countries.*

Unlike 'inclusive learning', defined as supporting specific student groups through a discrete set of policies or interventions (May and Bridge, 2010, p.6), culturally responsive teaching brings students from around the world closer together as shown in the video footage. Moreover, emerging from student reflections and interview conversations was how student participants viewed this classroom environment and it was becoming clear that they saw it as an international classroom consisting of the three interacting agents: home students, international students and me, a teacher who is predominantly a home national (Peacock and Harrison, 2009). However, as the teacher sharing conversations with students and the researcher observing this classroom, I was able to establish the bigger picture of association by country. Thus, students identified each other by their country which CRT promotes as do Earley and Ang (2003) who align educational programs to the development of CQ. However within the 'international classroom' students were not only acquiring knowledge on national culture but also developing an awareness of 'small culture' (Holliday, 1999) through interaction and group as the video still shows below:

Video still 4.6: Groupwork

Although the video data of the above still does not provide any sound recording of the group's interaction, it does however provide a glimpse into the 'gelling' or 'platform' what Nijah (middle left), and fellow student participant Mansa, an Indian national (front right) refer to as bringing them closer together. These students are working in unison with Bathia, a student participant also from India (front left) and Fauziya a Nigerian student participant (far right) and a Chinese student (far left)who was a key member of this group but not a non-participant. Moreover, the above video scene shows a group of international students who are visibly comfortable with one another, seated close together around a desk in the classroom whilst also leaning inwardly to engage in the discussion portrays this. All students appear to be listening intently to Fauziya who is sharing her knowledge and experiences of employment conditions in Nigeria. Moreover, this student's body language appears relaxed, leaning against the wall whilst making a gesture of raising her arm and opening her hand to suggest, *'this is simply how companies do things in Nigeria.'* All students appear actively engaged and waiting eagerly to find out more. Like a photograph or piece of art, this scene depicts exposure, awareness, interaction, and communication but more poignantly a unique workshop experience that these students will hopefully remember when interacting with similar cultures.

4.3 The Workshop activities

A contributing factor to the development of an individual's cultural knowledge is the inclusion of culturally relevant activities that promote the diversity of the student population in the classroom. These workshop activities are used as a critical tool to create equitable learning experiences, cultural relevant resources, introduce ideas and concepts to students whilst also demonstrating appreciation, respect and value of their culture to assist in the reframing of perspectives (Leavitt *et al.*, 2017).

Adopting a multidimensional CRT approach to support the learning of different cultures is to encompass the curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques and classroom management (Gay, 2010b). For example, teaching the topic of 'recruitment and selection' in this international classroom allowed students to examine this HR practice in their own

country but more specifically, how it is influenced by culture. An approach that could be applied to any discipline to express the student's own position and as chapter 2 illustrates it can also act as a cross-cultural training (CCT) application that captures the three dimensions of self, relationship, and perception. Thus, dimensions which Tan and Chua (2003) suggest develops cultural intelligence, but can also be seen in recent studies (Kurpis and Hunter, 2017; Fang *et al.*, 2018; Lorenz *et al.*, 2018; Ott and Michailova, 2018). However, once again it must be noted that none of these studies consider culturally responsive teaching (CRT) as an approach to develop CQ in the classroom.

As a culturally responsive teacher I view cultural differences as an essential vehicle for learning about different international contexts that relate to the subject area. Furthermore, I do this by building on the students cultural consciousness, thus, cultural bridging (Jabbar and Mirza, 2017; Gay, 2018) as shown in table 4.1:

CRT Workshop Activity	Multi-dimensional learning through CRT	Cultural bridging			
		Knowledge	Experience	Behaviour	Communication
Class discussions: every session	Review, analyse and critique international context of HRM	✓	✓	✓	✓
Group work/ Research activity: wks 2-4	Research, analyse and critique cultural and institutional factors of a chosen country	✓	✓	✓	✓
Journal Group presentations: wks 3-8	Review, analyse and critique research article to present	✓	✓	✓	✓
Case studies: wks 6-11	Read, review, analyse and answer the associated questions.	✓	✓	✓	✓
Individual reflection: at the end of every workshop	Reflect on what was learned from the session	✓	✓	✓	✓

Table 4.1: CRT cultural bridging in HRM workshop ((Serpell, 2000; Brislin *et al.*, 2006; Sternberg, 2008) adapted and created by Rush, J, 2020.

Workshop activities provide a multi-dimensional learning approach whereby every activity provides a cultural bridge that builds on the students existing cultural knowledge, experience, behaviour, and communication. Thus, acquiring new knowledge from activities and interacting with different cultures in this diverse environment. Elements of which can be seen consistently in the video footage and also captured in video still 4.7:

Video still 4.7: Cultural bridging in the classroom

Cultural bridging is a process that links directly to chapter 2 and Bandura's social learning theory but also CQ development (Bandura *et al.*, 1975; Lyons and Bandura, 2018). As previously emphasised, group work is a core part of culturally responsive teaching and the learning of different ethnicities and cultures but allocating students into multi-cultural groups to support this learning and CQ development can be complex, time consuming and challenging as my fieldnotes from week 2 indicate:

Fieldnotes:
Allocating students into groups by country or associated countries was my intention for this first group exercise due to the size of the class and the amount of unrelated countries in the classroom – Nigeria, Thailand, Croatia, Jordan, Vietnam, Turkey, Greece, Portugal but it was simply not possible. Sharing my intentions with the class, together the students and I created groups, but I soon began to realise I'd been had! students were allocating themselves into groups that they were familiar with...this not my intention but it was only the second week and students were still trying to work me out or manipulate me, one of the two!

However, as the weeks went by group allocation got easier as the video footage and my log shows below:

Fieldnotes:
In contrast to earlier weeks, arranging students into groups seemed to be getting easier and as I looked around the classroom I realised why - students were beginning to move around and sit with different people, different cultures. There were still small

clusters of Chinese and Middle eastern students, but the majority of students were starting to mingle, which got me thinking…was this due to students getting to know each much more deeply and finding similar interests or were students eager to find out more about a particular culture? Either way it made my job a whole lot easier when creating groups, but what was interesting was to observe was that they were consciously or possibly unconsciously developing their cultural intelligence without my intervention.

Video still 4.8: Arranging multi-cultural groups

Researcher: *Okay, I am going to put you into groups of four and five….one, two, three, four, five, one group, one, two, three, four*

The dilemmas I experienced in the early weeks creating multi-cultural groups had disappeared, people were becoming comfortable in this culturally diverse environment as the video footage shows. Moreover, they were becoming much more culturally aware through learning about culture, observing and working with different cultures whilst wanting to learn and know more about the cultures present in this classroom. Self-efficacy arguably stems from this notion and guides people who have useful strategies to use them in the correct way, a concept that links directly to CQ development studies by Macnab and Worthley (2012) and Thi Hong Lam and Liaw (2017). Reflecting upon these factors and reviewing where students were seated in the video footage, video still 4.8 captures student participant Bathia (back row/right) who at the beginning of this module would be seated with her fellow MA students,

however over the coming weeks she became particularly close to Nijah (back row/left), and fellow MSc HRM students. I presumed that I was the only person who observed these movements, however John, the home student acknowledged this during our conversation:

John/interview: What I did notice is that students obviously...there was never like a set seating plan they all would sit in different places every week...And in a normal typical classroom you would just get students sitting in the same place
Researcher: Yes, you're right
John: So that again must have helped, with you being able to just not having to change everyone about and say right okay you're in that group, you're in that group, you're in that group...
Researcher: Yes, it did
John: and because them students knew that they were'nt possibly going to be in the same group every week they had no choice but to adapt and work with different cultures in the group. Obviously, we did see a couple of examples when it did'nt really work....
but that's inevitable really, it's just about obviously addressing it and solving it if you want but the fact that they had no choice but to work and cooperate with other cultures...
Researcher: Yes
John: and the style in which you had obviously put them into groups, and you know mixed groups made them a lot more able to...
Researcher: So, do you think that helped with your learning of different cultures?
John: Yes, Like I said before I was put with a student from Thailand, I had a student, a lad from Turkey... a couple of Greek, a couple from Cypriots...lad's erm the Middle Eastern, even the Portuguese and the Croatian girl

John (white t-shirt) is captured with some of his international group members below:

Video still 4.9: John and his international group

As previously noted, John like other participants can be seen to identify students by their country which shows alignment to the international classroom and the notion of national culture. However as shown in John's earlier reflection, he acknowledges the more individualistic elements of culture that requires people to adapt or as he describes 'things can go wrong,' and they did on occasions as these chapters will reveal. A culturally responsive classroom is an inclusive classroom where the learning of different cultures takes place and the need to adapt is essential. But been *adaptive* to your surroundings is not just a key requirement by me the teacher but also the student if they are to work with different cultures in this classroom and develop cultural intelligence (Gay, 2018; Hutchison and McAlister-Shields, 2020). That said, there are arguably transitional challenges for the student which Leta, an international student participant shared during our interview conversation:

*Leta/interview: We all different, we all different cultures, we all different backgrounds but besides that we need to understand the others. It's really hard okay you expecting me to understand they're different and we need to work together, and we need to work with our difference… and I wanna go left and you wanna go right because you think this is your right point so it's like we are different but we need to agree in our goal…
Researcher: we are all different you're right, but we have to find a way to work through it and you did!*

Expressing her difficulties when working with a particular student came as no surprise as both myself and the class had observed these disagreements. Moreover, Leta and I had discussed these situations at length. On reflection these discussions probably created a mentor- mentee relationship where I would offer encouragement to Leta but also reason with her as she did not have to change who she was but simply adapt. Thus, a realisation that was shared during our interview conversation. As shown in the findings introduction, a key pillar of culturally responsive teaching is, *'as teachers we need to be 'caring'* (Rychly and Graves, 2012; Nieto and Bode, 2018), not in the sense of giving 'students a hug' but as a descriptor for teachers who are unwilling to tolerate underachievement and this was definitely the case with Leta. 'Caring' from a CRT perspective is manifested in the form of expectations and behaviours about student's human value but also intellectual capability, a concept that resonates with why I took the approach I did with Leta (Gay, 2002, p. 48). As the rationale for this research

states, as educators we have a role to play in preparing students for the increasingly global world that we live and work in and the diversity in our classrooms can help us to achieve this.

As John and Leta point out, the classroom setting, group allocation and the diverse environment meant that it was inevitable that students would be working with different people from different cultural and ethnic backgrounds in their groups and the activities in table 9 were designed to promote this. Furthermore, these activities supported the learning of different countries, experiences and culture that not only encouraged participation but the development of knowledge: cognitive CQ, interaction: behavioural CQ and wanting to learn more: motivational CQ. However, I merely designed these activities and arguably students have their own views of whether these activities did assist with their learning of different cultures?

Mansa/interview q5: Yeah, it did help us, the journal article presentation not only help understand, we were able to work in a group which was like without any issues or any differences of opinion or anything…
Researcher: good
Mansa: and then the case studies worked, like understanding the case study, it was like what do you say…we could imagine when you go as an international person to an international organisation these are the things that might happen so that point of focus was given, we could imagine actually okay if this happens what exactly we are going to do
Researcher: Yes
Mansa: we could like place ourselves in that situation and imagine that thing taking into consideration about different aspects…
Researcher: that's right
Mansa: like the family, the culture, the money, the value of amount and everything so everything came into place so with the resources, with the case studies, with the journals and when we compared our countries, everything yeah
Researcher: So, you found they helped you learn about different cultures…
Mansa: really helpful

Listening to how Mansa placed herself in the same difficult situation to determine how she would deal with such transition links directly to CQ development but more specifically the cognitive and motivational facets of CQ that saw Mansa want to understand this transition for her. This practical application also came in the form of journal groups where first-hand experience of working with different cultures, understanding how their culture reflected on the research article and subconsciously

adapting behaviour could be seen.   Surprisingly, there were no differences of opinion in the journal group which on reflection could align to factors associated to adult learning and intrinsic motivation been a foundation for CRT which Ginsberg and Wlodkowski (2019) refer to and can be linked directly to CQ.   Mansa was arguably grasping what I was aiming to achieve, which fellow participant Ida further describes as the 'perfect mix:'

Ida/interview: the journal articles were directly, actually they were perfectly fit into the theory which we learned, and journal articles provided us experience of working with each other…. and on the lecture, we got the theory then we combined it all, it was a perfect mix, so I think it was great!
Researcher: Good and the case studies?
Ida: yes, actually the case studies I liked them more than the journal articles
Researcher: Great!
Ida: Yes, and we had some very interesting debates about our countries

As Ida and this chapter reveals, there were some interesting debates in this workshop which I still refer to today, yes some were heated and controversial but for many students in this classroom their only understanding of a particular country or culture was what they had read or seen in the media. Incorporating case studies into the design of this international module addressed such preconceptions to provide a more accurate and in-depth illustration of a particular country and culture (Ryan and Carroll, 2007; Ryan, 2020). The video stills below capture some of these activities:
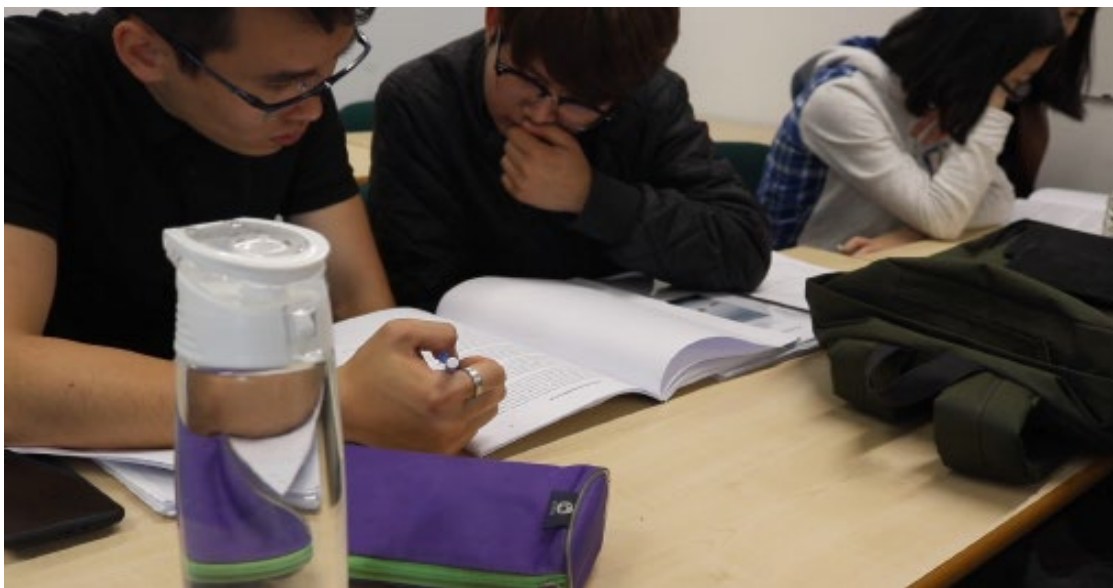
Video still 4.10: Reading/analysing
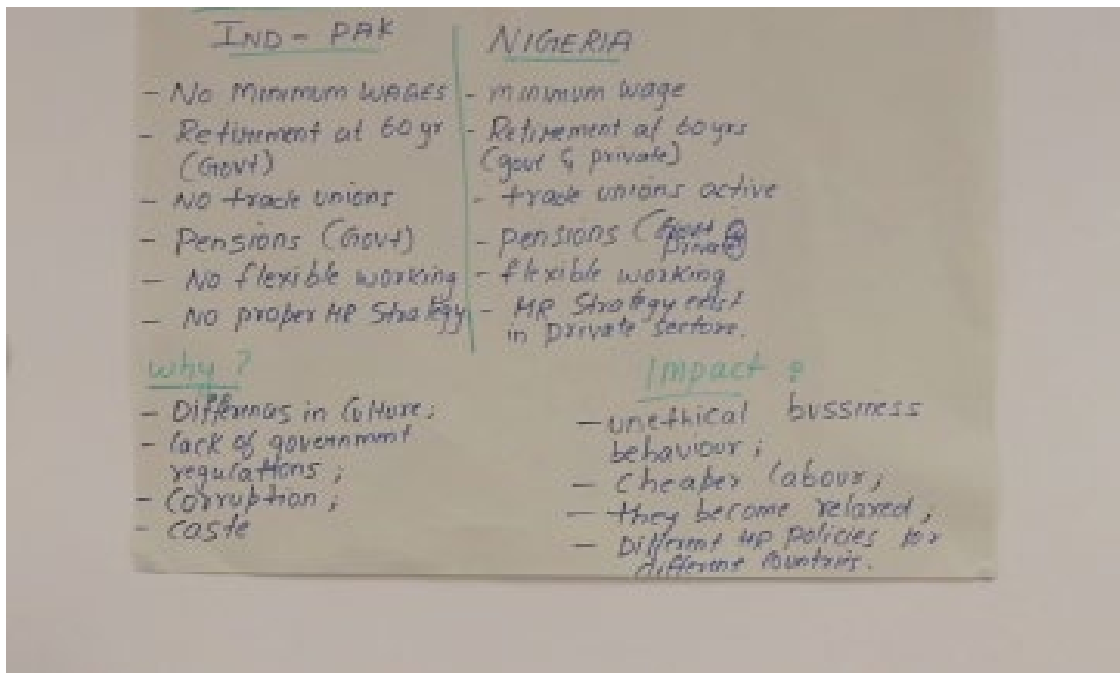
Video still 4.11: Comparing employment conditions
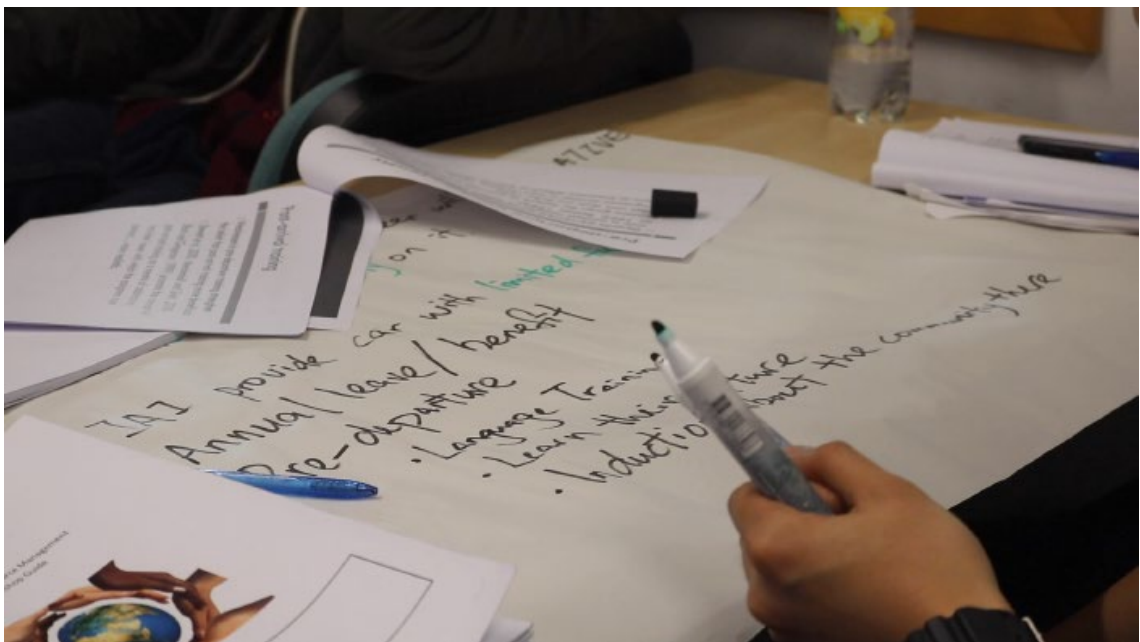
Video still 4.12: Creating a pre-departure and post-arrival program

These range of activities not only supported the culturally diverse environment to promote institutional and cultural differences but also created a unique intercultural learning experience which Ibarra refers to during our conversation:

Ibarra/interview q5: *The workshop resources really helped with my learning of*

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different cultures because just the way we have a mixture of cultures and case studies. We talked about Saudi Arabia and Texas, some of these countries or continent where I might not really know much about that culture but I think this international human resource management module really gave me an insight like that, really got my interest….
Researcher: Good!
Ibarra: to know more, like when you talk about Saudi Arabia there are most things like okay I know at least some of their rules, the western rules
Researcher: right
Ibarra: But doing international human resource management I got to understand something more about the case study cos basically we had someone from the Middle East, Saudi Arabia, or Oman, one of the countries in the Middle East okay I remember Fauziya's group brought something up, just their own research and opinion for the case study and I remember the Middle Eastern student went like I beg to differ because he's been…..
Researcher: yes, I remember
Ibarra: there he's saw it all so that alone really encouraged me more because at that particular moment just by what they had researched someone was there…to like, give more insight because if I like, okay don't just do it that way because it's the normal written maybe how the westerners saw it or people of different cultures saw that.

Similarly, to other student conversations, Ibarra expressed how the workshop activities and the presence of different cultures in this classroom supported his learning and understanding of the international environment. Thus, aligning to my earlier point that students are not going to develop cultural intelligence by merely researching about a country. As participants previously noted, the learning of different cultures requires first-hand knowledge from people who are part of that culture, and this case study initiated this intervention. Four middle eastern students of different cultural backgrounds offered insight, additional learning, and clarification to help students like Fauziya understand the intricacies of this culture. These activities offered students an insight into the complexities associated to the international environment and the HR function to consider the impact of culture and institutional factors which Fauziya grasped during our conversation:

Fauziya/interview q5: Okay, first of all starting from the journals, I think everything just opened up our minds, from journals to the group discussions to the case studies, everything just basically opened up our minds to, this is how it is somewhere else…sadly enough there were no journal articles or case studies from my country (laughter)
Researcher: There was'nt (laughter), that's something I'm going to have to change
Fauziya: (laughter) Yes, so hopefully next time we can have, maybe not from…we do have that problem in Nigeria where we don't have a lot of data

Researcher: but there is a lot of FDI in Nigeria, which should give us some areas of research
Fauziya: yes, I think it would be really good to chat about foreign direct investment
Researcher: yes, and we could look at expatriates, international assignments…
Fauziya: But yes, I think everything just opened up our minds to see more

A common statement emerging in this chapter and throughout the collated data is 'opening up one's mind,' an essential requirement for student transition, adaption and CQ development. Moreover, the workshop activities initiate this concept through critically analysing their own country and other countries to understand the influence of culture in educational terms (cognitive CQ) and situational (behavioural CQ) (Ang *et al.*, 2015a). However, what has also emerged from the data is the mixed view of the journal article exercise for which Fauziya offers a possible solution of allowing groups to choose their own articles. Arguably guidelines would need to be set to ensure alignment to the topic area but adopting this approach would allow groups to choose the country of their choice and link nicely to the motivational facet of CQ but also support the learning environment in this classroom.

4.4 The learning environment

Interactions between students and teachers in the classroom are frequently identified as the 'actual sites' where learning success or failure is determined (Gay, 2018).   Nieto and Bode (2018) elaborate further to suggest that for academics to get to know their students better and create an inclusive learning environment they need to allow the utilization of home culture and language as part of the learning process. Interpersonal relations have a tremendous impact on the quality of teaching and learning in the culturally responsive classroom, a view that is prominent throughout this chapter and stems from my ontological beliefs and anti-foundationalist stance which can be seen in my first log:

Fieldnotes:
How should I introduce myself? As a researcher, ethnographer, or a teacher? My teaching instincts took over to remind me that this is not unfamiliar territory and if I am to create a classroom environment that encourages openness, interaction and learning among these culturally diverse students then as their teacher….and a researcher I need to gain their trust and I need to put them at ease from the initial point of contact. I

began by informally discussing the module and the importance of 'their' participation which led me to talk about my passion of teaching international students and what I had learned from previous students over the years. Sharing my examples of suppression, corruption, brain drain, migration and the impact of foreign direct investment (FDI) on their country's economy …… I noticed the mood began to lighten, some students were nodding, some were silent, others voiced agreement but also disagreement. It was notably visible that these students were trying to figure me out, which made me recollect something I had read recently by Agar……'a social category will be assigned to you as the teacher-ethnographer by students and it may change over time, but one will always exist.'

Arguably, students perform better in environments where they feel comfortable and valued. As a teacher I work hard at creating this environment and a classroom climate that has an ambience of warmth, support, caring, dignity, respect, informality, and most of all enjoyment (Gay, 2015; Ginsberg and Wlodkowski, 2019). However, these psych emotional factors do not dismiss the fact that my classes are intellectual demanding, and students are expected to work hard. A core pillar of culturally responsive teaching referred to in the introduction and elaborated further in chapter 2 is 'learning about students' lives.' However, this is not from the perspective of the teacher but all persons present in the classroom which requires the creation of activities that accentuates individual culture and who they are (Villegas and Lucas, 2007). This approach not only supports the international curriculum but extenuates the cultural learning environment that is visible in my later field notes:

Fieldnotes:
Observing the workings of groups and assisting where needed, all four groups had differences of opinion which was great! There were group discussions of Greece, Middle East, Portugal and Pakistan with students providing an insight into the cost of living in their countries and the difficulties for expatriates which was really interesting to hear for me as their teacher. Thinking back of how the classroom environment was at the beginning of this module, slightly anxious, an air of uncertainty and in some ways tense, it had visibly changed. Displaying their answers on the wall, each group in turn presented their findings, allowing comparative discussions to take place and at times debates of what should have been included in the remuneration package.

My fieldnotes are essential in providing a comparative insight of how the learning environment in this classroom gradually changed into a 'multi-cultural' learning environment where students became comfortable in different situations when

working in multi-cultural groups. This can be seen in the video recording data, and captured in the video stills:

Video still 4.13: Supporting the cultural learning environment through group activities

Researcher (transcript): *Okay, so you guys are doing A and B, you guys are doing C and D, you guys are doing B and F, the whole class are going to be doing G and I want each group to look at what could be in a pre-departure and a post arrival plan.*

The above video still conveys an image of international students from Croatia, China Malaysia and Thailand working collaboratively to undertake a group task, a cultural situation. There is no evidence of conflict or disagreement in the video data, however this is not to say that these students did not make the necessary adaptions whilst working in this group, a consensus which links back to my comparative fieldnotes. The multi-cultural environment in this classroom arguably supported the learning of this international module and the real-life insight students gave of their country which promoted their culture. Thus, Laughter (2013) describes this concept as culturally 'relevant' pedagogy. Cultural intelligence is having the ability to adapt in new cultural situations and this environment enabled that to happen over 10 weeks to support the cognitive, behavioural and the motivational facets of CQ. Furthermore, this can be seen in the recording data, my fieldnotes and interview conversations:

Researcher/interview: how would you describe the learning environment in the classroom? Was it relaxed? did you find it quite strict? Or did you find it quite open, how would you describe it yourself?

Ida: I would describe it as one word is inspiring, that experience, that environment actually in the classroom inspired made me to know more about my country

Researcher: in what way?

Ida: How is it different from the others and what should I say, what should I mention, in that class the environment actually inspired me to know more, to know more about my country…

Researcher: Yes

Ida: even though I thought I know everything about country, well I don't know, and it inspired me to look more to search more and to know more about other countries through the environment of international students

Researcher: Good! Because it was interesting for me when we looked at the aging population, the fertility-rate and migration in your countries, some of you were quite shocked and that was something that you would'nt generally look up in your own country

Ida: Yes (laughter)

Researcher: it was good to see some of you were genuinely shocked and obviously finding out the information about other countries as well

Ida: Yes

To refer to this classroom environment as inspiring aligns directly with what this module aims to achieve and that is to make learning relevant and to prepare students for the ever-growing globalised environment that we live and work in today, which also requires learning about your own country. A platform referred to earlier in this chapter but also reiterated by Mansa's view of this learning environment:

Mansa/interview q4: first as I mentioned earlier the environment it was like a platform for us to share our experiences and knowing different culture backgrounds it was very helpful and it was like we could, like before in the first semester we were only like HR students…

Researcher: Yes

Mansa: when it came to the international HRM, in class it was from different cohorts as well…

Researcher: yes

Mansa: we were like a mix so the environment and activities was set in such a way that we could not only understand what and who they are, but we could also be close friends with them like many of them are really good friend's for me now…

Researcher: that is so lovely to hear

The video recording data illustrates some of the friendships Mansa refers to, this is also captured below:

Video still 4.14: Friendships

Seated to the right of the above image, Mansa was not the only student to refer to the creation of friendships, this is a consistent theme in the data and is referred to by Laughter (2013) as culturally relevant pedagogy. A view which resonates with my conversation with Ibarra:

Researcher/interview q2: *we had different exercises to bring and we will look at the different resources we had. What about the learning environment in that classroom, did you feel it was an environment with an inclusive environment and involved everyone did you feel it was an environment where you could speak easily and share your experiences, did you feel there were any barriers?*
Ibarra: *Yeah, I am going to bring up one example*
Researcher: *Yes*
Ibarra: *one the class, first the learning environment is very conducive and secondly about bringing all of the students from different nationalities. I think in every group work we did, we tried to make it like every nationality to be represented in the group*
Researcher: *Uh-huh*
Ibarra: *Like mixture of European, African, Middle Eastern, Asian.*
Researcher: *Yes*
Ibarra: *in most groups, not just the setting of Asia in 1 group, wider you know, everything was really mixed up, so it was really like a conducive learning environment*
Researcher: *Yes?*
Ibarra: *within the student it was*
Researcher: *and did it work for you?*

Ibarra: Yes really, yeah, I agree one hundred percent
Researcher: Okay
Ibarra: and I even make a lot of friends, new friends
Researcher: Good! Good!
Ibarra: because normally without that I don't think we could be friends, but I think that built us together as friends
Researcher: Yeah, good and you all worked really well together
Ibarra: Yes exactly
Researcher: I could see that, I could see that transition to be honest, how you all started to become towards the middle of the module, you were becoming comfortable with each other
Ibarra: because even though I knew those students, I actually knew the masters, students but I think international human resource management actually brought us together, made them know who I am and made me know who they were like
Researcher: Uh-hum
Ibarra: I had a portray of them I thought like this kind of person is going to be proud or something, but I think international human resource management brought us closer actually the kind of spec I was looking at the person actually it was not
Researcher: Mmmm
Ibarra: the way I was looking at that person was not, it's like the saying if you don't look closer you may not know the real person

Culturally responsive teaching is not only about making learning relevant and meaningful but as this research advocates it is also about the making learning interesting and enjoyable for all students which then influences the learning environment (Ginsberg, 2015; Gay, 2018). An alignment which can be seen during interview conversations:

Researcher/interview q1: What did you enjoy most about the module, activities, teaching, classroom environment?
Fauziya: I enjoyed the workshops, especially when we had to be in groups and then compare different practices, different HR practices in different countries. The first thing that crossed my mind on one of those days when we were talking about our different countries, and I just looked around and realised ah my god we all have problems…(laughter)
Researcher: Yes, we do (laughter)
Fauziya: so, growing up in Africa the rest of the world makes us feel like we are way behind…
Researcher: Right
Fauziya: and because we are way behind, we, you know we have the most problems but realising that countries like Greece and India, and places that I believe are more developed
than mine but they are having the same problems with basic human relations, and for me that just really opened my eyes, that was my best part, the workshops and having

to interact with people from different backgrounds….
Researcher: Good
Fauziya: and learning different cultures and just realising everybody has problems and everybody needs to solve them…

Linking directly to Fauziya's earlier response to 'open up your mind,' comparing countries is a prominent yet essential feature in the workshop activities as it allows a much deeper understanding of institutional and cultural differences that links directly to the cognitive, behavioural and motivational facets of CQ development (Ang and Van Dyne, 2008).   Comparing countries saw Fauizya acknowledge that regardless of such differences they all have similar problems in their countries back home, a concept that resonates with the video recording data which shows Fauziya comparing employment conditions with India and Pakistan:

Video still 4.15: Comparing Nigeria, India, and Pakistan (1)

Fauziya (right)/video 8.24-10.21: In Nigeria the government and private sector the retirement age is sixty…erm the only difference is if the person is the owner of the company, then you can continue to work as long as you want to but as long as you are working for a company whether the government or private, the retirement age is sixty
Researcher: its sixty
Mansa: In India there is no trade union if an employee is fired, they are fired they just have to search for another job they are fired....
Researcher: so there's nothing to protect the employee?

Mansa: No

Fauziya: in Nigeria trade unions are very active, they fight for higher wages and better treatment, they are very active

Mansa: and the pension is only for government and employees and not for any private companies

Fauziya: And the opposite in Nigeria, you are only guaranteed a pension if you work with a private company but if you work for the government, you probably won't get a pension

Researcher: Really?

Bathia: you would think it would be reverse

Students (background): Ahhh

Researcher: yes, we would think it would be the reverse, would'nt we?

Students (background): yes

Video still 4.16: Comparing Nigeria, India, and Pakistan (2)

Mansa/interview: there are no flexible working hours, it is fixed working hours, nine hours which includes one-hour break and eight hours working hours, so…

Fauziya: In Nigeria flexible working is present although it is not really popular yet

Researcher: Right

Fauziya: Its more active in the technology sector, so a lot of IT guys don't have to come to work every day they can work from home because they majorly work with their laptops and things like that. So, its present but not very popular

Researcher: it is in certain sectors

Fauziya: Yeah

Mansa: and there is no proper HR strategy in most of the companies, some MNC's have HR strategies and policies but most of them…the government office or small organisations do not have HR, HR department is also not their so purely big companies

Fauziya: so, in Nigeria, many on average, most companies have HR departments,

even though they don't have active and effective HR policies, but I find HR strategies and policies in Nigeria are more effective in the private sector than in the public sector
Researcher: *and again, you think that would be the opposite way around*
Fauziya: *Yes*
Students: *Yes*

The knowledge that Mansa and Fauziya share with the class is essentially an insight into their countries culture and institutional factors that directly influences employment conditions. The recorded data not only illustrates the knowledge or cognitive facets of CQ that students have acquired from comparing countries but also their eagerness to learn more about each other's country and culture. Moreover, the motivational factors associated to CQ see students acknowledge such differences and adapt their behaviour accordingly to also demonstrate behavioural CQ (Earley and Ang, 2003; Ng *et al.*, 2006). Furthermore, these CQ facets are the outcome of learning in a diverse classroom environment that promotes cultural differences to develop the culturally intelligent student.

4.5 Conclusion

Focusing primarily on the culturally responsive teaching role, this chapter starts by providing an essential insight into my role as a new researcher and a teacher. Adopting a culturally responsive teaching approach is arguably challenging, as this chapter conveys, however it is also essential if we are to overcome cultural barriers in the classroom and promote inclusivity. The creation of multi-cultural groups can be complex and time-consuming but they are greatly beneficial to the student and the cultural learning environment. Student participants have not only learned about different countries and cultures present in this classroom but also reflected upon their own country to identify problems that are not dissimilar to other countries. The creation of cross-cultural friendships has been consistent in this research and relates directly to the benefits of CRT that Gay (2018) promotes. Arguably, this aligns directly with the understanding and development of CQ but also illustrates the appreciation of diversity and that we are all unique.

Chapter 5. The international curriculum

5.1 Introduction

This chapter will focus on the international curriculum and the role of the student who can assist the facilitation of an international module. In this capacity, the student can offer an insight into the large culture paradigm of their country, known as national culture which forms the basis of the international curriculum which can then lead to discover the smaller, more finer details of an individual's culture (Holliday, 1999).

Institutions have arguably been slow in validating the importance of intercultural development and internationalisation in a meaningful way that promotes these causal relationships and supports the learning of different cultures. At an academic level, the intercultural concept calls for an objective, scientific description of the interactive reality. This means recognising that interaction shapes communities and forms the basis which they can change the process set in motion by communication and exchanges (Rey-Von Allmen, 2013). The development of the internationalised curricula in higher education does acknowledge the importance of this intercultural reality in the classroom but must also recognise the benefits it can bring to an international module to prepare students for professional practice (Knight, 2013). According to Leask (2015), gaining an understanding of international perspectives could relate to students acquiring special skills or knowledge that allows them to:

- Understand the relationship between a local field of study and professional traditions in other nations and cultures.
- Grasp how patterns of cultural dominance have influenced the development of knowledge and practice within a discipline.

Elements that support a notion of cultural orientation that invites attention to the description, analysis and/or interpretation of different cultures in the classroom. Thus, as an ethnographic researcher of this study it is essential to portray the 'ethos' of different groups and illustrate the possible development of cultural intelligence (CQ). (Wolcott, 1999).

This chapter will cover, what knowledge the student has acquired from the international human resource management module, the knowledge that may have been acquired from their peers, the recognition of cultural differences and similarities to then conclude my findings on the role of the student and the international curriculum. Week three - 'understanding culture' (see table 1.1: scheme of work) will be quite prominent in this chapter due to introducing the subject area and cultural comparative frameworks to students in this particular week. Once again, my field notes will provide the narrative 'thread' throughout this chapters, whilst collected data from student interviews, reflective diaries and video recordings will offer depth to the account presented and urge me to reflect on my dual teacher-ethnographer role.

5.2 Knowledge gained from the module

The international context of this business module allows the student to acquire knowledge related to the wider context of the human resource function and learn about the complexities of managing people internationally, from a multinational corporations (MNC) perspective (see chapter 1). This requires the consideration of institutional factors, legislation, rules and regulations in different countries but more prominently culture which not only influences these areas but can have a direct impact on HR policies, practices and procedures (Rush, 2018). The inclusion of applicable models and frameworks assist the learning of the weekly subject area, however in this 'international classroom,' students are encouraged to critically evaluate these theoretical concepts. Thus, accentuate cultural differences to understand the application of theory to practice:

Fieldnotes/week 3
This week was the start of group paper presentations, and although my students were no doubt feeling apprehensive, I hoped they would enjoy critically reviewing the article. The review of Gerhart and Fang's National Culture and Human Resource Management: assumptions and evidence did not disappoint. An informative presentation that provided a good insight of the main arguments and criticisms relating to Hofstede's study, the authors perspective but also how arguments/theories raised in the paper related to the importance of understanding cultural differences. Students grasped what the article was about and included their own perspective, linking back to their own country of the UK, India and Nigeria which demonstrated a good contextual

understanding. Although I would have liked a more critical application, students were beginning to grasp the impact of culture on HRM and visibly seemed to be more comfortable with their each other. When asking if the group had enjoyed reading the article? the response was 'Yes! I then turned to the rest of the class, 'what was the focus of the article?' the students' responses were, 'Hofstede', 'national culture and HRM', 'dimensions of culture.'……. The paper review led nicely onto the recap of the lecture and other cultural frameworks to then revisit some of the HR examples of recruitment and selection, socialisation, performance management and training and development from around the world that were influenced by culture….

Resonating with my fieldnotes, students shared some of the cultural theories and concepts we discussed and how they supported their learning when considering different countries:

Shaiming/reflection week 3
This week, I have learnt the cultural influence of HRM, and I have made sense of cultural meaning of HRM.
HRM   Selection, socialisation
*   Training.*
*   Performance appraisal*
*   Compensations and rewards*
*   Career development*
Through the features of those, I found I was curious about the performance appraisal, e.g. being v's doing/time monochronic v's polychronic.

Listing some of the HR practices that were discussed this week may be seen as prescriptive, however this reflection provides an insight into the student's thought process and what they had learned this week. Moreover, Shaiming makes a connection between culture and HRM practices from the examples shared in class which also ignites further curiosity of the value orientation framework by Kluckhohn and Strodtbeck (1961). Thus, making applicable connections of key variations i.e the being vs doing and monochronic v's polychronic with the process of performance appraisal. Furthermore, this student not only displays knowledge of cultural variations but also application, an approach that can also be seen by other students:

Mirza/reflection week 3
I learned the impact of national culture on the HRM practices. The differences of culture, values can impact efficiency and productivity of the work. To avoid any issues of this, you need to understand the culture or values of the country in which you work. Understanding national culture and the influence of Hofstede's cultural dimensions in

which is concluded that work related values are not universal, underlying values persist when an MNC tries to impose the same norms on all foreign ventures, local values determine how headquarters rules and policies are interpreted. The excellent organisational culture can create conditions for the smooth development of the organisation.

Hofstede's cultural dimensions (Hofstede, 1980) was a framework that arguably supported Mirza's learning to create an understanding of national cultural differences. This student acknowledges the direct impact of cultural differences on the HR function but also the importance of understanding the cultural values of a country and recognising that they are not universal. Concurrently, Mirza refers to two theoretical concepts that are prominent in IHRM literature: the convergence vs divergence paradigm or the degree to which MNC are adopting the same HR policies and practices in different countries (Dowling, 2017), and ethnocentrism, an international business strategy that views the home country as superior and offers little control or autonomy to subsidiaries in the host country Perlmutter's (1969).   Both concepts are directly influenced by culture regardless of attempts by the MNC to disregard it, and Mirza grasps this with the help of Hofstede's dimensions to suggest that local values will prevail and have an impact on how policies are interpreted. Mirza's reflection made me recollect our conversation about his country and whether we need to learn about different cultures:

Mirza/interview: Yeah, we have to because you know there is something…if I talk about my country and I think this is one of the subjects that we talked about in the lectures…about the, what they call it the ethnocentric aspect…
Researcher: Yes
Mirza: for example, from my experience I did'nt work in my country because I told you I did'nt find an opportunity
Researcher: yes, I remember
Mirza: but now I feel that what I learn and because my brother now is working in a company that is a multinational company……
Researcher: you may have an opportunity to work for this company?
Mirza: yes…. the majority are from my home country but the bosses and managers from abroad…
Researcher: I see
Mirza: different nationalities……and this is the North now actually because this is, lets us say a very historic culture in Middle East even I found it in Libya…
Researcher: yes
Mirza: they think that the foreigners, especially Europe, British, from Canada, they feel

that they have more experience and very, you know cleverer than the nationals…
Researcher: *right*
Mirza: *so, this is the mentality, I don't know till now…. this is also aspect of ethnocentric in their mind.*
Researcher: *yes*
Mirza: *so, in Iraq this is a barrier also, because there the national people they don't have a chance unfortunately*

Mirza had the advantage of being a mature student and having existing knowledge and experience of working with different cultures, this links directly to the meta-cognitive element of CQ. Thus, a part of the cognitive facet of CQ that can be developed further through education (Tan and Chua, 2003; Ang and Van Dyne, 2008) and the learning of theoretical concepts and frameworks that help us to understand cultural differences. Arguably, Mirza displays this in his reflection and during our conversation to acknowledge that the 'underlying values' and 'norms' he identified in Hofstede's dimensions can offer some understanding in practice. Fellow student participant, Teo also likens the simplicity of this cultural comparative framework to reflect upon his own country:

Teo/reflection week 3
According to Hofstede six cultural dimension, The Power Distance is high (70) so in newly industrialized countries like Vietnam, managers have a lot of rights and tend to focus on power. Thus the ability to work in a team will be less and this might be an obstacle when it comes to building a corporate culture in the direction of involving all members, so the division of tasks may not be fair to one another. As the results, teamwork of the Vietnamese are relatively poor and less effective.
Vietnam belongs to collectivism society, so community connectivity is considered a value of traditional Vietnamese culture. Foreign enterprises in Vietnam have operators who are still mostly Vietnamese so it is inevitable that the status of corporate governance will tend to be familiar or in the recruitment process is largely due to familiarity. It leads to lack of specialization and standardization. For example, if you have an acquaintance in the company, you may be given priority to be interviewed.
Vietnam have low score in Masculinity dimension (40), therefore, the tradition of Vietnamese culture follows the tendency of humility and moderation. In company, most of the time when superiors ask but subordinates do not dare to comment. Organisations tend to recruit the experienced elderly rather than and young people have less time to work, or less of social status, and personal prestige.
With long-term orientation dimension, Vietnam achieve extremely high score (80). It means that Vietnamese people, especially those in the North, are afraid to change their living environment. In Vietnamese society, people have a long-term future prospect, which means that they generally think of the future, save money for illness and old age. Therefore, an international corporation is likely to focus on the attractive policy for

compensation and rewards to attract talents. Furthermore, managers should establish a clear roadmap to promote employees' motivation for their dedication and organise additional regular retraining programs so they see their future here can thrive.

Although some may argue that Teo's reflection is rather prescriptive, in his defence this is directly related to Hofstede's criticism for not drawing a line between practices per se and perceived practices – a sort of wishful thinking (McSweeney, 2002). Moving beyond this, Teo clearly demonstrates an understanding of the framework to illustrate both knowledge and skills that enables him to reflect upon his own culture. A contextual application of each cultural dimension arguably provides an informative insight into Vietnam's national culture to comprehend what factors may determine cultural differences. This understanding aligns directly to developing cognitive CQ and possibly motivational CQ but when the limitations of Hofstede's work would hinder the behavioural facet as Earley (2006) himself states. Arguably, what surprises me with this students' reflection is that he neither contradicts, corrects, or criticises Hofstede's work even though the journal group and the class focused on the failings of this research in the workshop. Could this simply be due to Teo's non-attendance or that this cultural comparative framework has in fact helped this student understand the complexities of cultural differences among countries.   To establish context, culture is defined by Hofstede as:

'The collective programming of the mind which distinguishes the members of one human group from another' (Hofstede, 1980, p. 25).

Arguably, this definition is both vague in terms of specifying what the actual components of culture are and ambiguous when considering the term, 'collective programming'. However, undoubtedly, there is alignment to cultural intelligence (CQ) and having the ability to be able to distinguish one cultural group from another. Collated data clearly illustrates that student participants were grasping this concept with the help of Hofstede and although I have my own criticisms of his work, some students did remember this framework in relation to learning about different cultures:

John/interview: *I remember one of the students done a really good presentation, in that she stood there for nearly half an hour chatting about an article on cultural differences…*

Researcher: can you remember which article?
John: it was about Hofstede's, and that was the first time I ever came across him…
Researcher: Right
John: which was tragic really cos I was in the middle of referencing…was it your assignment? it must have been your assignment actually and I was reading the book I got in year 3 of my degree
Researcher: what book was it?
John: International business environment, Harold Webster
Researcher: Philip Webster?
John: Yes, sorry Philip…. and I came across Hofstede, and I was like how did I not come across that in my degree and that's really bad on my part….
Researcher: not really…. there is a lot of criticism of Hofstede's work …. no research is without flaws….

Recollecting 'Hofstede' during the above conversation arguably demonstrates that this researchers work did play a part in John's learning of the subject area and the task of comparing culture in different countries. Arguably, it may have been a small contribution but the fact that he referred to his framework without any interjection suggests it helped. However, as stipulated in our conversation and throughout this chapter students must consider the criticisms and failings surrounding any research. A proactive approach that was taken by Yara, the student participant who made a lasting impression on John when critiquing Gerhart and Fang's (2005) article on Hofstede, which sees her come to her own conclusion:

Yara/interview: I was reading the article for 3 to 4 times because sometimes I really don't understand what the context is about and some of my members like they read first or second time they already understand the context and they will explain to me, they will say oh it's like this. I remember the first article was about Hofstede we criticised…
Researcher: That's right, you critiqued the study
Yara: I read the article and understand it all about the Hofstede dimensions they have criticised …and then I realise the Hofstede dimensions, national culture, I think yeah is useful
Researcher: good
Yara: then I realised that okay this from their perspective, so I read the Hofstede elaborations of the insights
Researcher: good!
Yara: So, the Hofstede is, how to say…I use for HR, I use for environment, business environment I think, and I research a bit
Tutor: Right so was it the first time you had looked at his work?
Yara: Yes, first time to read that things and I thought ah what is this? I don't really understand but after I understand, I realised that it's like from one person's perspective

and then I analyse it and much more easier to understand the culture, the context itself
Tutor: *So, looking at that article did it help with your understanding of different cultures?*
Yara: *Yes*

Firstly, it must be noted that regardless of my thoughts on Hofstede's work and the many contentions that surround his research, it does occupy a prominent place in the field of cross-cultural comparative research because it is the first major study in this field (Kirkman *et al.*, 2017), although some would argue after Kluckhohn and Strodtbeck (1961) value orientations. Secondly, it must also be noted that Hofstede's work provides an essential contribution to cross cultural management (Browaeys, 2015; Dowling, 2017) which not only justifies my reasons for incorporating his work into the international human resource management module but also the practical application of the framework for some activities. Further justification and direct alignment to CQ development is also provided by Eisenberg *et al.* (2013) who found significant improvements of met-cognitive and cognitive CQ in cross cultural management students, who we can only assume were introduced to Hofstede's work. Arguably there were no significant effects on behavioural CQ in Eisenberger's study which was aligned to a lack of international exposure, interaction, and experience. Alas, this study differs significantly in that it focuses on an international curriculum subject area that students can relate to, and it adopts a culturally responsive teaching approach which promotes the cultural diversity in the classroom to support the facilitation of this module.

Consistent with other studies, there are fundamental flaws with Hofstede's research and the impracticalities of the quantitative research approach when researching such an elusive area such as culture, this is conveyed by McSweeney (2002). Moreover, Yara and her group acknowledged this when critiquing the study. However, regardless of these criticisms, as the student data demonstrates and key writers in the field of IHRM and cross-cultural management suggest, (Browaeys, 2015; Briscoe, 2016; Dowling, 2017) Hofstede's cultural comparative framework enables the student to make assertions about potential differences between individual national cultures. Thus, serving as guidelines for explaining behaviour in the initial orientation of learning

about different cultures, which not only aligns to those initial steps in developing CQ

but leads students to seek further justification of cultural comparisons, as Ida shows in

her reflection the following week:

Ida/reflection week 4
My choice was to write about the Globe project because this research offers great insight into 62 countries divided into 10 regional clusters. *The Globe project research offers great insight into 62 countries divided into 10 regional clusters. The research was based on the Hofstede research and his five dimensions. The Globe research really got my attention because it is intriguing research which offers a room for the discussion. From my point of view, it offers great insight into other people cultures and helps us to understand how we are different and that we should actually respect other individual's differences. Is it wrong because someone is different from us and should they adapt to our culture? People should respect other people and be aware that we are all different. Even though I do not agree with some findings of the research, for example, the division between clusters and I find it pretty much confusing. In addition, the number of countries in the research should be larger, for example I would like to see my country included in this research. Anyways, it is a great insight and I suggest everyone should read it.*

The Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project is a

study that was introduced in class and part of an optional choice for the summative

assessment which Ida refers to. Arguably a more conventional research to that of

Hofstede's in that respondents were able to express what is important to them and

what is desirable in their societies (House *et al.*, 2004). Following Schein's (2017) view

of culture, House *et al.* (2002) addresses two sets of group issues: external adaption

and internal integration which Ida arguably grasps to acknowledge the 'insight into

other people's cultures' but also individual differences. Concurrently, there are

questions raised regarding adaption and respect that align directly to the benefits of

developing CQ but a lack of transparency in the findings creates confusion for Ida. As a

cultural responsive teacher this steers me directly to the scaffolding approach referred

to in chapter 4 and the practical intervention of this multi-cultural classroom that can

help students to understand different cultures (Gay, 2018).

As the video still 5.1, captured from the recording and student data suggests, we had

our very own national cultural comparative project in what was described as the

'international classroom:' Ida (bottom right) represented Croatia, Yara (next to Ida)

and Chafik (to my left) represented Malaysia, Nataya (to my right) represented Thailand and John (middle top) represented the UK, there was also China, Jordan and Iraq (pixelated images) who although non-participants of this study, played a key part in this classroom environment.

Video-still 5.1: Cultural comparative studies in the classroom

However, irrespective to what the above photo may illustrate or what Peacock and Harrison (2009) deem as the international classroom, this image and the video footage display 'people' who from diverse cultural backgrounds and countries overcame their differences to work and learn together. Students are not divided in the above image but sat close together, there are no expressions or gesticulations of resentment, inappropriate behaviour, or visible signs that students are feeling uncomfortable. Moreover, there are expressions of concentration, inquisitiveness and happiness with students visibly smiling, engaging with an illustration of friendly competitiveness as John attempts to view the chosen countries of the other group. Against this background, Leask (2009, p. 209) offers the following definition:

'Internationalisation of the curriculum is the incorporation of international, intercultural, and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods and support services of a program of study. An internationalised curriculum will engage students with internationally informed research and culture and linguistic diversity. It will

purposefully develop their international and intercultural perspectives as global professionals and citizens.'

Arguably, this definition aligns directly to this research to collectively promote the importance of global dimensions and intercultural learning in the classroom. However what this definition fails to acknowledge is the role of culturally responsive teaching and how it can support the creation of global professionals (Sharif Matthews and López, 2018). As Bernstein (1971, p. 294) stated before the era of internationalisation in higher education, *'the curriculum is linked to broader issues of social power nationally, internationally, and globally*.' This simply means that as teachers we need to ensure that students have access to knowledge and wisdom from all parts of the world and they are open to new ideas regardless of the origin. Thus, developing the capacity to solve tricky problems through innovative solutions that benefit themselves as well as others (Leask, 2015, p. 23). On reflection, this statement not only links directly to my reasons for introducing students to relevant empirical research and cultural comparative frameworks to critique, but also the importance of this research and developing the culturally intelligent student.

5.3 Knowledge gained from peers

To reiterate a key aspect from chapter 2, 'Intercultural' gives value to the prefix 'inter,' this implies interdependence, interaction, and exchange. Moreover, the context of 'culture' signifies the recognition of values, lifestyles and symbolic representations that individuals and groups refer to in their relationship with others, portraying their own understanding of the world (Rey-Von Allmen, 2013, p. 20). Furthermore, 'intercultural education' can be seen as the dynamic creation of these evolving relations between different cultural groups that has the possibility of generating shared expressions through dialogue and mutual respect (UNESCO, 2006, p. 17; Portera, 2011). Thus, elements which align directly with CRT and could support the development of CQ. As previously referred to in this study, and as shown in the participant table (appendix I), 98% of students who chose this module were individuals who were undertaking tertiary education outside of their country of origin. This present a hugely advantageous situation that not only promotes the international

curriculum of this module but also intercultural learning, as shown in my field notes in week 3:

Fieldnotes/week 3

The insight of culture in different countries was an excellent way to then lead into the task of looking at HR practices and presenting/discussing which of these are affected by culture in their home country. Randomly allocating students into four groups, this 50-minute task certainly seemed to get them thinking of how HR practices were impacted by culture in their home country. Observing the workings of each group and listening to the conversations, there was still an element of caution amongst students which considering it was week 3 it was'nt that surprising. However, I did hope that the topic of culture would help overcome some of these barriers and assist students in opening up and becoming more aware of who their peers were. Probably 5-10 minutes into the activity you could visibly notice this happening, one group was discussing recruitment in Nigeria and the issue of nepotism which led to other students providing similar stories, the discussion of organisational structures been impacted by culture and the limited opportunity of training and career progression. This task began to resemble an intervention tool, used to break down cultural obstacles and promote communication to discuss similarities and differences of culture and HR practices across different countries. Although slow in getting started, it now proved difficult to end the task - this is why I love teaching this subject area to multi-cultural students, yes there are challenges but the rewards of seeing students come together and find out that they are'nt that different from each other after all is humbling to see.

Resonating with my fieldnotes and the hope that the topic of culture did act as an interventional tool, students shared what they had learned about the wider environment and the impact of national culture on HRM in different countries. This led to the more innate culture where students worked together and shared their experiences in their countries to help support the learning of different cultures. As shown below, this approach clearly worked.

Bathia/reflection week 3
In this week we learn HRM practices like training, compensation, rewards in different countries Greece, Vietnam , Nigeria Portugal and law regulation cultures values, political and legal context beside economic conditions of the countries.
The workshop was also related to the exam assignment and it briefing tutor discuss each and every question and let us inform how we have to write about it.

Although arguably lacking in depth, Bathia does acknowledge what she learned from the different countries in her group that assisted with her understanding of cultural differences but also the impact that national culture, institutional factors, and laws and

regulation have on HR practices. Elements which align directly with the international curriculum, interaction and collaboration through education that can develop cultural insight and exchange (Leask, 2015). This group would have arguably witnessed a prominent division of culture and institutional factors, including law and legislation between the developed and developing countries that were in the group as the literature suggests (Dowling, 2017). However, a possible distraction for this student may have been the assessment brief, covered at the end of the session but brought forward to week 3 as noted in chapter 3. Conversely, and in contrast to this brief insight which arguably leans towards the wider realms of national culture, Bathia shared the more intricate details of culture and some rather interesting points during our interview conversation when asking if her peers had assisted with her learning of culture**:**

Researcher/interview: We had a brilliant mix of different nationalities and cultures in that class. So thinking about the different cultures we had in the classroom and who you worked with….did they assist with your learning of different cultures?
Bahia: in the beginning where you made our culture groups, it was very difficult to cope with all the different cultures because everybody was very, very strong about their culture they're not ready to accept each other culture and in the beginning, we don't talk to each other as well especially the Chinese we never, never talk but later when we start doing journal articles naturally we have to discuss, we have to talk…
Researcher: yes
Bahia: so basically, we're developing a habit to understand each other and we excepting each other's culture and we give respect to each other's cultures as well because like when I am doing my work and then I say I have prayer time…
Researcher: right
Bahia: because I have to go to prayers, they then ask how many times are you going to pray? I say we have to pray five times but later they understand that I have to go so okay you go to pray and then we will do work in the same way Chinese are doing something or Europeans, so we cooperate with that. So gradually and slowly we started understanding each other's culture and we co-operating with each other

 A key element of CRT is the creation of multi-cultural groups but as Bathia and other students point out it is not easy when you have people from different cultural backgrounds with different values, beliefs and norms as chapter 4 illustrates. However, once there is the acceptance that they have no choice but to work together, students begin to lower their barriers to engage and learn from one another (Gay, 2018). Arguably this brings respect but also inquisitiveness and questions from

students about your culture as Bathia experienced, but she felt comfortable enough to share her beliefs and values that are an essential part of her culture and who she is. This exchange not only generates knowledge and the learning of different cultures between students but also changes in behaviour, key factors that support and align directly to the development of CQ. However, it must be noted that although this student mentions China and Europe, she does not divulge in what she learned about these cultures or any other. She does however acknowledge that her group slowly began to understand each other's culture and co-operate which can be linked directly to the facets of CQ (Ang *et al.*, 2015a). Other student participants such as Ida also reflected upon what they had learned from this activity and the impact of culture on HRM in different countries. However unlike Bathia, Ida displays some frustration with her fellow students:

Ida/reflection week 3

In workshop class we had opportunity to get more knowledge from two presentation groups, first thought on mine mind was ok let's see how they will do it, so that I can see what mistakes I should not do.(We needed to read and present journals in class.). Secondly, I wanted to get more insight from the journals they presented, but unfortunately, I barely could understand what they talked about, some of them were just reading from the slides and others barely could pronounce words. The next part of the workshop I really liked because we discussed about selection, training, compensation, and rewards process in different countries and culture. I have learned so many examples from different countries and was able to compare it with mine.

Displaying an interest in the later part of the workshop, this student clearly enjoyed the exchanges made with multi-cultural students and finding out how culture influences key HR practices in their countries, factors directly associated to the international curriculum. However, arguably a situation which leads me to intrinsic factors of motivation and the knowledge acquired when comparing her own country, making these differences much more prevalent. This also aligns to extrinsic factors of wanting to find out more information on these countries to support this student's goal to work and live internationally. Regardless of any underlining reasons there are clear elements of the motivational facet of CQ and also the cognitive element where she has acquired cultural knowledge from her peers (Van Dyne and Ang, 2010).

Conversely, the first part of this reflection and the expectations from student

presentations displays a lack of compassion, empathy and understanding which is rather surprising when considering Ida is also an international student. This leads me to the early work of social psychologist Gordon Allport (1954; 1960) prejudice and the uniqueness of students but also Albert Bandura (1986) and the social learning theory which promotes interaction as shown in chapter 2. Behavioural CQ refers to the ability to manage and also regulate social behaviour but arguably as other research (Eisenberg *et al.*, 2013) has demonstrated it can be difficult to achieve. Moreover, it requires the immersion into different cultures and the consideration of other people's behaviours both verbal and nonverbal, which takes time. However, the ten-week duration of this module and conducting interviews once teaching had ended allowed students like Ida the time to collect their thoughts and reflect upon what they had learned from their multi-cultural peers:

Q6 Researcher/interview: So, thinking about all of these experiences, in what way do you feel that the students in this classroom, your peers, assisted with your learning of different cultures, did it help?
Ida: Yes, it helped me a lot, not only to realise how my culture is different from their culture
Researcher: yes
Ida: but I also learned how to respect other cultures and to sum it all up, I realised how much I did'nt know about them, how much I learned from them, I learned a lot. Every single day I'm learning not just in class, talking to them outside of class. I learned from them not just how they behave...
Researcher: right
Ida: not only how, what are their culture, like what is actually their culture, but I learned from them how things are just different and how I shouldn't just take my culture as one, I should think more, it just inspired me to think more and I want to know more
Researcher: Yes, exactly, we are all different, we all come from different backgrounds, different countries, different nationalities, and have different cultural beliefs
Ida: Yeah, also I could'nt understand why it's so different, it's so weird, but it's not weird what I learned this year it's not weird, it's them, it's different
Researcher: I get that Ida
Ida: it's different, they are different, and I need to respect that,
Researcher: yes
Ida: they are not weird, that's it!

In complete contrast to the comments made in her reflection regarding the behaviour of students, Ida now acknowledges that we are all different and our culture is what

makes us who we are, but this is much more innate than national culture. Thus, an individual's values and beliefs that we come to respect and learn from. Neisser (1976) describes intelligence as a 'culturally contrivance created by people', a concept that stems from the renown cultural anthropologist Clyde Kluckhohn's (1951; 1952) and the belief that humans share traits and characteristics that form the basis for the development of culture. Ida learned about culture not only from me and the module but from her peers and this is certainly not weird but teachers simply promoting the multi-cultural environment to support the international curriculum. This can be seen in the earlier video still 5.1 and 5.2 below:

Video-still 5.2: Learning from your peers

Although restricted in view, video still 5.2 illustrates a multicultural group working collaboratively, Ida although only partially visible is to my right, Yara (far right), Nataya (left) along with a further two international students who although non-participants of this study were key members of the group. With resources such as handouts and workbooks clearly visible to assist the students learning but also paper and markers for students to present their answers. The quality of the recording makes it difficult to ascertain the conversation, but there is evidence of a discussion taking place. As UNESCO (2006) advocates in chapter 2, intercultural learning is about developing an

understanding of other people and gaining an appreciation of 'interdependence'. In video still 5.2 students are seated close together and there is no indication of any hostility or discomfort, they all appear attentive, engaged and listening intensively to Ida who appears to be talking through the case study and sharing her own ideas and thoughts to encourage group participation.

As the weeks went by, Ida arguably embraced the diversity in this classroom and fellow students began to acknowledge this and look up to this student, as Adar shared with me when discussing what he had learned from his peers:

Adar/interview: *So, in that task, I just faced hard times especially with European people because they are very strong and they want to be also the top leader, then Arab people also want to be and then I realised that maybe my knowledge is still not enough or sufficient for, to be leader, maybe the European is better than me. I just quit and then I just stay as a normal member in the group, I let the people, my dad advise me, he say stay afar away from them and just look at how they act, how they behave…*
Researcher: *Yes*
Adar: *how they culture, how they do. I think yes, I learn a lot because my culture sometimes we take it so seriously and then we take very rational and then we want to do and just er force us to be a leader and then I have to impose my idea. My dad advised me no just be away and then look for them*
Researcher: *Yes*
Adar: *how they act.   I think (student) she's my colleague in the group work…*
Researcher: *Croatian student?*
Adar: *Croatian yeah,*
Researcher: *Ida*
Adar: *I think I was just looking for her, she was, how she take the opinion for each member…*
Researcher: *yes*
Adar: *Even though she wanted as well, she wanted to impose her idea and then she wanted to be…. but with the nice way you know she knows how to, to do like balance. She does'nt like give it in her face.*

Resonating with Ida's earlier thoughts on differences and demonstrating respect, Adar arguably had difficulties working with different cultures and admits this was partly due to his own culture and his determination to be a leader. However, following his father's advice in these situations, he steps back and observes Ida's behaviour to acknowledge that she exhibits a 'balance' when communicating with students. This balance is in fact CQ development and having the knowledge and ability to begin to adapt her behaviour in certain cultural situations (Ang *et al.*, 2015a). Adar not only

recognised the need for adaption in certain situations, but he demonstrates a realisation that you can overcome your own and other people's cultural barriers by finding that balance or more specifically developing CQ.

Similarly to Bathia and Leta, John reflects upon the culture activity in week three and what he learned about the wider dimensions of culture on HRM in different countries. However, in contrast and muchly aligned to the views of fellow student participant Mirza (see 5.2), this student acknowledges the organisational consequences of ignoring cultural differences:

John/reflection week 3
Importance of cultural differences in organisations and how they need to be appreciated and considered – a failure to do this can lead to international business failure.
Dangers of cultural stereotyping. German HR abroad and how German practitioners need to be more free with choice when implementing policies.

Different countries national culture with regards to R&S and compensation.

Once again aligning directly to the international curriculum and this students acute awareness that we need to develop ourselves as 'internationalised' and 'intercultural' individuals (Clifford *et al.*, 2013). John grasps the importance of cultural differences to organisations to suggest that there are dangers of cultural stereotyping, a surprising statement given his earlier appreciation for Hofstede (see 5.2) who is criticised for exactly that. However, there is arguably evidence of knowledge and understanding in relation to cultural differences that can support the development of CQ. John demonstrates an understanding of how culture and a universalistic perspective adopted by a German MNE are creating huge barriers overseas particularly on certain HR practices. Arguably, more reflection and insight to what he had learned about cultural differences would have been appreciated but reassuringly John is starting to identify this wider context of culture as 'national culture.' This aligns nicely to the smaller more innate elements of culture which he learned from his peers and shared during our conversation:

Q6 Researcher/interview: *in what way do you think your fellow students assisted with your learning of different cultures?*

John: Yes, it was just like I said before they helped me understand, like they helped me learn a lot more just through seeing their perspective about different things, like I said before about the different selection methods which are within different countries.
Researcher: yes
John: we even looked at like the different, what was that we done in the recorded session. We done different working days in different countries, the minimum wage, if they have pension schemes…
Researcher: the institutional factors
John: that also helped me understand, and there were quite a few surprises…
Researcher: good
John: like I said that I would never ever have looked at what the minimum wage is in Thailand for example or even in Pakistan, but I think it definitely helped me to see the other persons culture if you want
Researcher: good
John: and things I had never ever came across before…
Researcher: Yes
John: and I would never have had the opportunity to learn if I had never took the module

This student evidently understands the influence of a countries culture on the HR function, how we recruit, select, manage but also reward people (Brewster, 2016). And, although John refers to ethnicity and specific countries, there is arguably the realisation that a countries culture evolves from the people and their beliefs (Holliday, 1999). This important factor is not something he simply acquired, or learned entirely from me the teacher, but came from his peers and their cultural perspective which aligns directly to the benefits of cultural responsive teaching (Villegas and Lucas, 2007). Arguably, there is a demonstration of knowledge been acquired from his peers but also a display of interest and inquisitiveness, factors that support CQ development. Essentially, John had gained a real insight into different cultures, and this would have arguably helped to provide some transparency of cultural comparative studies that were discussed, but hopefully generated a more objective view of these studies including Hofstede's work which he enthused about earlier.

Similarly, to John and other student participants, Nijah also grasped the benefits of having different cultures and nationalities in this classroom that helped her understand the smaller elements of culture and where it fits in the much wider environment of the persons country and their culture:

Researcher/interview q6: thinking about the different cultures we had in the m18

classroom, do you think your fellow students assisted with your learning of different cultures?
Nijah: Oh definitely, of course without the other people like from different nationalities and cultures we would have not known…
Researcher: how?
Nijah: cos it was like first-hand information from them on what is going on in their countries so like it's how you learn about other cultures because being here you just never bother like learning about other cultures…
Researcher: really?
Nijah: fine we've been with them in the classroom for about for 3 years, like the last 3 years of my degree but I never learnt a lot from other cultures…what different cultures is but I never learned a lot compared to this module
Researcher: good
Nijah: I learned how they do things

Arguably, this student offered no hesitation but gave a definitive, 'oh definitely,' once again this resonates with the benefits of the international curriculum to promote inclusivity but also aligns directly to CRT which aims to accentuate this knowledge through applicable activities that encourage interaction (De Wit and Leask, 2015; Ginsberg, 2015). Reiterating the frequently used 'acquiring first-hand information,' which appears consistently in the data, it is evident that Nijah was able to capture an insight into different cultures from her fellow students through a different learning approach which I cannot take all the credit for. Intercultural learning requires working on the quality of relationships between different groups of people and others which can be a challenge (Rey-Von Allmen, 2013) as chapter 2 points out. However, as this student and other participants have shared, relationships had already been formed in some capacity from previous degree programs but arguably this module puts diversity and the student at the centre of their learning.

5.4 Recognising cultural similarities and differences

As the early work of cultural anthropologist Clyde Kluckhohn (1951) proclaims and later exploratory research, and cultural comparative frameworks indicate (Hofstede, 1984; Hall, 1989; House *et al.*, 2002), there are arguably similarities and differences when considering the concept of culture. As a researcher observing the class, this

became more visible when the culture activity in week 3 came to an end and students

began presenting their findings:

Field notes/week 3
Unsurprisingly, similarities of HR practices that were impacted by culture were highlighted by groups presenting their finding, a factor I highlighted when moving from one group to another, encouraging students to identify if there were differences from their home country. An approach which saw students refer to the importance of relationships in their country which incited corruption and impacted on recruitment and selection, performance management but also employee relations which saw public and private sectors being highlighted. I felt this week's session surprised a lot of students, some of which replicated this at the end of the session, by admitting that they never thought culture would have such an impact on HR practices. Ending this session once again with the reflection exercise, students were now becoming accustomed to this part of the workshop whereby workbooks were opened at the right place and students routinely started to write down what they had learned from the session. Asking students if they had any questions and if they had enjoyed the session, the response was a defiant, 'Yes' and 'interesting'. Week 3 is generally a turning point for students in this module and this session was no different, let's just hope it continues!

Resonating with my fieldnotes and the perpetual turning point of week three, students

reflected upon what they had learned about the wider environment, the similarities,

and differences of culture in certain countries. Moreover, this led me to student

conversations and what they had shared about the more innate, finer elements of

cultural differences that may have helped to support their learning of culture:

Fauziya/reflection log week 3

We discussed cultural differences using the Hofstede model and how this might affect HRM in practice. The first thing that surprised me was that there were so many similarities across the room. Our cultures might be worlds apart but the effect they've caused over time appears to be similar especially countries in Asia and Africa. The second thing that struck me was the fact that everyone had something negative to say about their home country. Not that it makes me happy but it helps me realise that every country has its struggles and not just mine. In a way it gives me some faith in my country. Everyone is struggling, we just have to make the right choices and put in the work we're not that much less than the rest of the world in terms of challenges.

Resonating with my earlier comments and the student's choice to use applicable

models and frameworks to assist their learning and understanding of different

cultures. This group had chosen to use Hofstede, however Fauziya merely used this

framework as a stepping stone as Dowling (2017) suggests but it did help this student

to identify similarities with Africa, her own country and make connections to Asia. Arguably, the insight provided by her group members would have provided more depth and understanding of Asia for this student to acknowledge that although their cultures appear worlds apart the cause and effect of what is happening in their countries is very similar. Intercultural learning in this classroom provided the realisation that every country faces challenges, something which appears to have instilled faith for this student. However, this leads me to the international curriculum in higher education which needs to maintain the balance between conformity and specific cultural contexts to ensure the international dimension remains central and not marginalised (Knight, 2013). Further justification of cultural contexts can be seen in our interview conversation where Fauziya kindly shared her learning of different cultures from fellow students in the classroom:

Fauziya/interview: Just hearing them talk about the things they had gone through with their different cultures and the practices, so no one particular way is right. I did'nt realise how different Jordan and Iraq are, I honestly thought they were one of the same…
Researcher: Yes, many people do
Fauziya: but they're just so close to each other and then having Malaysia and China, those 2 are different, they speak the same language…
Researcher: yes
Fauziya: so despite the fact that they speak the same language, the practices there are so different and just realising the different laws and legislations in different countries, and how, in some countries, even though their laws and legislations, culture over rules
*Researcher: yes*
Fauziya: and in some cultures, it over rules the law
Tutor: Yeah, it's getting back to that debate which states institutional factors are a subculture of a countries….
Fauziya: culture

Although there is arguably alignment to this students' reflection and her learning of different countries and cultures, this conversation like other student interviews captures a deeper understanding of what she had learned about culture from her peers. Moreover, as a researcher, I firmly believe this is due to conducting interviews once the module had ended as Gibbs (2013) suggests, it allowed the student time to reflect back on different events and learning situations. In contrast to her earlier reflection in week 3, and without the use of comparative tools Fauziya admits that

certain countries that she assumed were similar were in fact very independent when considering their culture. As this student points out, when considering different cultures and the practices they adopt, no one particular way is right and this was something which she not only acknowledged in her reflection, but was also captured in the photo below from the video footage:
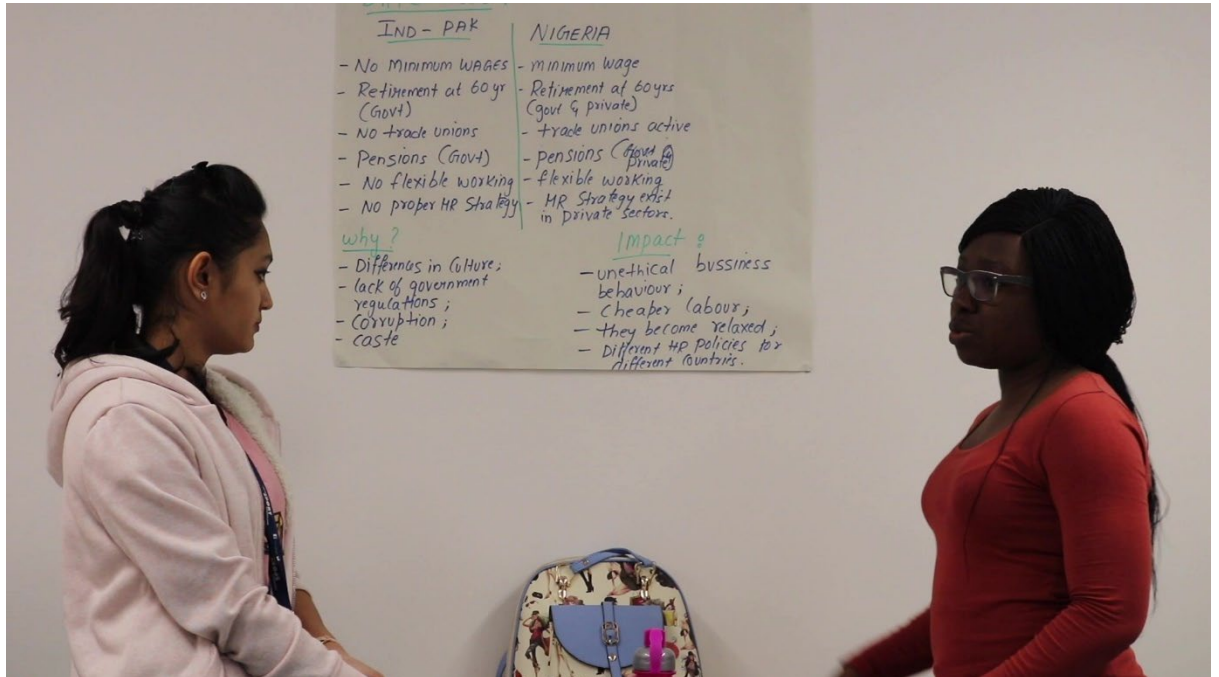
Video-still 5.3: Identifying similarities and differences

Fauzyia, shown to the right of the video-still above can be seen illustrating similarities and differences in week 4 when comparing employment practices in her home country of Nigeria with India and Pakistan, presented by fellow student participant Mahati.

The learning of different countries and cultures was arguably initiated by the international curriculum and emphasised further through a CRT approach. Moreover, the actual learning that took place and altered this students' assumptions were not from me the teacher, but her peers who helped her grasp the intricacies of their culture. Evidently, both sub dimensions of cognitive CQ are visible here – general knowledge of culture and context-specific knowledge, both of which are important and complimentary to offer a deeper level of learning for CQ development (Van Dyne *et al.*, 2012). Reference to language and conversations with other students also directs me to her behaviour when communicating and interacting with different cultures. As Hall (1959) suggests, mental capabilities for cultural understanding and motivations must

be complimented with the ability to exhibit verbal and nonverbal actions based on cultural values in specific settings.

Similarly, to Fauziya fellow student participant Aadesh also displays surprise and astoundment when reflecting on the difference countries and cultures that were compared within his group:

Aadesh/reflection log week 3
I have seen different cultures this week, and I know the facilities of HR and working process in China and Malaysia, Nigeria Tanzania. They total different working in company, having different rules for different countries. In this workshop I have enjoyed the presentation of different countries in Malaysia, I have seen the compensation reward, that sounds good to me. In China also the reward will be given for the private sectors also. It gets interesting to hear past in all countries.

Although very concise, Aadesh arguably displays the acquisition of knowledge concerning the wider environment to acknowledge what he learned about China, Malaysia and Tanzania from his peers, and the differences between these countries. This student refers to 'seeing different cultures' in the HR process and different working practices in these countries which aligns directly with Schein (2017) and his theory that culture operates on three different levels: artifacts, espoused values, and unquestioned assumptions. There is an appreciation in this reflection that operating internationally is complex due to these factors but there is also the acknowledgement that there are similarities between these cultures when considering the public and private sector reward systems in Malaysia and China. Furthermore, this can be seen to link directly to comparative studies and the collectivist or communitarianism dimension (Trompenaars and Hampden-Turner, 1998; House *et al.*, 2004). Arguably, there is also a display of eagerness from Aadesh to learn about the heritage of these countries which resonates with CRT and capitalising on the diverse learning environment (Gay, 2015). Moreover, the more innate or natural elements of culture is something which this student refers to when asking if his peers had assisted with his learning of different cultures:

Aadesh/interview: Yes, it helped because starting, when I came here I am talking with other people from different cultures, I don't know the accent they are talking…
Researcher: yes
Aadesh: how they try, how, what are they talking, how do we understand, it is difficult…
Researcher: I agree
Aadesh: I just er going through the accent, I just understanding what they are speaking so that I can work with them… international…
Researcher: what you are describing, is developing cultural intelligence, do realise that?
Aadesh: yes
Researcher: You are adapting yourself…
Aadesh: Uh-huh
Researcher: that's exactly what you are doing

Aadesh: after that the workshop, the activities that we done, we just do it and asking how will it be in your country we are just checking the differences
Aadesh: It really helped, international people who are there, I just got some information of their culture…

Sharing what he had learned from his peers, Aadesh focuses on the difficulties he experienced in the beginning when working and interacting with other cultures. As chapter 2 suggests, culturally diverse classrooms can be challenging for both the teacher and the student and there maybe reluctance from the student to interact fearing a lack of shared knowledge and experience or language skills (Leask, 2015). CRT, a heading under which intercultural learning sits, helps students to overcome these differences with the help of the international curriculum to create cultural bridges (Wlodkowski and Ginsberg, 1995b; Gay, 2018). Thus, aligning to cross cultural training and the development of CQ, which this student surprisingly acknowledges. The knowledge this student acquired from his peers when comparing different countries and cultures not only supported the cognitive facets of CQ to provide the necessary knowledge but also assisted Aadesh in his behavioural development of CQ.

Intercultural learning not only helps students understand the bigger picture of national culture and comparative theories but also the more elusive elements of culture associated to people's attitudes, values, beliefs and norms which Kluckhohn and Strodtbeck (1961) suggest. However, for some students like Maris the cultural differences appeared to be too great, something he shared during our conversation:

Researcher/interview: So, thinking about the different cultures we had in the classroom and bringing all of those different countries together, do you feel that your peers assisted with your learning of different cultures?
Maris: Yes, it was very…yes. Actually, I feel like I not fit in this classroom to be honest with you, I tried, I tried but the problem was my language first of all. That was the main thing that I tried to develop, I can't say a lot of things about this I recognise some other cultures…
Researcher: that is fine
Maris: they also recognise my culture in this classroom
Researcher: Yes
Maris: I saw that some cultures I could'nt connect with them, some other cultures had some problems, yes it was very useful because insight of these things I learn a lot of things and make me to search some feelings of me, to change me also.
Researcher: good
Maris: Yes

This student can be seen in video still 5.4 (circled) from the video footage, working alone behind his group which was a common practice during activities.

Video-still 5.4: Maris and cultural differences

The above conversation and reflecting on what I observed in the classroom leads me directly to the commonly used metaphor for culture, the iceberg - a comparatively small proportion of Maris's culture were riding visibly above the level of consciousness but the bulk (which is most likely to collide and cause damage) was below (Killick, 2015). The unconscious display of frustration due to language difficulties but also self-determination as video still 5.4 shows, would often result in this student moving away from his group and working alone.   Intercultural learning is about developing personally to be able to act with greater autonomy (Delors, 1996), arguably this student was seeking to achieve this but language was a huge barrier. The severity of which became apparent during our conversation:

Researcher/interview: So why did you choose Sunderland University…. what was it about Sunderland University…? did you consider other Universities…what brought you here for your postgraduate studies?
Maris: Actually, all the…I had five choice, the five of them accept me but I choose Sunderland University because they give me half a percent off, they give me off 50% off my fees and they did'nt ask me about IELTS.

The international English Language Testing System or IELTS provides the most accurate assessment of a student's English language which is why UK universities list this language qualification as an entry requirement, if English is not the first language (https://www.ielts.org/about-ielts/ielts-for-study, no date). This disclosure makes me question HEI's claims to be 'international' entities working towards the promotion of intercultural dialogue and effectiveness when financial aspects appear to be overriding interculturally mission statements and aims and aspirations of institutions (Schartner, 2020).

Culture is one of the most difficult concepts to understand and define, but there are arguably some cultures that as individuals we find easier to 'connect' with and learn from than others which links directly to comparative studies of culture and the main dimension of individualism and collectivism. Maris was not the only student in this classroom who found certain cultures difficult to 'connect' with, Leta expressed difficulties in the previous chapter and Chafik shared his own personal view when asked if fellow students had helped with his learning of culture:

Chafik/interview: for me because in Middle Eastern country, I don't know I feel the Middle Eastern country apart, I feel because also not that interested in their culture...
Researcher: I see
Chafik: so, er its quite different from what they say, it does'nt match my perception…
Researcher: right
Chafik: last time we got discuss about Omar and I quite agreed with presenter their critical thinking
Researcher: Yes
Chafik: but at the same time, one of the students, they worked in Omar and then he says Omar is not what she say it's different
Researcher: yes, I can remember
Chafik: but what he says doesn't match to my…erm
Researcher: perception?
Chafik: Yes, sometimes my perception but listening to him, I am not so interested on that particular region and culture

The above perspective displays Chafik as an outsider looking in, who views culture as affecting the way people think, feel, and behave but from the insider's perspective, culture is simply basic and natural (Kim, 2001, p. 58). As discussed in the previous chapter (4.2), we must acknowledge that what the outsider sees, may be distorted by the prisms formed within his own culture and also the 'mythologies' that surround a

particular culture which can arguably obscure and deny the reality (Killick, 2015). Resonating with Chafiks perceptions above, this conversation reinforces the relevance of CQ development for future graduates.

5.5 Conclusion

Similarly, to understanding the concept of culture, the teaching of culture is a difficult task due to the elusiveness of the topic and the varying definitive meanings that relate to the wider environment of nation culture and the smaller more personal aspects of an individual's culture. However, to develop CQ there must be the consideration of all aspects which this chapter arguably demonstrates. The international curriculum provides an essential platform for the role of the student and the introduction to culture in week 3 provided the student with the necessary knowledge or 'tools' to understand the concept of culture through theoretical frameworks and comparative studies. The role of the student is to then determine which 'tool' or study helps with their learning of culture and understanding of cultural differences in different countries, and as teachers we may not appreciate their choice, but it is arguably their learning. As this chapter demonstrates, this acquisition of cultural knowledge and the larger concept of national culture is analysed further through students comparing the impact of culture on HRM in their own countries, which can contest the findings from comparative studies but also bring shock and surprise. This approach and the application of CRT formed the basis for intercultural learning and the learning of more individual dimensions of culture from their peers which is identified in the data as language, religion, and beliefs but also the term 'different.' However as this chapter illustrates some cultures may be difficult for the 'outsider' to understand and accept, week 3 was certainly a turning point in that it required the student to be open, receptive, and respectful to the viewpoints, experiences, and perceptions of self and others but also a willingness to critique them; learning from and relating to members of one's own and other cultures, races, ethnicities, and social classes; exploring, and honouring the differences of self and others; recognising that people view the world and life through better lenses; and actively promoting equality and social justice (Gay, 2018, p. 45).

This chapter offers a clear alignment to the development of CQ, arguably the cognitive facet is prominent but having a broader understanding of the objective and subjective cultural elements (culture-general knowledge edge) facilitates a deeper understanding of how people in a particular cultural domain are shaped by the larger cultural environment to think and behave (context specific knowledge). However, this is not to say that interest (motivational CQ) and action (behavioural CQ) is not demonstrated by the student.

Chapter 6: The Development of Cultural Intelligence

6.1 Introduction

Leading naturally from analysing the role of the student and my role as the culturally responsive teacher in supporting the development of cultural intelligence (CQ), this chapter forms a cohesive collaboration of both roles to analyse what cultural intelligence actually means and the relevance of this concept. This requires drawing on appropriate literature from chapter two but essentially the collated data from student reflections and interview conversations to critically analyse whether cultural intelligence, defined as a person's capability for successful adaption to new cultural settings has been developed in my classroom (Earley and Ang, 2003, p. 3). To date, there is a growing, but arguably small amount of research that has begun to unpack the black box through which cultural intelligence develops. Moreover, recent empirical studies have investigated the usage of social media and international assignments (Hu *et al.*, 2018; Ott and Iskhakova, 2019), yet none consider the culturally responsive teaching approach or the culturally diverse students that support the international curriculum to assist this development.

It is essential at this stage to reiterate the three key facets that make up CQ: cognitive, behavioural, and motivational but also the direct alignment to the two-fold rationale for this research:

1. Prepare students for the increasingly global world that we live and work in.
2. Educational intervention to meet increased demands for more culturally adept employees, managers, and leaders.

Arguably to illustrate the importance of the above rationale and achieve the objectives of this research there is a need for further clarity and understanding of the CQ concept which this chapter aims to provide. Moreover, this chapter will consist of redefining CQ, the relevance of CQ and finally the attained development of CQ.

6.2 The redefining of CQ

Cultural intelligence (CQ) as shown in chapter 2 is based upon an individual's capability to adapt in new cultural situations that are unfamiliar to them. Thus, made up of cognitive, behavioural and motivational intelligences it can be a difficult task to not only develop these facets but also knowing when to apply cultural intelligence (Earley, 2006). This leads me to question the definitive concept of CQ and whether cultural adaption is something our senses would react to rather than some form of knowledge and intelligence that influences our behaviour. Week one of my field notes offers a glimpse of what I observed on my first day:

Fieldnotes/week 1
Something I find myself doing without even knowing it is stepping back away from the students and observing the 'people' I have in my classroom. On reflection, I think this helps me to gain some kind of understanding of who these people are, how they interact and engage with others and try to work out what barriers I have to overcome as their teacher. This first class was no different to others in that it magnified the different behaviours in my classroom, some students displayed uncertainty of whether or not to communicate with the person sat next to them, there was an air of caution that could be seen in peoples body language, the sitting back in their chair or playing with the handouts, some students I noticed moved their chair slightly away. Yes, nerves and apprehension play a part in this behaviour especially in this first week, but I also believe people's unfamiliarity and fear of working and communicating with different cultures plays a big part.

Resonating with my perception of the influence of culture above, but also the questions that have surfaced through adopting an analytical lens of what culture intelligence means to students. Teo reflects on how he understands CQ:

Teo/reflection week 1
Cultural intelligence (CQ) - is recognizing and understanding the beliefs, values, attitudes, and behaviours of a group of people and the ability to apply that knowledge toward the achieving of specific goals (Kiznyte, 2015). From that point, this concept enables us to understand the differences and similarities between different cultures. By applying the learning and integrating it into our day to day lives we can build effective professional relationships and succeed in business. First, I think CQ help us generate motivation to learn about and adapt to a different culture. Our mind is open, and, instead of seeing difference as a difficulty, you see it as something that you want to learn about. Second, through CQ, we enhance knowledge about understanding how culture shape or impact on people behaviours rather than learning new culture inside out. Whenever discussing within a team during a workshop, I tend to watch people

from these different cultures interact and pay careful attention to their body language because a specific expression can embrace as different meaning with different people somehow. Furthermore, CQ help me outline my plan as a result of my culture awareness. I will not only conscious about cultural differences but also make a habit of thinking about these differences and their effects to make right decision. Also, I can improve my cultural interactions in public and use my plan for solving cross-cultural challenges in my future career as well. However, sometimes things did not go along with our plan, so CQ is effective concept for me as to take into action for adapting with cultural issues. Cross-cultural interactions won't always go smoothly, thus, CQ help me be able to think carefully and stay in control of my emotions to behave more flexible.

Overall, in the context of globalization today, more and more companies are adopting cultural intelligence, and find hard about managing human resources because of different culture. To support my future career, I think I should focus on this element and pay attention for the changes of people behaviors. Specially, cultural intelligence is not innate; therefore, everyone including me can develop each of these component's day by day.

Similarly, to Ibarra's reflection and other student logs that referred to cultural intelligence (CQ), there is a clear indication that research had been undertaken by the student to assist their learning and understanding of CQ. Arguably this reference to CQ is specifically in week one which raises the question, were students prompted by the insight I gave of my research or were they curiously seeking reassurance that this research was focused on my teaching rather than the student. Regardless of the rationale, Teo provides his own clarification to identify motivation and knowledge as key elements of CQ which he believes assists the understanding of cultural differences in behaviour, expression, and interaction. One could argue that this description aligns directly to Thomas and Inkson (2003, p. 20) who unlike Earley and Ang (2003) suggests that CQ is not merely about adaption but involves the correlation of knowledge, behavioural skills and more importantly 'mindfulness' which Thomas refers to as one of the key components of CQ as shown in figure 6.1.
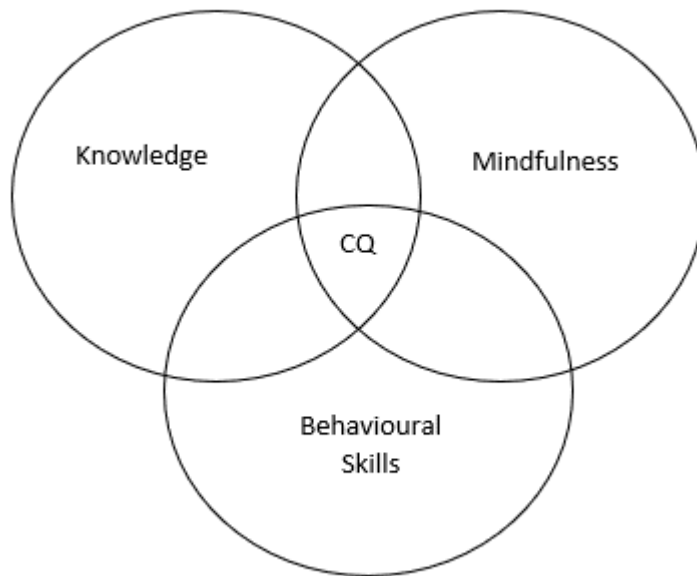
Figure 6.1: Components of CQ (Thomas, 2006, p. 81)

What is arguably transparent in this students' reflection is the optimism and openness to learn about different cultures but also the acceptance that this development may be challenging. Whether CQ has been developed in this first week is debateable, however it has arguably provided the initial step for students to firstly, create their own understanding of cultural differences, secondly acknowledge the difficulty of interacting with different cultures and thirdly how CQ could support them in their future career. This aligns directly with the view of Ang *et al.* (2015a) who insist that cultural intelligence is a set of capabilities that facilitate one's effectiveness across different cultural and multicultural environments, in this sense it could be contested that CQ is in fact culture free which adds to the confusion of what this illusive concept actually means.

As a researcher who has formed relationships with these students and been part of this cultural learning process it deems appropriate to ask the student how they would describe CQ during our interview conversations. An approach that saw some students share their own confusion of this concept:

Researcher/interview: *thinking about cultural intelligence, what do you understand or how would 'you' describe cultural intelligence?*

Maris: with this phrase I cannot understand, what include one personality I can understand something else…
Researcher: okay, what else do you understand?
Maris: that mean his background, his…what was the first steps, the second steps or something like that. I don't have a lot to say about this…
Researcher: but you are right, it links to people's background…. culture?
Maris: I believe so yes and family's ethics, country ethics or erm what they believe… like family
Researcher: that's good Maris…. you do understand CQ (laughs)
Maris: (laughs)

Arguably there is confusion surrounding the concept of CQ, as Blasco *et al.* (2012, p. 229) proclaim, current discussions of cultural intelligence comprise a highly complex and dense mesh of ideas making it a challenging concept to use and apply. Although cautious and somewhat reluctant to share his thoughts which may be linked to my dual role of teacher and researcher, with encouragement this student displayed an understanding of CQ. Undoubtedly, this interpretation of CQ is not in any great depth or application but there are key elements such as background, family ethics and also personality which leads me directly to Ang *et al.* (2006) and the correlation of the Big Five personality taxonomy with CQ. Arguably, Maris fails to acknowledge the acquisition of knowledge and understanding of different cultures that support the behavioural aspects of CQ and promote interaction. However an interesting conversation with fellow student participant Chafik uncovers these elements:

Researcher/interview: I talked a little bit about cultural intelligence at the beginning and what my research was about, what do 'you' understand about cultural intelligence and how would you describe it to me?
Chafik: okay, I think cultural intelligence is about how much you know about other people's culture….
Researcher: right
Chafik: not only culture, maybe their country history, their country background, something like that…and then their religion and then for me I love to know and like, I love to study about history….so, I can discuss like UK, I can discuss your UK history with British people
Researcher: I see
Chafik: so, we can interact
Researcher: good
Chafik: for me to open conversation with UK people erm yes
Researcher: so, it seems to be a lot of what you're saying is, would you say that cultural intelligence is about being adaptable?
Chafik: Mmmm not really because sometimes you understand their culture, but you

may not be able to adapt into it, I think this is quite different…
Researcher: *how?*
Chafik: *for me cultural intelligence is what you know about their culture…*
Researcher: *Yes*
Chafik: *it's not how about how you can adapt…*
Researcher: *so, it's very much the knowledge side that you see cultural intelligence as?*
Chafik: *Yes, I agree*
Researcher: *Yeah…. but would it not be the processing of this knowledge when we adapt our behaviour…. do we adapt our behaviour when we are with people from different cultures…?*
Chafik: *Erm, sometimes, yes (chuckle)*

Directly aligned with chapter 2 and the interrelationship of culture and intelligence (Sternberg, 2004b; Brislin *et al.*, 2006), Chafik refers to knowledge as a key element of CQ which he describes as the learning of a person's culture, their background, and their country. Moreover, this view transcends the cognitive facet of CQ which is a form of intelligence and not merely a set of competencies (Rockstuhl *et al.*, 2011; Ang *et al.*, 2015a). It could be argued that students are simply manipulated by the prominent term of 'intelligence' to then associate knowledge as the definitive meaning of CQ as Ibarra conforms to when responding to question 3:

Ibarra/interview: *Yeah, first of all my personal opinion*
Researcher: *Yes*
Ibarra: *obviously cultural intelligence, like, like an act where from the word intelligence alone, like you need to be intelligent about your culture and other cultures*
Researcher: *what do you mean?*
Ibarra: *because though it is very hard for someone to just adapt and believe other culture which you are not familiar with*
Researcher: *Yes*
Ibarra: *at first like when you are growing up but after then you try to adjust because there's only one circumstances change you need to change the kind of environment you are in and that alone I think helps a lot with cultural intelligence. I'm going to describe it as something really erm necessary, which is needed.*

Uninhibited, the response provided by Ibarra was justifiable, it was his own personal opinion of CQ. In contrast to Chafik, who dismissed the causal relationship that mediates between culture and one's behaviour, Ibarra focuses on intelligence (Serpell, 2000; Serpell, 2017). Moreover, this student acknowledges the need to adapt in certain cultural situations and makes this unique connection. Resonating with an early definition by Earley and Ang (2003, p. 59) which Thomas (2018) deems as simplistic,

Ibarra suggests CQ is about changing oneself to the environment you are in, moreover it requires a form of intelligence about your own and other cultures. In this context, CQ is predominantly defined by this student as knowledge and behaviour but excludes the motivational facet which has been a constant theme in this student's data.

Fellow student participant John, shares a similar understanding of CQ but also addresses the complexity of cultural stereotyping during our interview conversation:

Researcher/interview q3: *so how would you describe CQ, tell me what cultural intelligence actually means to you?*
John: erm, I would probably say that cultural intelligence is knowing what is accepted and what is'nt accepted in a certain culture, in a certain...it could be a country, it could even be a town or it could be a city, you know what I mean….
Researcher: yes
John: a single country does not have one single culture, the word culture has so many definitions and so many different areas to talk about. It could be from the clothes that you wear, for example that could define your culture within another country, it's just…I think it would be known, like I said what's acceptable what is'nt acceptable, how a person behaves and just known how to handle that maybe….
Researcher: yes
John: How to adapt and how to accept it
Researcher: yeah
John: It's not just about having stereo type, a typical French person or a typical Spanish person or a typical Chinese person…it obviously goes a lot deeper than that…
researcher: can you explain?
John: I met a lot of Spanish people who were'nt even Spanish people at heart really, like the family I was really close to, there daughter she spoke like really, almost fluent English
Researcher: Mmmm
John: and she was not the typical long dark haired, tanned southern Spanish girl that I would have stereotyped or perceived before I went over there...
Researcher: yeah
John: she did'nt like flamenco, she did'nt like long dresses, you know what I mean
Researcher: but her values and norms would probably I'm assuming may have identified her culture
John: Yes

Reflecting on his experience as an expatriate in Spain this conversation directs me to Sahin *et al.* (2014) (see chapter 2) and their study on the international assignment and the development of CQ. Arguably working and living in other cultures can provide individuals like John with a unique cultural consciousness, awareness, and knowledge which as the study found can influence both mental (metacognitive and cognitive)

components of CQ. However, focusing predominantly on the effects of personality types and acknowledging the failings of a restrictive quantitative measurement of CQ are elements which make this research much more inclusive. Sharing his experience as an expatriate in Spain, John provided an example of stereotyping to comprehend the complexity of this concept. However when reviewing collated data from this student this could be contested. Regardless, there are constitutional elements which this student describes as CQ . Thus, cultural knowledge, cross-cultural skills and metacognition to align directly to the view of Liao and Thomas (2020, p. 24) who define CQ as a system of interacting knowledge and skills , linked by cultural metacognition which allows people to adapt to, select, and shape the cultural aspects of their environment.

'A system' of CQ which was observable to me as the researcher in this classroom but also acknowledged by student participant Aadesh when defining the concept of CQ during our conversation:

Researcher/interview q3: we have talked a little bit about my research and cultural intelligence at the beginning, how would you describe cultural intelligence?
Aadesh: Way of talking language
Researcher: right
Aadesh: …fluently I mean, like speak
Researcher: yes
Aadesh: that's it and cultural difference…
Researcher: Yes, it's about language…
Aadesh: language, yes….and emotions, like facial expressions…
Researcher: yeah, so behaviour as well?
Aadesh: yeah
Researcher: Yes, and I had seen that quite a bit in the classroom when you were doing your tasks and interacting, and working together
Aadesh: Yeah, I could see it
Researcher: Could you…I could see people slowing down their speech and talking slower….
Aadesh: Yeah, slower a little bit feeling difficultness, like because we don't have experience of just talking and saying speech just like this, but the first time so it will be starting to get trouble like, difficulty
Researcher: that's right you could see a kind of transition…
Aadesh: I could see it
Researcher: just watching you guys, I could see that transition and where you began to get comfortable with each other
Aadesh: (chuckle) yes, yes

Arguably, this student does demonstrate some understanding of CQ, admittedly it could have been more profound however there is direct alignment to the cognitive and behavioural facets which supports the view of Van Dyne *et al.* (2012) and more recent researchers Fang *et al.* (2018) who suggest that these two facets work collaboratively. Moreover, Aadesh displays an emphasis on language and communication which not only resonates with the previous chapter and what he learned from his peers but also aligns directly with this student's reasons for seeking international education:

Aadesh: *I'm from India, we live in, our family live in Hyderabad which is Telangana so we came from there like firstly I thought I can't know anything about how to talk with people and I don't know how to because……most of the communication is English language*
Researcher: *Yes*
Aadesh: *and the problem is with English, wherever I go every people talk English, but I can't talk, what the reason? I thought about that, so what I thought, I use and want to go to institutes of English learning. I thought it would be great as only one month they will do the course training and after that we will just forgot. English-language we have to really talk or speak with any other people so that we can easily get the English language. So, one day after condition of my graduation. So, after the condition I thought that I have to go to outside, another country so that I can learn some a little bit of English….*
Researcher: *Mm mm*
Aadesh: *so, I can communicate with other people so I can speak with different countries people, so I can see the cultural difference. How they will be doing and how I will be doing it here, so I thought all this, and I started searching for the institute.*

As the findings of this research suggest and student data proclaims, language is a key development area for most international students but there are some common myths which get in the way of how students perceive the English language when undertaking a higher educational program in the UK.   One implied myth is that a single form of 'standard English' exists when in fact there are multiple forms and dialects of the language. Moreover, as the seminal work of Smitherman (1999) proclaims:

'There is not simply one form of standard English, but varieties of standard English – formal, informal, and colloquial. Similarly, there are varieties of Black English conducive to communicating in various social situations; black church language, proverbs, and street raps'. (p. 145)

Mastery of one language (English or otherwise) or a single variant (standard or academic English) fails to equip students with the linguistic skills the real world demands (Gay, 2018). This aligns directly with CQ in that the more communicative abilities one has the more capable he or she is of functioning in various relationships and interactions especially within cross-cultural, social, ethnic, educational, and political boundaries.

As this student ascertains later in our conversation, communicating across different cultures is not just about learning the language but how to interpret cultural differences, something which led Aadesh to seek an international education. This leads me back to the video recording of Ida who displays her own definitive understanding of CQ:

Video still 6.1: Visually defining CQ

Although a standing position would have been more appropriate in a diverse classroom, this student requested to remain seated with her group which considering her newfound confidence and eagerness to present I did not contest. Arguably, there is evidence of nerves at the start of this presentation, but gradually Ida appears to relax and acknowledge who her audience is. Making adaptions to her speech when speaking too quickly and taking a pause to repeat key differences associated to the UK and Thailand employment practices. This student can be seen to routinely observe her

audience and makes intermittent eye contact with students. Moreover, Ida also communicates through facial expressions and gesticulation to illustrate surprise and intrigue of the group's findings. Thus, visible components of CQ which although some would argue are merely presentations skills, they align directly to Earley and Peterson's (2004) description of CQ and the person's capability to gather, interpret, and act upon radically different cues to function effectively across cultural settings (p. 103). This student demonstrates cultural sense making which stems from both metacognitive and cognitive facets. Moreover, this student also displays cultural empathy that portrays motivation but also acceptable behaviour (Earley and Peterson, 2004). A definitive display of CQ by Ida that aligns directly to our conversation and her description of this concept:

Ida/interview: how would I describe cultural intelligence? I would say it's very, to be, to have a cultural intelligence it's very important, I mean you grow, you grow by knowing other cultures, you grow learning from them
Researcher: that is so true!
Ida: It's very important for you, not only in your working environment but also in your personal life.

Similarly, to other participants Ida found it difficult to describe CQ but like other students she sought her own definitive words displayed in figure 6.2 she led the conversation to share with me, her own view.

Figure 6.2: Student words to redefine CQ

Aligning to the view of Ang *et al.* (2015a) and the earlier discussion in this chapter, Ida describes CQ as a person's capability that grows through knowing and learning from other cultures which not only resonates with her presentation performance in the video recording but can be seen as a thread throughout the findings chapters to illustrate the development of CQ. Rhetorically emphasizing the importance of CQ in both a professional and personal capacity should have led me to probe this student further, however I was aware of this students' aspirations to live and work internationally. A future goal which arguably requires the consideration of language, religion, culture, personality, challenges, differences, but also similarities. Thus, key verbs shown in image 6.1 that were collated by NVivo, the qualitative data analysis (QDA) software as words frequently used by student participants to describe CQ.

6.3 The relevance of CQ

Friedman (2006) proclaims that globalisation has made the world seem smaller and 'flat' in many ways, but increasing cultural diversity creates challenges for individuals, making the world 'not so flat' at all. The changes seen in societies, around the globe

and within the workplace environment necessitate a new and different paradigm for how we think and practice culture. Thus, CQ is a concept that not only focuses on the development of individual capabilities that are related to culture but also emphasises the primary part of human thinking – intelligence or a person's capacity to solve problems and adapt to changing situations (Deardorff, 2011). Moreover, CQ differs from any other type of intelligence because it is explicitly grounded in theory of multiple intelligences that has special relevance to multicultural settings and global contexts (Earley and Ang, 2003; Ang and Van Dyne, 2008):

Fieldnotes/week 4
The group who presented were a mix of international students which included Portuguese, Chinese, Nigerian and Thai…. this was going to be interesting. Observing their body language and the way they interacted with the audience, it was evident that they were all becoming very comfortable with each other but also confident standing up in this multi-cultural classroom to critique the journal article and voice their opinion….a difficult task which does not always go well for some students! The group stood proud and very expressive to give an excellent insight into the purpose of the paper, the ethical beliefs that led the article, culture, demographics and HRM in Oman. An informative yet critical insight, whereby recognition of cultural and institutional differences was emphasised, a comparative analysis with some of the countries in the group was made with links to what they had learned from previous sessions. A very powerful and extremely passionate delivery especially by the Portuguese student who took the lead. She expressed her frustration at the article referring to culture, religion, demographics, and power of the male gender in Oman but not in any way offensive. Acknowledging the cultural differences present in the classroom, this student continually repeated 'we are all different' emphasising culture, our beliefs, our societal differences, and institutional factors - I was extremely proud! They had acted upon my feedback to previous groups, made it critical and had a voice BUT they were considerate and respectful of the Middle Eastern Students in the class. They had clearly grasped the relevance of the article, the impact of differences on the HR function, the lack of the employee perspective which was evident in the article but more importantly the relationship between both parties – this was made clear and apparent within this presentation! But the group rightly highlighted the lack of research in the Middle East in relation to the HR function, the employer/employee relationship and the impact of culture and strong ethical beliefs on managing the employee.

Resonating with my fieldnotes and the consideration of different cultures leads me directly to an array of interesting conversations that centred not only on the learning

of different cultures, but also the relevance of becoming cultural intelligent. Student

participant Aadesh contextualises his response by firstly acknowledging this culturally

diverse classroom (appendix G: interview questions).

*Researcher/interview q3a: so, thinking about cultural intelligence, do you think there is
a need to learn about other cultures and be culturally intelligent?*
*Aadesh: Yes, you have to learn about the cultural difference here because if we want to
talk with them also, we must understand their emotions, cultures and we have to speak
because, we just want to be friends, but we don't understand about the feelings inside
about that culture or something else, we have to understand and agree with that. We
have to just understand, we have to do that.*

This student aligns their response to the earlier definition of CQ and the importance of

language and communication to ascertain the individual's responsibility to try and

understand the cultural beliefs of fellow students in this classroom. A suggestion that

links directly to chapter 2 and the similarities that exist between emotional intelligence

(EI) and CQ (Sternberg and Wagner, 1994). However, arguably what this student fails

to grasp is the density of CQ or more specifically, the learning and understanding of

cultural differences that goes much deeper than merely creating new friends. Thus,

the bigger picture of globalisation and the view that we are experiencing a smaller,

flatter society which brings challenges as fellow student participant Adar openly

shared during our conversation:

*Researcher/interview q3a: You've obviously experienced lots of different nationalities,
different cultures. So, do you think that there is a need for us to actually learn about
different cultures and maybe become more culturally intelligent?*
*Adar: Definitely, absolutely, like totally agree that culture is very important. I have this
experience when I was in the Philippine, when I went to the Philippine first time, like
even though I was travelling, before I was living in Qatar and then Syria as well five
years up to 1 year, 3 years in Qatar. Everywhere I have different culture, even in Arabic
countries. I was living in Syria, Qatar and Jordan they have different culture.*
Researcher: Yes?
*Adar: So, first when I moved from Iraq to Syria to live there with my family for first year
really, I change, everything changed in my life because of the culture. The study, I have
transferred from the high school from Iraq because of the situation in Iraq to Syria, so
first year I failed because of the culture because I don't know the people, their culture is
different, their teacher the way for teaching students are really different, even though
they are speaking Arabic or we have some common Islamic traditional culture, but still
is different, so when I went to the Philippine totally different, Christian country and in
Asian culture is about the food, the lifestyle. Everything is different. And then I went to
the University. I start and some face some difficult things with their teacher, but later*

on I just adapt, and I stayed there for five years. So, after five years 2017 I lived in Philippines and then I came here February 2017. I was shocked because culture is really different, like Filipino culture friendly.

Researcher: you mentioned a keyword there, adaption.

Adar: Adaption yeah, as you mention in the one class, the subject that you said before you travel, we, I think I remember when we study about departure, work departure then you should make some oriented for employee, and then not only for employee, now we can connect it for myself by the people individually. They should study their culture, they should search more about their culture before they move there or to travel there, my mistake is that I didn't do this one before I travelled that's why I have some obstacles there, so I think one of the reasons that you have to study the culture and then you try how you adapt?

Researcher: so, whether it be Syria, the Philippines or here in the UK, is there a need to learn about different cultures in relation to where you aim to be professionally in the future?

Adar: Yes, so as you mention in the one class, the subject that you said before you travel, we, I think I remember when we study about departure, work departure then you should make some oriented for employee, and then not only for employee, now we can connect it for myself by the people individually. They should study their culture, they should search more about their culture before they move there or to travel there, my mistake is that I didn't do this one before I travelled that's why I have some obstacles there, so I think one of the reasons is that you have to study the culture before you move then you try to adapt.

Providing an insight into the perilous situation that this student and his family faced in their search for a better way of life. It was clear that education made Adar acknowledge not only the differences amongst these countries but more specifically how these differences relate directly to culture. The importance of learning about different cultures was prominent during our conversation and led to this student identifying a key capability of a person's CQ, 'adaption.' Moreover, he aligns this transition to what he had learned in the classroom and the need to prepare the expatriate for cultural differences. However, only now does he recognise himself as the expatriate, the struggles he encountered and the need to be more culturally intelligent to assist him in the future. CQ requires the acquisition of cultural knowledge to understand the fundamental principles of cross-culture interactions. Furthermore, this means knowing what culture is, how cultures vary and how culture affects behaviour (Earley and Ang, 2003). Similarly, to Aadesh this student acknowledges the relevance of CQ but arguably through a more unique experience that directs me to numerous studies (Church, 1982; Caligiuri, 2000; Van Dyne *et al.,*

2012) that allude to the idea that some individuals might have attributes that allow them to be more effective in cross-cultural interactions (Cushner and Brislin, 1996). Irrespective of what these studies may imply this student makes the essential connection between the relevance of CQ, cultural experiences and career aspirations which is what this research promotes. Moreover, other student participants were also making this connection when discussing the learning of different cultures:

Researcher/interview: so, thinking about your work experience, your academic experience in Nigeria and now obviously coming here to the UK to continue your studies. Do you think it's useful to learn about different cultures and is it really relevant for you in a professional sense?
Fauziya: Yes
Researcher: why?
Fauziya: right so in the consulting firm I was working with, I have a really recent memory of us having to train a firm…
Researcher: right?
Fauziya: having to train a group of workers, a team of workers in a firm and I can't remember the name now, I think it was a government company but when they walked into the room, I just realised how different they were. Now because I live in Nigeria every part of Nigeria is known by the language…
Researcher: yes
Fauziya: so, there is three major languages but then there's smaller languages and there's tons and tons of languages but in the city that I live in…I live in Lagos, now Lagos is…they call it no man's land, because every culture in Nigeria is represented in Lagos…
Researcher: I see
Fauziya: so, I realised how, that although Lagos is in a place where you're supposed to be speaking one language…everyone who walked into that room was speaking a different language and so I think that was really when I started to realise that knowing where people come from is very useful in knowing how best to approach them, how best to reach them.
Researcher: good
Fauziya: Living in the North for a year also gave me a difference experience, the northern people are so reserved…
Researcher: how?
Fauziya: so, their culture is so different, things that are okay there are not okay in the West. In my culture there's a certain way you have to greet an elder
Researcher: I see
Fauziya: over there its nothing, you could stretch your hands and shake someone 10 years older than you and it would be fine but, in my culture, you stretch your hand, and it would be rude…
Researcher: so even though Nigeria is seen as one large country you have lots of sub-cultures like the UK?
Fauziya: Yes, and just knowing where a person is from gives you…just looking at the

where the person is from, just knowing where the person is from away from you, how to address the person, how to read the person, what might be okay with the person and what the person will not take...
Researcher: so, do you think it is useful in learning about different cultures when thinking about your future career
Fauziya: Absolutely

Similarly, to Adar, this student provides an intriguing insight into the traditional beliefs and attitudes that are associated to different cultural groups in Nigeria and how these differences influence life, work or more specifically behaviour in this country. This acquisition of knowledge leads me back to Armour-Thomas and Gopaul-McNicol (1998, p. 58) in chapter 2 who asserts that intelligence is a culturally derived abstraction that members of any given society coin to make sense of observed differences of individuals within and between social groups. Arguably, this student's insight promoted the advantages of having two Nigerian students from different cultural backgrounds in this cohort. Thus, enabling a more percipient view of these students' cultural differences that as a class we observed and learned about. However, aligning directly to the limitations of this research, it would be optimistic and impractical to assume that all cultures and sub-cultures from around the world could be represented in this classroom, although Ryan (2013) does allude to this in her work. Focusing predominantly on Nigerian culture during our conversation made me re-assess the relevance of CQ development for this student, which as a researcher led me to change my course of questioning:

Researcher/interview: are you aiming to work internationally once you get your qualification or looking to return back home to Nigeria?
Fauziya: I would like to go back home to Nigeria and start at home, but I think it would be interesting actually to work internationally, I've been thinking about that a lot recently.
Researcher: right, so thinking about what you said earlier about the importance of learning about different cultures, and you mainly referred to Nigerian cultures, is there a need to learn about other cultures if you are not thinking about working internationally? So, if you are returning back to Nigeria, do you really need to be aware of different cultures other than Nigerian culture?
Fauziya: Absolutely, because even though, I mean even for people who have lived in Nigeria for all of their lives, now we have Chinese contract workers coming to work in Nigeria. We have Indian contract workers, we have people of, we have Lebanese people. We, I've had Indian neighbours
Researcher: right

***Fauziya:** and just knowing the smell of the food and things like that so even if you're going to live where you are or you are not going to work outside of your environment. The world is evolving, even if you don't leave people will come to you…*
__Researcher:__ so true

Arguably, this intervention provided a much wider insight into the cultural diversity of Nigeria but also the reassurance that CQ development is relevant for all students regardless of where they choose to live or work. What also transcends from both Adar and Fauzia's conversation is the knowledge that both students acquired from their own personal experiences and brought into the classroom. Thus, the metacognitive facet of CQ which as discussed in chapter 2 focuses on how a person makes sense of intercultural experiences which can be broken down into two complimentary elements: metacognitive knowledge and metacognitive experience (Earley and Ang, 2003). However, irrespective of these individual experiences, universities are currently tasked with preparing students for a world that is becoming increasingly global and multicultural (Scupin, 2017, p. 1) but also demands trust and solidarity among countries as we fight a worldwide pandemic (OECD, 2020). Thus, a global arena that encompasses more than *geographical reach,* it includes *cultural reach* in terms of people, situations, and interaction but also *intellectual reach* in the development of a global mind-set and global skills (Osland *et al.*, 2006, p. 197). This notion of 'reach' links directly to the development of CQ and leads me directly to the visual representation of this notion captured in the video data collated for this research.

Video-still 6.2: Cultural Reach

Video-still 6.2 provides a unique glimpse of the global arena and the visual notion of 'cultural reach' in this classroom:

1. 'Geographical' is represented by countries such as the UK, China, Malaysia, Vietnam, Thailand, Croatia, Jordan, and Iraq although arguably Nigeria, Portugal, Greece, and India are absent from this video-still.

2. 'Cultural' is represented by the different beliefs, values, and norms which these students bring into the classroom, also the workshop task and the learning situation shown in 6.2 which brings students together and promotes interaction.

3. 'Intellectual' is represented in this video-still through both explicit and tacit knowledge: explicit knowledge gained from the lecture which students can be seen to apply to practice to compare employment practices in two chosen countries (work illustrated on the wall) but also tacit knowledge that students bring into the classroom, and they also acquire from working and interacting with different cultures.

Furthermore, this application could represent a workplace situation which led me to delve further and ask student participants about the role of CQ in the organisation. Although this question was not originally planned it flowed naturally into the

conversation to sought and understanding of where students placed CQ in the workplace today. Something which Ida did not think about until during our conversation:

Researcher/interview q3b: so, thinking about our classroom environment, how you described cultural intelligence, you mentioned having to know about different cultures and growing, do you think there is a need for CQ in the workplace? what role do you think it plays, if any in the workplace?
Ida: I think it plays a great role in a workplace...I didn't think about this since earlier
Researcher: right
Ida: I did'nt even think how culture can influence the job until now
Researcher: how, in what way?
Ida: cos when you have so many nationalities, in normal let's say for example when you are working with people who are from your country...
Researcher: yes
Ida: the same nationality as you, you have a lot of jobs, but you have to not only deal with job but also with the people, different characters and all of this but for example in another job where you have different nationalities, despite the job you have, despite the different characters you have there...
Researcher: right?
Ida: in the other environment where other cultures, where there is different cultures, you need to deal with that, with their cultures which makes the job much more difficult. So, when I compare it, it's very important, its, how would I say...it's much more difficult but much more interesting and you learn much more.

As previously illustrated, this student not only acknowledged the influence of cultural differences in the classroom but also the importance of this concept. However, surprisingly this student did not consider the influence of culture in the workplace until now. This realisation may have been initiated by our opening conversation when Ida shared her professional aspirations of working internationally. To reiterate, CQ is a concept of intelligence that not only focuses on individual capabilities that are related to culture but also emphasises a primary part of human thinking – a person's capacity to solve problems, and knowing when and how to adapt to changing situations (Deardorff, 2011). Irrespective of what prompted this realisation, this student arguably grasps the complexity that is associated with a culturally diverse workplace to compare two different environments and highlight the difficulties which are associated with culture. As this chapter illustrates, the same nationality does not necessarily mean the same culture which this student acknowledged to further understand the role of CQ in the workplace. This leads me to the many studies on the relationship

between CQ and leadership (Groves and Feyerherm, 2011; Rosenauer *et al.*, 2016)**.** Moreover, CQ provides the capability to observe and interpret cultural interactions, understand how cultures are similar and different but also learning about and persisting in new cultures even when situations are stressful (Kim and Van Dyne, 2012, p. 278). Addressing the same question but arguably with more depth and specific application to the organisation, fellow student participant Bathia offers an interesting insight of how she views the role of CQ in the workplace:

Researcher/interview q3b: So, thinking about cultural intelligence and what you said earlier, it's about understanding each other's culture and respecting each other's culture and you gave some really good descriptions and definitions there. So, thinking about cultural intelligence and exactly how you described it, do you think there is a role for cultural intelligence in the workplace? Does it actually have a role?
Bahia: yes, because you know every person has a different culture and they're behaviour is related to that culture and even their attitude, if you come late and the organisation fired you like in Australian culture because if you are late the organisation people cannot tolerate you and they will fire you…
Researcher: right
Bahia: but for, if the same thing done in the Polish culture they will feel very bad, they will think that you are a very arrogant person, you are very rude and you don't understand their behaviour so cultural intelligence actually give you a fairness about the attitude and behaviour of the particular environment or culture so it is useful for the organisation as well as the workers because organisation can get more advantages by knowing the culture of the workers and the workers can get more facilities or benefit from the organisation if they follow the organisation culture so vice versa
Researcher: So, is there a need to have that intelligence?
Bahia: of course, of course I think every organisation should provide a detailed description or should have some workshop or seminar for their workers to give cultural information about the organisation and the people
Tutor: Yeah
Bahia: if the workers are from the different countries, you know expatriates, then they should also know, ask about their culture so they can understand each other and there will be no clash between them.
Researcher: so, do you think the learning of different cultures, do you think it's needed only if you're working internationally or is it needed wherever you work? If you are in your home country….
Bahia: this is a global environment, whether you are working in your own country or you are working in the international environment the culture differences are always there, in our own country, there's a subculture because they're difference Provence's, the culture is different…
Researcher: that is right
Bahia: the language is different, so I think the cultural awareness is very important and it also gives you knowledge and information and you, you self-develop yourself in that

culture, it is not that you are just learning but it's developing you, your personality…
Researcher: *that is right exactly, cultural intelligence is about you developing your knowledge of different cultures*

As a newly acquired permanent resident in Australia, this student shares her knowledge and experiences to compare the employment practices with Poland, but she arguably fails to acknowledge the institutional factors of legislation and regulation of these countries that would influence their actions. However, this dismissiveness merely adds to the ongoing debate that an institutions laws, rules, and regulations stem from the national culture in that country and in fact a sub-culture (Brewster, 2016; Briscoe, 2016; Dowling, 2017). Evidently, what this student does ascertain is that the role of CQ in the workplace centres around fairness or an adept understanding of different attitudes and behaviours in particular cultural environments which not only aligns to the original definition by Earley and Ang (2003) and the essential mindfulness that Thomas (2006) proclaims but yet again the need for cultural intelligence in today's organisation.   The CQ research timeline substantiates the essential alignment between CQ and the organisation, moreover a recent study by Nosratabadi *et al.* (2020) discovers an innate connection between CQ leaders, organisational performance and the organisational structure to address the challenges that international companies face when managing multicultural environments. However as some student participants have pointed out, developing CQ is not simply aligned to working internationally but has relevance wherever you decide to live or work.

The suggestion by this student for organisations to take responsibility and provide adequate cross-cultural awareness workshops for employees not only relates directly to the CQ research referred to earlier but also the failings of higher educational institutions in the UK in preparing students for a multi-cultural educational experience. Once again this aligns directly to the rationale for this research and the relevance of developing a culturally intelligent graduate.

6.4 Attained development of CQ

As chapter 2 suggests, the context of CQ development is incomplete without reference to the 'Nature versus nurture' debate but even to the meanest advocate of general intelligence it may seem quite pointless, for to produce anything, nature and nurture must co-operate. As Eysenck (1981) rightly points out, without the genes to produce our brain, our bones, our muscles, we are nothing and without an environment to nourish us and allow us to grow, we are also nothing. Today, many scientists and researchers still adopt the view that intelligence is determined by an interaction between the environment and these genetic factors (Serpell, 2017; Sternberg, 2018). Thus, aligning directly to the CRT teaching approach adopted in this multi-cultural classroom and the facilitation of an international curriculum module to develop CQ which leads me to my fieldnotes and the last week of teaching:

Fieldnotes/week 9
Observing the workings of groups and assisting where needed, all four groups had differences of opinion which was great! There were group discussions of Greece, Middle East, Portugal, and Pakistan with students providing an insight into the cost of living in their countries and the difficulties for expatriates which was really interesting to hear for me as their tutor. Thinking back to how the classroom environment was at the beginning of this module, slightly anxious, an air of uncertainty and in some ways tense, it had visibly changed. Looking around the classroom, my students were at ease with each other, they no longer sat back in their chairs or looked into space reluctant to join in the discussion but were now eager to voice their opinion. Their body language, conversations and interactions seemed much more relaxed and fluid. These students had grown as individuals over the last nine weeks and the earlier barriers of language and cultural differences had been overcome with knowledge, skills, and friendship, they had learned to adapt and work with people from around the world. Displaying their work on the wall, each group in turn presented their answers, allowing comparative discussions to take place and at times some passionate exchanges of what should have been included in the remuneration package: firstly, the content of the package should have been negotiated prior to the assignment, secondly, the need for appropriate policies rather than an ad hoc approach and lastly suggesting that the MNE selected the wrong person for the international assignment! Voicing culture, personality, experience of that country, and family situation, these students were looking beyond hard skills to focus on the persons soft skills and personal attributes…. this reminded me of a previous session when choosing the right candidate for Saudi Arabia, but also made me reflect on what they had learned about cultural differences in certain countries from this module but also from each other…

Resonating with my fieldnotes and the challenges associated with expatriation, choosing the right person but also preparing the assignee for the international

assignment leads me directly to Ida's reflection log where she shares her future aspirations:

Ida/reflection week 7:
For me as a future employee of some organization an international assignment can be the opportunity of a lifetime. It's a chance where I can definitely expand horizons, visit new countries, and experience their cultures. However, preparing for an international assignment I find very challenging, the fact that you are leaving your country, friends and family and moving to new surrounding is, in my opinion, only for the brave ones. Especially challenging would be if the whole family is moving. How will they adapt to new surrounding and what if they do not adapt well? In order to make it easier there should be in each organization before sending employees to an international assignment pre departure training and post arrival training. In pre departure training expatriates should be familiar with the procedure regarding international assignment. They should get all the information from the organization. According to Vance (2002) in order to increase expatriate pre-departure training content validity, the experienced inputs of former expatriates should be utilized and experience from those ones who had previous experience abroad. That experience could provide more valuable insights and information to the expatriate than maybe the organization could be able to provide. In addition, pre departure training could be also welcomed those ones who are just about to have their first experience as an expatriate. Those who just came back from the international assignment to the organization are full of the advice and tips which could be beneficial for themselves and eventually for the organization. If expatriates are prepared better, they can do the task abroad better which ultimately boosts the organizations success.

Arguably, multinational corporations (MNC) have a responsibility to prepare assignees for international assignments and help them overcome any cultural barriers they will encounter in the host country. However, as current research indicates (Vlajčić *et al.*, 2019; Stoermer *et al.*, 2021) MNC are now turning their attention to CQ and the process of knowledge sharing between parent country nationals (PCN) and host country nationals (HCN). This aligns directly to Ida's suggestion by Vance *et al.* (2009), a researcher in the field of expatriation and global careers, but also the adoption of a CRT approach in the classroom to encourage the sharing of cultural differences and experiences to support the development of CQ. However, it must be noted that Ida fails to acknowledge this connection or any CQ development she may have made to enable her to be the 'brave' one. This arguably leads me to our conversation and the development of CQ:

Researcher/interview q7: so, thinking about what you got from the module, the learning environment in the classroom, my teaching and the workshop resources that

may have assisted with your learning and understanding of cultural differences. Do you now feel more confident mixing with other cultures and nationalities?
Ida: Oh yes, definitely, when you mention confident, definitely I can say that I feel more confident with other cultures. I think the knowledge gives you confidence, you can't be confident if you don't have enough knowledge
Researcher: that is true.
Ida: So, I learned a lot this year and that's why I feel much more confident and I was'nt confident before, like I gained a lot of confidence this year cos of the knowledge.
Researcher: good!

Providing little depth or insight into what 'knowledge' this student actually gained to assist her development of CQ would have arguably made me doubt the 'confidence' that Ida proclaims she has developed. However, as the collated data from this student shows throughout the finding's chapters, there is evidence of cultural learning and personal development which arguably aligns to the development of CQ and the acquisition of knowledge that encapsulates the wider, international environment. This leads me back to chapter 2 and the phenomenon of culture and intelligence but also the view of Sternberg (1985, p. 45) who argues,

'Intelligence is a mental activity directed towards purposive adaption to, and selection and shaping of, real-world environments relevant to one's life.'

Nevertheless, it would be overly optimistic to assume that there were no difficulties in acquiring such knowledge in the 'real-world environment' of this classroom as my fieldnotes and Teo's reflection suggests:

Teo/reflection week 2
Our teamwork is organized from different countries and diverse cultures. Sometimes I felt as though my requests and opinions were not being communicated effectively because when I talk about my ideas, a different person would return with the misunderstanding. As in an international corporation, in my opinion, a business may miss a huge opportunity by not focusing on how different cultures can work together effectively to deliver good products and services when there was no synergy or cohesion amongst the organization. We all see that a well-run company is like a long-integrated chain and cultural intelligence can be considered as one of this link. A company may take more risks if they ignore or not attach the importance of culture factors.

Acknowledging the CRT approach to create multi-cultural groups, this student arguably finds it frustrating in week 2 to communicate effectively in this diverse group.

Contextualising the situation to the international corporation and the multi-cultural workforce, Teo refers to the missed opportunities that occur when culture is not acknowledged and appreciated. Moreover, aligning directly with this student's earlier reflection and definition of CQ (see 6.2), he evidently grasps the benefits of CQ to refer to it as a 'key link' for integration which aligns directly with the capabilities of CQ development (Earley, 2006) but also relates back to his own situation of working in this diverse group. This 'importance of cultural factors' leads me directly to our conversation once the module had ended which focused on the development of CQ:

Researcher/interview q7: okay, so thinking about this module and thinking about what you've learned overall, do you now feel may be more…'confident' to mix with other cultures and nationalities?
Teo: Yes, I can understand more I can understand a little bit about their perspective, there different to me, they have different behaviour. Then I can co-operate with them to avoid a misunderstanding now
Researcher: right…
Teo: now I can use the right communication like when I talk with you, I look right in your eyes, and I talk louder…
Researcher: good
Teo: Yeah, and I find it easier to working together and I find, yes of course I can deal with conflict…
Researcher: and that is ultimately cultural intelligence…you have developed your knowledge and understanding of other cultures
Teo: Yeah
Researcher: that intelligence…everything you said to me there is ultimately about having that intelligence
Teo: Yeah
Researcher: in relation to different cultures and been able to adapt and yet change your behaviour, exactly what you've mentioned there
Teo: Yeah

Resonating with a relevant study undertaken by Eisenberg *et al.* (2013) and the positive effects of cross cultural management courses on the development of CQ, but employing a more heterogeneous sample and a less 'measured' approach to address the limitations of this research provides a combination of academic and experiential learning through a CRT approach. CQ is having the capability to function effectively in intercultural settings and a key indicator of this is good 'personal adjustment' (Cushner and Brislin, 1996), which is arguably what this student describes to avoid misunderstanding.

Teo and Ida can be seen in the video data working together on a group task and shown below (Ida/bottom right and Teo/seated opposite) in the video still.

Video-still 6.3: 'Ida and Teo'

What is undeniably appearing from the data is the naturally occurring transition process which students go through but do not necessarily acknowledge as CQ, something that can be seen in Teo's conversation and the video data but also in another conversation with fellow student participant Bathia:

Bahia/interview: in the beginning we were at loggerheads…
Researcher: Yeah
Bahia: we were just fighting, for the first two weeks we had so many fights that they said oh I don't want to work with this, she said no I don't want to work with Maris, never work with Leta, Ida
Researcher: really?
Bahia: such was the situation that it made me to read but later on we became calm down, it become easier…
Researcher: I could see that, yes
Bahia: we learn their culture and personality and then we are so friendly we are feeling that we will not be together maybe we are sad that we are not together anymore…
Researcher: ah nice, as the weeks went on you were all getting to know each other, and you were all working in different groups every week
Bahia: yeah
Researcher: you were moving around, and you were absolutely fine
Bahia: yeah, in the beginning everyone said no we will stick to our group because we don't want to feel uncomfortable with the others but later on since it became very

useful, we don't feel we needed to all be together

Researcher: *good*

Bahia: *so, you feel comfortable later on*

Researcher: *so, do you think that it has assisted with your learning of different cultures?*

Bahia: *Oh yeah, yeah it's…I think when I go to my country I will take a lot, lot of culture information and knowledge to my country because there's many many wrong concepts about other cultures in my country because they don't come here, whatever they read it is the past years but now it's a global world and people are changing*

Researcher: *yes*

Bahia: *and the cultural attitude…*

Researcher: *of course, it is changing*

Bahia: *and behaviour is also changing so the book knowledge is something, background knowledge and the people still thinking that other people are living like that because we are living very far from these countries, the European countries in the same way the Americans so when I think we will go, we will tell them what is their culture, what they are doing, how they behaving because in my country there's a concept that here people after eighteen don't keep their children but I found out it's not that they don't keep because children go for work so…*

Q7 Researcher: *So, thinking about the module, thinking about my teaching style, the resources that we used, the environment that we had and interacting with lots of different cultures and nationalities. Would you say that from this experience you feel more confident to mix with other cultures and nationalities?*

Bahia: *I think the different sources we have used like presentations, journal articles and case study, it worked as we opened to each other and we were able to speak openly about views, we open to critique each other…*

Researcher: *yeah*

Bahia: *we are open to bring our creative ideas so this kind of development is not possible with book knowledge because it's the practical work that we are doing in the class which we are developing every day to us, we are unconsciously developing and I think I developed my speaking, communication skill very well and…*

Researcher: *good!*

Bahia: *one of my teachers was saying that you are just speaking like a British person, you are not reluctant like previously you were doing because we talk so much in the class*

Researcher: *yes*

Bahia: *the vocabulary has increased, so I don't feel any difficulty it is look like it is my own language now so I, so I think every student developed a lot, last week we were talking to Alec when we first came here it was very difficult for us to talk now and he was from Greece*

Researcher: *yes*

Bahia: *and he said that when I was coming the only thing that I was afraid was how I will cope with this English language, it's very difficult for us but he said that now I feeling that it's not creating any problem for me because we so used to this and we are talking so much now, that I never think that I don't know English and in the beginning when my friend Nijah, I was not able to understand her English language and she don't understand me so we keep write on our messages, we sit together and we write each*

other's messages, because we don't understand each other's accent but now we are so used we talk we can understand each other…
Researcher: *good*
Bahia: *so, this is the environment infused in the classroom because in other classes we don't have so much talking…*

Resonating with this students' definition of CQ and the emphasis she applies to language, Bathia arguably offers an informative insight into her own development and the importance of understanding different cultures to communicate effectively which aligns to her previous comments and her rationale for CQ development. However, this development is not merely for Bathia, but cultural knowledge which she will share when she returns home to Pakistan to hopefully change the perceived stereotypical notion of European culture. Moreover, this wider area of CQ and sharing of cultural knowledge when international students return home is an area of research that is admittedly neglected and would benefit from further investigation. Irrespective, a clear indicator of CQ from this student's conversation is the 'development and maintenance of good interpersonal relationships with culturally different others' which Brislin and Yoshida (1994a, p. 167) describe as a key characteristic of effective intercultural interaction. Furthermore, and simultaneously Aronson and Laughter (2016) also encapsulate the notion of CQ as the essential practice for culturally relevant education. The 'enthused' environment of this classroom promotes 'student voice' through the adoption of a CRT approach (see chapter 2) and this can be seen during further conversations of CQ development with fellow student participants Nijah and Alec:

Researcher/interview q7: *Do you think from doing this module, international HRM, the interaction, the multicultural environment, my teaching approach, and the resources that we used. Do you think that this whole experience has made you more confident to mix with different cultures?*
Alec: *Of course, because I used to, before I came here I used to interact with people from European Union so I knew how to behave and adapt myself with very common cultures, now I believe that in the future I will behave very well with people from the Middle East or China, so I gained a lot of things*
Researcher: *how has this made it different?*
Alec: *because through the interaction with other people, different cultural backgrounds, you have the opportunity to learn about them and learn about their cultures and to make yourself more adaptable with new cultures*
Researcher: *good*

Alec: so, for me it was very good opportunity to be in a class like that because I gained, I'm not speaking about the knowledge because okay I gained the knowledge. I also gained a lot of things from these students from their culture because now in the future if I will meet someone for example from Pakistan and more specifically a woman, I know how should I behave in front of her
Researcher: So, do you think this module has helped you?
Alec: Yes, of course

Although this student makes no reference to language as Bathia previously suggests, this student does describe a key indicator of CQ development, 'adaption' which is not only a consistent theme within in the field of CQ research (Earley and Ang, 2003; Thomas and Inkson, 2017) but can also be seen throughout the collated data. Moreover, although Alec acknowledges the knowledge he has gained from the module, he seems to dismiss this particular facet of CQ to focus predominantly on his behavioural development which he aligns to particular countries in the classroom, such as China and the Middle East but also Pakistan, Bathia's home country. Once again, this illustrates the international classroom that appears consistently in the collated data and assists Alec to align a student's country with a particular culture. Thus, the bigger picture of national culture which leads me to a conversation with Nijah and her development of CQ:

Researcher/interview q7: so, thinking about the classroom environment, my teaching approach, the content of the module, the experience you had, everything. Would you say, you now feel more confident to actually mix with other cultures?
Nijah: ah yes definitely
Researcher: a lot easier?
Nijah: Definitely, yes honestly, I just find it easier now, I don't think there's going to be any difficulty for me now it's kind of like I just have that need to want to know someone and know how they do things, be it like just basic things, related to work practices or whatever…
Researcher: yes, I get that
Nijah: and how they do things in their culture, it's kind of like a steppingstone for me this module…
Researcher: Good
Nijah: it's also made me appreciate other cultures like it's not just only my culture…
Researcher: that's good
Nijah: its different cultures altogether like it's just, it's nice, yeah
Researcher: it is nice

Although lacking in depth and substance, this student responds similarly to Alec

whereby she feels confident and finds it easier to now interact with different cultures. When considering the facets of CQ, this appears to align directly to knowledge and an appreciation of other cultures which resonates with fellow student Bathia's CQ development. Moreover, what is consistent throughout the collated data from this student is Nijah's enthusiasm to learn about different countries and cultures, something which has arguably assisted in the creation of new relationships formed with others students who were culturally different. A major factor of CQ which as Rockstuhl *et al.* (2011) suggests goes beyond general intelligence and Brislin (1994; 2006) rightly refers to as a key characteristic of intercultural interaction (see chapter 2). Nijah describes her experience of this module as a 'steppingstone,' an appropriate analogy of what this module aims to offer students which leads me to a conversation with fellow student Fauziya:

Researcher/interview q7: okay, so thinking about the module, thinking about my teaching style and the resources that we used, my teaching style, the multi-cultural environment of the classroom. Thinking about everything that you got from PGBM18, do you now feel more confident mixing with other cultures and different nationalities, what did you get from it?
Fauziya: great, so I think I'm more comfortable…
Researcher: right?
Fauziya: with other cultures and nationalities, I could be in the same room with them and interact with them and talk to them and probably discuss business and discuss politics and discuss other things and while I feel I'm now more comfortable I don't think I'm yet confident…
Researcher: I see
Fauziya: because I've seen the differences and seen everything you have to respect and things you have to be cautious of it. I think it just makes me a bit more careful
Researcher: confident is maybe too self-assured but, comfortable?
Fauziya: comfortable yes
Researcher: so you now feel comfortable mixing with different cultures…
Fauziya: Yes
Researcher: and do you think that's going to be useful for you professionally in what you decide to do in the future?
Fauziya: Absolutely it will be because I'm probably going to work in an international organisation, and we are going to have expatriates come in and I going to have to train them and things like that. Yes, I'm now more comfortable being in a room with them and interacting with them because I now have at least some background on them

Resonating with the previous chapter and the relevance of developing CQ, Fauziya like fellow participants acknowledges the progress she has made. Moreover, this

development is visible throughout the finding's chapters, the collated data from this student but also through observing her behaviour in class. Expressing what she has taken from this experience there is an indication of not only CQ but also emotional intelligence (EI) whereby caution and being respectful is a characteristic of both intelligences (Sternberg, 2018). However, surprisingly, this student dismisses the term 'confidence' to replace with 'comfortable,' on reflection and as a researcher I may have been overly optimistic with this term. Moreover, 'comfortable' could align directly with Nijah's 'stepping-stone' to illustrate that CQ is a continuous learning process like any another intelligence.

The below video-still from the video data shows these students working together on a task: Fauziya/second right, Bathia/bottom left, and Nijah/centre left. Unfortunately, fellow student participant Alec was not in the video footage.

Video-still 6.4: Fauziya, Bathia and Nijah

It must be noted that it would be ambiguous, if not unrealistic to assume that this module experience would completely fulfil the development of CQ.   Furthermore, this module is not the end of this development for student participants but the beginning through the eyes of a more culturally intelligent individual who now has the knowledge and experience to respond differently in cultural situations.

6.5 Conclusion

Beginning this chapter with the redefining of CQ enabled a blank canvas of this concept to be recreated by the student. This approach led to the alignment of key literature, the contextualisation of CQ facets which has framed this research but also the exposure of key words which students associate with this concept that go beyond the term 'adaption.' Students began to acknowledge personal attributes and experiences that could support the development of CQ but also the alignment of CQ development with 'mindfulness' which Earley and Ang (2003) disregard. The relevance of developing this capability is explicit in this chapter and encapsulates the lives and situations of students to illustrate not only how culture influences how we live and work but the importance of learning about different cultures. Global leadership, organisational effectiveness and increased performance are merely some of the key attributes drawn from research that are directly associated to CQ. Moreover, the student now recognises these benefits are not only for the individual but also the organisation. Irrespective of whether the student takes the decision to work in their own country or internationally, CQ is essential and the student acknowledged this with an insight into the different cultures in their country. The uncovering of CQ development in this chapter is explicit, a transitional process which stems from the CRT approach in the classroom and proceeds throughout the finding's chapters to illustrate adaption. Expressing a newly found confidence associated with cultural situations and taking part in this research, students shared the knowledge they had gained from an international curriculum-based module, but also from the international classroom which influenced their behaviour. However, feeling 'comfortable' rather than confident and using an analogy of a 'stepping-stone' ascertains that CQ is a continuous learning process, and this module is only the start of their journey.

Chapter 7: Discussion – The International Classroom

7.1 Introduction

This research has consistently acknowledged the benefits of culturally responsive teaching in promoting cultural differences in the classroom and how it works in unison with the international curriculum (Leask and Bridge, 2013; Gay, 2018). However, when considering the development of culturally intelligent students there appears to be a missing component to support this phenomenon, the 'international classroom.' A theme uncovered during the thematic analysis (TA) process (see 3.8) of this research and visible throughout the finding's chapters. Thus, a concept that can be seen to work fluidly with CRT and the international curriculum to demonstrate a collaboration between the teacher and the student in the classroom to develop cultural intelligence. Arguably, this requires the earlier framework, figure 3.10 shown in the analysis section to be refined as it fails to acknowledge how collaboration encapsulates these nuances to support intercultural learning and align directly with the development of cultural intelligence or more specifically the three key facets of CQ: cognitive CQ, motivational CQ and behavioural CQ as figure 7.1 illustrates.
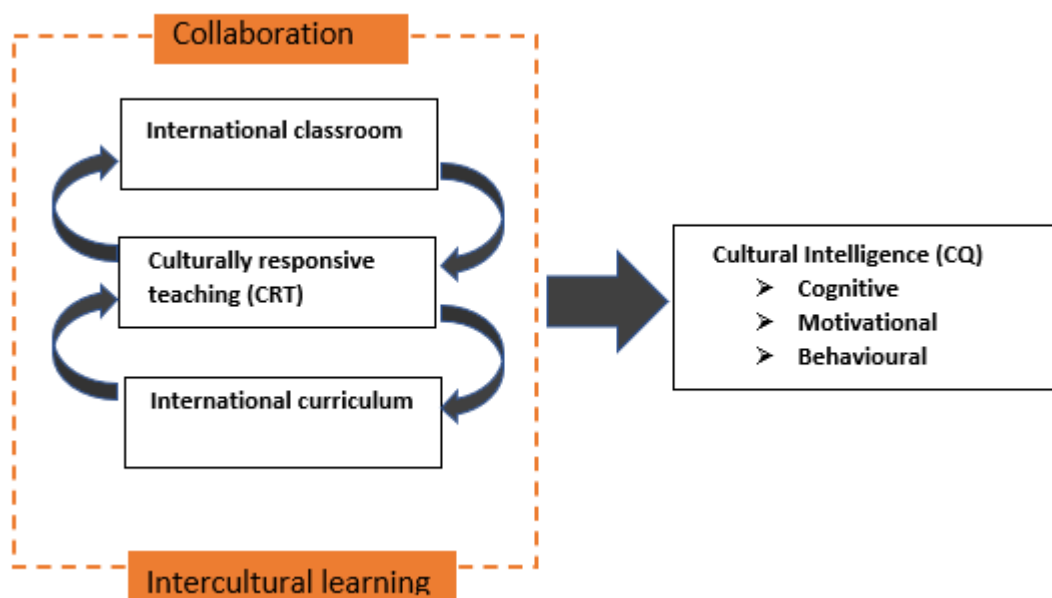
Figure 7.1: Redefined - The collaborative learning framework to develop CQ in the classroom

This discovery provides further justification that the ethnographic approach adopted for this research had provided the greatest opportunity to grasp in empirical terms how cultural differences can bring people closer together in the classroom and develop CQ capabilities. Moreover, the facilitation of the international module, the participation from students and the ethnographic application of this research offered no well-honed techniques that could be learned from a text book but merely provided the 'tools of the trade' (Agar, 1996; Hammersley, 2019). Thus, classroom observations of multi-cultural students working together, video recordings of social interaction, in-depth interview conversations, dialogue with particular students combined with personal reflective accounts were all 'tools' that provided a pathway to capture CQ development as it was happening, in real time. This leads me back to chapter 3 and the alignment of qualitative research with inductive reasoning, but also the words of Znaniecki (1934) who suggests this approach allows the researcher to begin with an open mind and with as few preconceptions as possible to allow the theory to emerge from the data. This approach has enabled the international classroom to emerge from the data and theorise with CRT and the international curriculum to illustrate collaboration. This is a crucial development when considering where this research began and the limited empirical research on how CQ can be developed in the classroom.

This chapter will discuss the international classroom, where it ranks in the hierarchical order of the framework, figure 7.1 to then lead to other key collaborating elements that supports the development of CQ in the classroom.

7.2 International representation in the classroom

The international classroom is ranked as the second most important feature in the hierarchy of the CQ development framework, figure 7.1. This is greatly based on the findings and the review of literature for this research which illustrates that staff and students in higher education are increasingly faced with cultural diversity as part of the daily scene, this can be acknowledged by the sound of other languages and the differences in behaviour in the classroom. Sometimes students come from afar

(international students), sometimes from just around the corner (home students), and some may have migrated from different parts of the world (Hanneke, 2020). Irrespective of where the student may have come from there is a need for the HE agenda to respond to cultural diversity in the classroom and the implications for teaching and learning, something which this research highlights.

As the bricolage (figure 3.1: p.60) and the participant table (appendix I) illustrate, students from around the world were represented in this research and formed part of the 'international classroom'. A theoretical concept that inductively appeared from the data analysis process and the findings of this research to represent the intercultural dynamics of UK students, international students, and home academic staff in the classroom (Harrison and Peacock, 2010b). It could be argued that a cohort with limited UK nationals can create an imbalance of cultural differences, however as Leask (2015) points out the international classroom can vary in constitution. The classroom described by student participants in the collated data and shown in the findings chapters is 'international,' in so far that it includes students from a range of different countries who bring cultural differences into the classroom to support the learning environment. This is a consistent theme visible in my own fieldnotes (see appendix C) which can be seen to contribute to the development of CQ:

Fieldnotes/week 1
Mansa shared her views on the predominant ethnocentric strategy adopted by MNC's in India, this was then reiterated by Ibarra with regards to Nigeria, we then learned about staffing strategies in China, Portugal, Vietnam, Thailand, and Malaysia. All students referred to the economical reliance on MNC in their country, employment prospects for local nationals but also the restrictions on career progression, local nationals occupying lower skilled positions and how western culture could be seen in the R&S processes, training, and language. My students were grasping what international strategies MNC were adopting in their countries when considering Perlmutter's framework and the advantages and disadvantages of recruiting HCN, PCN and TCN. Students were demonstrating knowledge and understanding of the EPRG framework to recognise first-hand how national culture and institutional factors have a direct impact on how MNC recruit and manage the international workforce.

Irrespective of the reduced number of home students in this classroom, it did not 'hinder nor deflect' on what student participants describe in the data as the international classroom,' and as shown in my field notes there was a common

understanding of western culture that enabled comparisons to be made. Introducing the countries present in this classroom from the outset created an international environment that not only promoted inclusivity, but also supported the culturally responsive teaching approach. When considering the international classroom and the framework: figure 7.1, this component collaborates implicitly with the CRT component but as this research illustrates it is an essential element in its own right when considering the development of CQ. Furthermore, it aligns directly with the cognitive facet of gaining cultural knowledge from other students, the motivational facet of students wanting to learn about the other cultures in the classroom but also the behaviour facet in relation to working and interacting with other students. These are all essential aspects which support intercultural learning, collaboration, and the development of CQ.

7.3 Culturally responsive teaching (CRT)

CRT is placed in the centre and ranked the highest in the hierarchy of the CQ development framework, figure 7.1. It is not enough to simply value differences in order to do 'intercultural work,' the teaching situation is much more challenging and complex in the classroom. Milner (2010) suggests that the goal is to teach diverse students both within and beyond their own cultural and experiential contexts, an ideology which aligns directly to culturally responsive teaching (CRT) and the development of cultural intelligence. As chapter 2 and the findings of this research illustrate, CRT is a multi-dimensional teaching strategy which is embedded in the whole ethos of the design and delivery of the international human resource model to promote cultural differences. Some student participants referred to my CRT approach as core characteristics such as 'a listening ear' and 'patience' when describing my CRT approach, which Sleeter (2018) argues is simply how we would normally teach. However, in the collated data CRT transcends teacher characteristics to describe workshop activities as 'opening up the mind' to the different countries and cultures that were present in the classroom which transpired differences and similarities between students. The interrelationship between CRT and the international classroom promoted diversity to support Gay's (2018) rationale for CRT and her ideology of

inclusion in the classroom, regardless of background and social class. The environment in the classroom was described by most participants as 'friendly,' 'open' a 'conversation' and notably 'different' to any other classes. The international classroom was where participants suggested 'real friendships' were made with fellow students who they had begun their studies with but had failed to see a connection. Moreover, CRT enabled this connection through intercultural learning and the sharing of real-life examples to compare their home countries and national culture but also deepen their knowledge and understanding.

Overall, student participants agreed that CRT supported the learning of different cultures in the classroom, however as the collated data from reflections, interviews and the video recordings illustrate it was the international classroom that helped facilitate the CRT approach. There is a clear consensus that teachers need aids and illustrations without substituting the teaching approach and becoming traps that ossifies the intercultural aspect, the international classroom provides these aids and illustrations (Rey-Von Allmen, 2013). CRT and the international classroom worked collaboratively and effectively, bringing the teacher and student together to support the learning of different cultures in the classroom and the development of CQ. When considering CRT and the framework: figure 7.1, this component collaborates implicitly with the international classroom component but as stated earlier it is ranked the highest and is essential in the development of CQ. Furthermore, it aligns directly with the cognitive facet of gaining knowledge from the module and the wider international environment, the motivational facet which aligns to the design, content and delivery of the module which promotes diversity and inclusion but also the behaviour facet which aligns to the creation of multi-cultural groups to promote the learning of different cultural behaviour. These are all key aspects which support intercultural learning, collaboration, and the development of CQ.

7.4 The international curriculum

Ranked as third within the CQ development framework, figure 7.1. As noted in chapter 2, the sheer concept of difference and diversity can present tension and

conflict when offering only one curriculum to accommodate all students, as opposed to offering an international curriculum which reflects the inclusion of different cultural identities. The international human resource management (IHRM) module develops graduates who as professionals and citizens can call on a range of international and cultural perspectives that will support them in the future. However, as shown in chapter 2 (see 2.4.1) and reiterated by Leask (2015) and Ryan (2013), there needs to be a clear purpose for internationalising a discipline. Student participants expressed the benefits of the international module as broadening their knowledge, understanding and attitudes that saw them appreciate the complexity of different cultures and environments. Student participant, Nijah suggested that the module enabled her to learn more about her own country to further exam the values, attitudes, and responsibilities of Nigeria to then compare with other countries. A similar view was provided by fellow Nigerian student, Fauziya who suggested incorporating case studies on her country to illustrate the culture and also the corruption that is having a negative impact on their country.

When considering Killick's insistence on the relevance of the international curriculum, the collated data advocates this through the collective voice of student participants who suggested that they now feel more prepared for international employment and able to cooperate in a multicultural workplace (2018), elements which directly align to the development of CQ. However, as the findings of this research illustrate, there is an interrelationship that occurs between the international curriculum and the international classroom whereby collaboration between the teacher and the student actively supports the international context of the module. Moreover, this student representation aligns directly to some of the common components of 'internationalisation at home' (Harrison and Peacock, 2010a, p. 84), in terms of student experience, intercultural learning in the 'international classroom' and how it supports CQ development:

- Facilitating the presence of international students to seed intercultural learning, through offering alternative perspectives and illustrative examples from other countries and cultures:

As shown in the finding's chapters, student participants consistently referred to the presence of different nationals in the classroom and how they supported the subject area to provide 'real life' examples of the situation and culture in their country. More poignantly, many student participants, including Adar, Alec and John saw international students or more specifically the international classroom as a resource that was much more effective than a book in supporting the international curriculum but also CQ development.

- Enhancing the curriculum with modules that have an overt international theme:

  As the findings of this research illustrate, the international human resource management module overtly expresses the difficulties of managing employees internationally when considering cultural and institutional barriers. Elements which many student participants, including Nijah and Fauziya referred to as an eye opener when considering child labour, salary, poverty, working hours and the influence of government regulation in countries within this international classroom. Thus, supporting the international curriculum and the development of CQ.

- Paying attention to the internal dynamics of the 'international classroom' and the diversity of learners.

  As shown in the findings of this research, the dynamics of the international classroom supported the facilitation of the international curriculum and promoted inclusivity, but there were challenges due to the diversity of learners in this classroom. Student participants, Maris, and Leta both acknowledged difficulties overcoming cultural barriers yet shared how they learned from such situations to better prepare themselves to work in multi-cultural teams. This aligns directly to CQ and adapting oneself in cultural situations.

The above alignment of student experiences with internationalisation illustrates the importance of the international classroom in supporting the international curriculum but also the student's ability to work effectively in a socially and culturally diverse setting and consider different global perspectives. However, as shown above and in chapters 4 and 5 there were challenges which saw students cultivate an ability to; communicate across different cultures, engage positively with cultural others, be responsive international communities and gain awareness of their own culture, its perspectives and how and why they are similar and different from other cultures (Harrison and Peacock, 2010b; Marantz-Gal and Leask, 2020). Although ranked third in the hierarchical order of the framework, figure 7.1, the international curriculum is essential in providing context to support the collaboration between the teacher and

the international classroom to develop CQ. Furthermore, it aligns directly with the cognitive facet of gaining knowledge from the module and the international environment in the classroom, the motivational facet which like CRT aligns to the design of the module but also the behaviour facet which once again aligns to the creation of multi-cultural groups to promote the learning of different cultural behaviour. All key aspects which support intercultural learning, collaboration, and the development of CQ.

7.5 The development of cultural intelligence (CQ)

This research began with the philosophical assumption that an international curriculum-based module and adopting a culturally responsive approach may support the development of CQ in the classroom. A research process that led me in many directions as an ethnographer and teacher, but also directed me back to my passion of teaching in a diverse classroom of national and international students. Moreover, student participants also began to appreciate and acknowledge this diverse environment to discover the 'international classroom,' which not only supported their learning of the subject area but also their understanding of cultural differences. Thus, aligning directly to Killick (2018, p. 14) who views culture as a broad construct that embodies variations in ethnicities, genders, nations, and religions when considering the context of intercultural learning. Irrespective of how we each view culture, globalisation is a world in which students need to make their own way among diverse others and the international classroom played a part in helping them to achieve this, whilst supporting CQ development.

As this research illustrates, there is no single definitive way of developing CQ in the classroom but rather the application of three key concepts: the international classroom, culturally responsive teaching, and the international curriculum (figure 3.11). Moreover, adopting thematic analysis (TA) for this research (see 3.8: p.86) enabled themes to be uncovered that were interrelated and applicable to the development of CQ in the classroom. This transpired in figure 3.10 which placed CRT at the 'centre' of the intercultural learning process as the core facilitator who

promotes student centred learning and (Gay, 2018). Moreover, as student participants have expressed in the collated data and findings of this research, CRT is essential in bringing the international curriculum to life and embracing the diversity in the classroom, thus the interconnectedness of CRT, the international curriculum, and the international classroom. As the updated CQ framework: figure 3.11 and this discussion chapter discloses it is the 'collaboration' between the teacher, the student, and the international curriculum that enables the development of CQ to occur in the classroom . Student voices were clear in that the international curriculum and culturally responsive teaching works synonymously to promote different nations and cultures, but it is within this context that the participant discovered the international classroom as an essential factor in maximising their learning of the international subject area and supporting their development of CQ. In accordance with Killick (2015), the collaborative learning approach gave students the opportunity to experience being 'global,' a transition that saw students adapt and develop their capabilities as 'global selves.' Thus, such 'selves' that are founded upon a sense of *self-in-the-world* supported through stimulating capabilities to *act in the world.*

All student participants who took part in this research began to acknowledge the importance of CQ in today's global climate, however each person expressed their own individual purpose for becoming culturally intelligent. Irrespective of what direction these students may take, as the findings of this research illustrate, this whole experience has developed their capabilities to communicate and adapt in new cultural situations. Thus, aligning directly with Ang *et al.* (2015b) definitive explanation of CQ but also the rational and purpose of this research (see chapter 1), to develop culturally intelligent students from within the classroom. Furthermore, and as a newly acquired reflexive researcher, this discussion leads me directed back to table 2.5: Summary of research and approaches to CQ development or more specifically to Eisenberg *et al.* (2013) and the development of CQ among business students through experiential learning and working with multi-cultural groups. Arguably, when considering the international classroom there are elements that resonate with Eisenberg's study, however the failings of CQ development are testament to this research and the imperative interrelationship between the international classroom, CRT, and the

international curriculum. Moreover, the collaboration between the students and the teacher.

7.4 Conclusion

The only environment where international students and home students come together in a formal context is the classroom (Marantz-Gal and Leask, 2020). Moreover, it is within this environment and this research process that the 'international classroom' has been established by student participants to support their learning of different cultures. This discussion chapter illustrates direct alignment of the development of CQ to the common components of 'internationalisation at home 'that provides efficacy and transparency. As discussed in this chapter, there is a hierarchical order to figure 3.11 but it must acknowledged that the international classroom assists the facilitation of an international module and enabled the culturally responsive teaching approach to embrace the diversity in the classroom to support the subject area. Justified by the findings of this research, student participants were consistent in advocating the reoccurring interrelationship between the international curriculum, CRT, and the international classroom in supporting their development of CQ. Thus, a collaboration in the classroom between the teacher and the student which current research on CQ fails to acknowledge or appreciate.

Chapter 8: Conclusion

The overall purpose of this research was to explore the development of cultural intelligence among students who undertake the international human resource management module, the associated research question to support the purpose of this study was: To what extent can teaching an international business module develop the culturally intelligent student? Supported by the following sub questions: a) In what way can a culturally responsive teaching approach support CQ development? b) In what way can the international curriculum support CQ development?

The purpose of this research and the associated questions firstly led me to the philosophical foundations of how I viewed the world but also how I make sense of it. Social constructivism and interpretivism encapsulates my belief that the world is not independent of human actors but is constructed through people and their interaction, a core element of this research that can be seen throughout this thesis. Secondly, these philosophical foundations underpin the ethnography design of this study which saw me adopt the dual role of a teacher and researcher or more profoundly, an 'insider' and 'outsider' position who had the advantage of access to the institution where I worked but who also 'walked the tightrope' and faced ethical dilemmas associated to my position of power (Humphrey, 2013). Thirdly, adopting an ethnographic approach enabled multiple qualitative methods or 'tools' such as reflective diaries, video recording, interviews and my own weekly fieldnotes to be utilised in meeting the objectives I had set myself to address the overall purpose of this research which was to explore the development of CQ among students who participated in my module. For example, reflective diaries provided a real insight into what the participant had learned in the diverse classroom. This enabled me to critically evaluate what aligned to the international curriculum and my teaching approach but also identify the international classroom. Video recordings provided visual evidence of classroom activities. This enabled me to critically analyse the participants behaviour when working in multi-cultural groups but also how they acknowledged these differences. Interviews provided a conversation where the

participant shared personal details, their aspirations but also their experiences in a diverse classroom. This enabled me to critically assess what they had shared but also acknowledge that my position of power may have influenced some of their responses. My field notes provided essential context to teaching situations in the classroom. This enabled me to compare my own notes with those of the participant to re-evaluate situations and become a much more 'reflexive' researcher and teacher.

Finally, this research has enabled student participants to have a voice, feel included and learn from one another in the classroom, which aligns directly to Gay's (2018) concept of culturally responsive teaching. Moreover, this particular teaching approach promoted the benefits of the diverse classroom during this research and supported the facilitation of the international curriculum through providing an insight into the different countries present in the classroom. However, a prominent feature uncovered in the analysis chapter of this research and continued throughout the findings and discussion chapter is the 'international classroom' and how this concept supported CQ development for the student. It is not merely CRT and the international curriculum that can develop the culturally intelligent student but the international classroom, or more specifically the collaboration between the teacher and the student that support the international curriculum and develop cultural intelligence in the classroom. As the collaborative learning framework (7.1) illustrates, intercultural learning is encapsulated through a collaborative learning approach and the interconnectedness of all components.

This research represents a tangible classroom experience that made student participants more appreciative of cultural differences, consider behavioural and communication differences when working with different cultures and make the necessary transitional adaption in new cultural situations. Participants expressed how this classroom experience introduced them to certain countries and cultures that they would not have had the opportunity to meet and fully understand had they not chosen this module, this experience made participants aware of cultural differences and how it influences behaviour and communication. Some student participants described been 'comfortable' but not yet 'confident' when interacting with different cultures and refer to their classroom experience as a 'steppingstone' to understanding cultural

differences. However overall, student participants had expressed how participating in the international human resource management module had developed their knowledge and understanding of different cultures. Thus, leading them on their journey as a culturally intelligent person.

The theoretical and empirical contributions are as follows:

1. This research has produced a conceptual framework to illustrate how to support intercultural learning and develop the culturally intelligent student from within the classroom.
2. This research fills a gap in both theory and empirical research to acknowledge the 'collaboration' between the culturally responsive teacher, the student, and the international curriculum to develop CQ in the classroom.
3. This research represents an educational intervention to meet increased demands from global corporations for the creation of more culturally adept employees, managers, and leaders.

The contribution to teaching practice:

1. This research not only contributes to the tangible benefits of adopting a CRT approach in higher education which are promoted by Jabbar and Mirza (2019), but it also represents what they fail to acknowledge which are the benefits of working collaboratively with culturally diverse students to support the facilitation of an international subject area.
2. This research has given me the opportunity to share my passion for teaching international students and promote my teaching strategy of CRT to both colleagues and other educators in universities across the UK. Educators who openly admitted that had never acknowledged the benefits of the diverse classroom to help them facilitate the delivery of their international modules. Concurrently, educators who later contacted me to express their appreciation and share their classroom experience, citing how much they had learned from their students.

A key limitation of this research was not reviewing the future progress and application of CQ once the new graduate had returned home and back to working life. This would

have represented more of a longitudinal study and required the collating of further data, which may have been problematic in practice when considering international students return home to their country and have other commitments. However, this is an area for future research that would address the gap in empirical studies that fail to review the future progress of students who have developed any elements of CQ.

A further consideration for future research in teaching practice would be to conduct a comparative study that compares the conventional teaching approach with culturally responsive teaching when teaching an international curriculum module. There are immense benefits to higher education, the student, and the educator when considering future research that focuses purely on culturally responsive teaching and inclusivity of international students.

As teachers in higher education, we should be promoting our 'international classrooms' through our teaching practice, and as this research and images of my current cohort illustrate below, we not only create happy students but culturally intelligent students who appreciate diversity and have the knowledge and understanding to adapt in different cultural situations. Thus, preparing our students as future graduates to work and live in the complex environment of globalisation.

Photograph 1: 'Embracing diversity in the international classroom' (May/22

Photograph 2: 'Thumbs up to the international classroom' (May/22)

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Table of appendices

A: Big Five Inventory questionnaire

Appendix

The Big Five Inventory (BFI)

Here are a number of characteristics that may or may not apply to you. For example, do you agree that you are someone who <u>likes to spend time with others</u>? Please write a number next to each statement to indicate the extent to which you agree or disagree with that statement.

Disagree strongly	Disagree a little	Neither agree nor disagree	Agree a little	Agree strongly
1	2	3	4	5

<u>I see Myself as Someone Who</u>...

4 1. Is talkative

1 2. Tends to find fault with others

5 3. Does a thorough job

1 4. Is depressed, blue

5 5. Is original, comes up with new ideas

4 6. Is reserved

5 7. Is helpful and unselfish with others

5 8. Can be somewhat careless

4 9. Is relaxed, handles stress well

5 10. Is curious about many different things

4 11. Is full of energy

1 12. Starts quarrels with others

5 13. Is a reliable worker

3 14. Can be tense

5 15. Is ingenious, a deep thinker

5 16. Generates a lot of enthusiasm

4 17. Has a forgiving nature

4 18. Tends to be disorganized

4 19. Worries a lot

4 20. Has an active imagination

4 21. Tends to be quiet

5 22. Is generally trusting

1 23. Tends to be lazy

1 24. Is emotionally stable, not easily upset

4 25. Is inventive

5 26. Has an assertive personality

4 27. Can be cold and aloof

3 28. Perseveres until the task is finished

3 29. Can be moody

5 30. Values artistic, aesthetic experiences

4 31. Is sometimes shy, inhibited

5 32. Is considerate and kind to almost everyone

4 33. Does things efficiently

4 34. Remains calm in tense situations

4 35. Prefers work that is routine

5 36. Is outgoing, sociable

1 37. Is sometimes rude to others

4 38. Makes plans and follows through with them

2 39. Gets nervous easily

5 40. Likes to reflect, play with ideas

5 41. Has few artistic interests

5 42. Likes to cooperate with others

4 43. Is easily distracted

5 44. Is sophisticated in art, music, or literature

<u>Please check: Did you write a number in front of each statement?</u>

<u>BFI scale scoring ("R" denotes reverse-scored items):</u>

Extraversion: 1, 6R, 11, 16, 21R, 26, 31R, 36   29

Agreeableness: 2R, 7, 12R, 17, 22, 27R, 32, 37R, 42   40

Conscientiousness: 3, 8R, 13, 18R, 23R, 28, 33, 38, 43R   31

Neuroticism: 4, 9R, 14, 19, 24R, 29, 34R, 39   12

Openness: 5, 10, 15, 20, 25, 30, 35R, 40, 41R, 44   41

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Appendix B: Information sheet/informed consent form

Newcastle University

RESEARCH INFORMATION SHEET

You are invited to take part in this research study. Please read the information carefully as it will explain why this research will be undertaken and what it will involve. If anything is unclear, or you require further information, please do not hesitate to contact me or any of the team.

Project Title:	Developing Culturally Intelligent Students from within the 'International Human Resource Management' Classroom
Researcher:	Joanne Rush - joanne.rush@sunderland.ac.uk
Research Supervisors:	Dr Stefanie Reissner - stefanie.reissner@newcastle.ac.uk Dr Alina Schartner – alina.schartner@newcastle.ac.uk
Nominated Person	Allison Abbott – Alison.Abbott@sunderland.ac.uk

- **What is the purpose of this study?**

This research seeks to examine the development of cultural intelligence (CQ) among postgraduate business students when undertaking the IHRM module to focus on my culturally responsive teaching.

- **Why you have been invited to participate.**

University students currently face an increasingly global world that encompasses more than geographical reach, but also cultural reach in terms of people, situations and interaction and intellectual reach in the development of a global mind-set and global skills. This notion links directly to 'cultural intelligence', seen as 'person's capability to function successfully in culturally diverse settings that are unfamiliar. You have been invited as a participant in the research as you are allocated to attend my classes.

- **What would my participation involve?**

If you choose to participate you will be asked to complete a simple questionnaire, agree to your workshop reflection to be used as part of this research, be interviewed and be part of the video recording of two workshops. However, you will have the option to opt out of the video recording and move to another class for those sessions only. An email will be sent to you 2 weeks prior to the recorded sessions to reiterate this option.

- **Do I have to take part?**

It is up to you to decide whether or not to take part. If you do decide to do so, you will be asked to sign the consent form attached to this information sheet. Participation is completely voluntary, you can withdraw at any point during this research by contacting the nominated person or my supervisors.

- **How will the data be used?**

The data will be transcribed, anonymised, and analysed qualitatively. The video will only be viewed by myself and potentially my supervisors who can observe my teaching in more detail. Extracts or observations may be used in publications that arise from this research but will be anonymized through pseudonyms and, where applicable, pixilation of faces. The information you provide will be treated confidentially and personally identifiable details will be stored separately to the data on the Newcastle University's secure server. The possible use/sharing of my findings data will only be allowed if they agree to preserve the confidentiality and meet the terms I have specified in this form.

- **What are the benefits of taking part in this study?**

You have the opportunity to participate in this research which examines an important social issue that impacts you and future students. The information you provide will be used to inform teaching practices, the international curriculum, and the development of cultural intelligence.

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Thank you for taking part in this research

Newcastle University

Developing Culturally Intelligent Students from within the 'International Human Resource Management' Classroom

INFORMED CONSENT FORM

I confirm that (please tick box as appropriate):

	Yes	No
1. I have read and understood the information about the project, as provided in the Information Sheet dated _____.	☐	☐
2. I have been given the opportunity to ask questions about the project and my participation.	☐	☐
3. I voluntarily agree to participate in the project.	☐	☐
4. I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.	☐	☐
5. The procedures regarding confidentiality have been clearly explained (e.g., use of names, pseudonyms, anonymisation of data, etc.) to me.	☐	☐
6. Terms of participation have been explained to me.	☐	☐
7. The use of the data in this research, publications and sharing has been explained to me.	☐	☐
8. I understand that other researchers will only have access to the data findings from this research if they agree to preserve the confidentiality of the data and agree to the terms I have specified in this form.	☐	☐

9. I, along with the Researcher, agree to sign and date this informed consent form.

_____   _____

Name of Participant   Signature   Date

_____   _____

Name of Researcher   Signature   Date

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Appendix C: Sample of fieldnotes

<u>PGBM18 Fieldnotes</u>

Weeks 1-4: IHRM in Context
Weeks 5-9: IHRM in Practice (week 10 assessment surgery)

Workshop 1: What is HRM? Definitions and Perspectives - Wed 7th March 2018

Activities and Formative Feedback.
- Introductions, sharing details of prior knowledge and experience.
- Exploring similarities and differences in HRM and IHRM.
- Allocation of papers for presenting in weeks 3-8, the allocation may be to pairs, trio's or groups of four, it will depend on size of seminar group.

The first week's workshop is always one that fills me with excitement but also curiosity as it focuses on introductions, finding out what nationalities and different cultures I have amongst my students, their prior knowledge and experience but also apprehension, how my students will perceive ME as their teacher. Mixed feelings and questions are always there at the start of teaching, but this time it was different.... I was entering the classroom as their teacher but also as a researcher. However, if I am to create a classroom environment that encourages openness, interaction, and learning, among a culturally diverse range of individuals then as their teacher....and a researcher I need to gain their trust, something that can be difficult but needs to be initiated from the first point of contact with my students. As a core module for postgraduate international management and business management students, but an optional module for HRM students there will also be the challenge of teaching students who have some or no prior knowledge of the HR subject area.

Upon entering the classroom, my inner voice was in turmoil, how should I introduce myself? As a researcher, ethnographer or a teacher? My teaching instincts took over, this was a diverse class of students and I needed to firstly put them at ease. I began by talking informally about the module and the importance of their participation which led me to talk about my passion of teaching international students and what I had learned from previous students over the years. Sharing my examples of suppression, corruption, brain drain, migration and the impact of foreign direct investment in their country...... I noticed the mood began to lighten, some students were nodding, some were silent, others voiced agreement but also disagreement. These students were obviously trying to figure me out, which made me think of something I had read by Agar......'a social category will be assigned to you as the teacher-ethnographer by students and it may change over time, but one will always exist.'

The reassure that my research focuses on the teaching of this module and would have no impact on their grades. This led to the essential commentary of rules and essential requirements to assist their learning of the module i.e punctuality, access to VLE, module schedule, the use of mobile phones, notification of absence and contact details but also the requirement to write a 300-word (approx.) reflection of what they had learned from the session in their workbooks at the end of every session which will help provide examples when it comes to the assessment. Simply by looking around the classroom and listening to students communicate, it was clear, this not only just a multi-cultural classroom but diversity at its best – differences of age, gender, language, nationalities, and culture...but this was merely an observation! The importance of respect and an appreciation of each other's differences was referred to but also the benefits of working in such a classroom environment to support each other's learning for this international module.

A brief recap of the lecture earlier in the week initiated my class discussion........ what did they know about HRM? What practices and functions did they associate with managing the workforce and what experience if any did students have of dealing with HRM in their country? initially very quiet and reserved, whereby cultural barriers are clear especially among the Chinese and middle eastern students, this is a challenge that still excites me after many years of teaching international students but also one of the core reasons why I apply a CRT approach in the classroom. The use of open and leading questions to then probe further into their example and experiences of HRM in their own country certainly encouraged students to engage. Complementing the students on how much they knew about HRM whilst also sharing my own experiences again encouraged the students to engage in the class discussion, provide an insight into countries such as Nigeria, Vietnam, Thailand, China, Portugal, Jordan, Iraq, Greece, India, Croatia, Malaysia, Cyprus, Germany and the United Kingdom whilst providing more HR examples for me to write on the board. Students were beginning to let their barriers down and starting to relax in this diverse classroom environment, engaging freely into a discussion on HRM practices, procedures, and policies it was now the right time to exceed the cultural barriers a little further. So rather than I am writing the answer on the white board, the student was given the task of writing their answer on the board themselves...... whilst I prompted the rest of the class to assist him or her with the correct wording and spelling. This exercise proceeded to highlight the complexities and barriers of these functions when considering the international context of HRM with students identifying the cultural, legislative, educational and institutional barriers to provide an insight into how some of the HR practices are undertaken in their country in comparison to others. This led to the convergence/divergence debate and the universalist v's contextual approach. Important debates of IHRM that led nicely onto the next task.

Revisiting the EPRG model from the lecture was essential due to its relativeness to the assessment questions and its complexity, making it vital for students to grasp the application of each orientation. This could be achieved through a class discussion, the sharing of experiences and applying a CRT approach to encourage student interaction. Once again, leading the class discussion with the use of open, closed, probing and leading questions with the inclusion of MNC examples encouraged students to engage and provide some very interesting insights. Mansa shared her views on the predominant ethnocentric strategy adopted by MNC's in India, this was then reiterated by Ibarra with regards to Nigeria, we then learned about staffing strategies in China, Portugal, Vietnam, Thailand and Malaysia. All students referred to the economical reliance on MNC in their country, employment prospects for local nationals but also the restrictions on career progression, local nationals occupying lower skilled positions and how western culture could be seen in the R&S processes, training, and language. My students were grasping what international strategies MNC were adopting in their countries when considering Perlmutter's framework and the advantages and disadvantages of recruiting HCN, PCN and TCN. Students were demonstrating knowledge and understanding of the EPRG framework to recognise first-hand how culture and institutional factors have a direct impact on how MNC recruit and manage the international workforce.

 Students were given the opportunity to create their own groups of 4/5 for journal presentations in coming weeks (3-8). This seminar like others ended with a summary of the session and key questions....firstly 'Did you learn something from the session today? If so what? And secondly, did you enjoy it? Students referred to what we had covered, HRM, student examples and the EPRG model but also gave a resounding 'yes' that they had enjoyed the session – elation and euphoria rolled into one! This is why I feel so passionate about teaching international students and more importantly how a CRT approach within this multi-cultural classroom can support inclusivity, learning from each other and encourage the involvement of all students. This for me, was the first step in acquiring my students trust as their tutor but also as a person and being accepted by nationals from around the world.... this

is why I do what I do!! Finally, students were able to elaborate further on what they had learned in the session with the completion of the 'Time to Reflect' section in their workbook, which students didn't seem too impressed with...but this is only the beginning, they will get the reflection bug!

Workshop 5: IHRM: The Institutional Approach - Wed 18ᵗʰ April 2018 RECORDED SESSION

Seminar/Workshop Activities and Formative Feedback.

- Journal Paper presentation

Then in groups using your directed study research to discuss and then informally present responses to

- In what ways do the employment practices in these countries differ?
- Why might these differences exist?

What effect might these have on MNE's and their expansion plans?

Recording an earlier session would have been useful but as previously noted, at the request of students and due to the availability of a recording technician the recorded session took place in week 5. The media student used for all recordings was recommended by a colleague, she was an undergraduate media student at Northumbria University, specialising in recording and directing. I had met this person previously and remembered how passionate, eager and motivated she was in relation to her specialism of film directing. A meeting was arranged at the University, where the recordings would take place, and together we planned and organised the two video recording sessions. This included the size of the classroom, which was too small, where the camera would be positioned, if recording would be continuous but more importantly the context of what I was trying to capture in the classroom.

Recording workshops half way through the module does also have its benefits of having built up the student and tutor relationship but also more importantly, the acquiring of trust within the international classroom that ultimately contributes to the classroom environment, student engagement and interaction. The nerves I felt building up to this day, reminded me a lot of my teacher training days.....but that was more than 5 years ago! I would describe myself as being a very confident tutor, who knows her subject area very well and who has the experience of teaching IHRM for more than 5 years to many international students but the recording of the session and the sheer importance of the data was admittedly making me a little anxious. Having informed students of workshop recordings in the initial preliminary meeting, I again reminded all participant and non-participant students in the lecture and also via email with the options of moving to my other class, which was not being recorded, withdrawal from the research altogether, withdrawal from only the recorded session and/or pixilation of facial features and lastly providing students with the final opportunity to take part in my research. In my view, communication is not only essential for ethical reasons but core to gaining trust, demonstrating my commitment to my students and keeping all participants informed which has great positive implications on the student and tutor relationship. No requests were made and no emails were received, which was great news! I had 15 participates in this class and only 5 non-participants!

When Jane, the media student arrived on the day of recording, once again we discussed my research and what the recording would focus on - my pedagogical practice, the workshop tasks and how this is reciprocated by students through participation and engagement to hopefully demonstrate the effective collaboration of a CRT approach, the international classroom and the international curriculum. This was reiterated to the class before recording began, introductions were also made to my media student and her assistant to make students feel at ease with the advice to just think of the session as any other workshop we have had and act normal.

Although students are required to swipe into the classroom to register attendance, I also sent a register around for students to sign as this would give me an indication of numbers and which students

were missing. To my surprise, I had full attendance which I found extremely touching! The workshop began as always with me outlining today's workshop which was to start with the journal group presentation. A larger and brighter classroom than in previous weeks to provide more room for recording, the journal group were eager to get started on the review of Dickmann and Harris's, Developing career capital for global careers: the role of international assignments (2005) - A journal article which provides an useful insight into the individual and organisational perspectives when considering the role of the international assignment (IA).

However, having checked the PC and connections were all working fine just the previous day, unfortunately the students were having problems with the USB connection. From experience, my first port of call in this type of situation is to contact the IT team but group members said they had emailed the presentation to each other so it was fine. I was extremely proud of how professional these students were and simply got one with the task in hand. Consisting of Chinese, Greek and Jordanian students, all 5 five members presented a section, to provide an informative insight into the context of the paper, how the research had been conducted and what had been established from the study. The group had grasped the concept of the theoretical framework of 'knowing how, knowing whom and knowing why' which they emphasised in order of importance from the individual and organisational perspective. They all did extremely well in an unfortunate situation, as I was informed that some slides were actually missing. The whole class joined me in providing a round of applause, which led to the class asking the group questions about the article and myself linking the content to the lecture but also requesting for the interview table slide to be shown again. Providing an overview of individual interviewees and their backgrounds, this table illustrated participants management level, gender/age, function and position, the years with the company and IA experience (years). I asked the class and the group members to look closely at the table and tell me what stood out to them? The group recognised that more senior positions were sent on IA – which was good, they had obviously recognised themes. I asked the class if gender had an impact on undertaking IA? The class although quiet at first when pointing out the statistics on the table, they gave a resounding yes! It is mostly male. I proceeded to ask why? And what about age? The years with the company? And why does the position have an impact? The class began to grasp the content of the table to engage in discussion and debate about the individual and organisations perspective of the role of the IA, the risk factors and other possible reasons why very few women undertake IA. This discussion linked nicely back to this week's lecture but as this workshop had been moved from week 4 a review also of the previous lecture on IHRM and the institutional factors was needed. Handouts of the slides were provided at the beginning of the session to refresh student's memory and clearly assisted when prompting the class to tell me what we actually mean by 'institutional factors'. Reiterating Porter's definition that institutional factors are the framework in which the government and industries work together to create wealth and income.....Students were now engaged, shouting out answers and putting their hands up, an impressive list was created by the students on the white board that consisted of legislation, government, policies, politics, policing, education, skills, industry, economy, labour market, immigration, trade unions to name a few. This recap led nicely onto the group activity, which required students to provide a comparison of employment practices in a European country with that of a South East Asian country. This would lead onto identifying why these differences might exist? And what effect might these have on MNE and their expansion plans? Adopting a CRT approach means to include all learners and have them share their experiences and knowledge - the best way to achieve this was to ask students to use a European and South East Asian country that they were familiar with

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or a country which they were from but there needed to be a clear differentiation for a comparative review.

In contrast to earlier weeks, arranging students into groups seemed to be getting easier and as I looked around the classroom I realised why - students were beginning to move around and sit with different people, different cultures. There were still small clusters of Chinese and Middle eastern students but the majority of students were starting to mingle, which got me thinking…was this due to students getting to know each much more deeply and finding similar interests or were students eager to find out more about a particular country? Either way it made my job a whole lot easier when creating groups. Each group was provided with flip chart paper, marker pens and blue tack and allowed to use electronic devices to assist their research. Walking around the classroom, using question techniques to reaffirm that all students understood what they were to do, observing and monitoring student interaction whilst encouraging participation through questioning groups and members. It was clearly visible that students were not only engaged in what they were doing but motivated by the interest they had in either their own country or their group member's country to provide a comparison. After 45 minutes students were still working and requesting more time, after a further 10 minutes students hung their flip chart/findings and answers up on the wall. Some groups had lots of content but some merely bullet points to then elaborate when presenting.

Like previous IHRM workshops, this activity was greatly received and did not disappoint! Eager to present their work, the first group consisting of Nigerian, Indian, and Chinese students started with an excellent comparison of the UK and India. Although there were no English nationals in this group, they compared minimum wage, retirement age, pension, maternity leave, flexible working and equality legislation. This insight was presented by Ibarra, a Nigerian student with help from an Indian student but supported by other members to provide an in-depth insight. The group had identified what I hoped for in the comparative analysis to illustrate - the safety and protection of the worker, additional benefits and a more work life balance of a European country in comparison to India. To address the question of why these differences exist? The group commented on more equality, a more educated workforce and legislation which they felt provided more specific rights in comparison to India. The effect this may have on MNE's and their expansion plans? The group referred to the attractiveness of India due to low labour costs and less legislation in relation to exterritorial laws by the EU however ethics was also referred to along with culture and the availability of skills depending on the industry/sector of the MNE. An excellent insight which saw the rest of the class completely engaged and ask questions. This engagement continued with other groups when also comparing Nigeria with UK and Malaysia to highlight the minimum wage, working hours, flexible working, retirement age and maternity to highlight not only the comparison of both countries but also the key differences in employment practices within the private and public sector. Also the UK and Turkey to compare holiday entitlement, zero hour contracts, flexible working, minimum wage, retirement and benefits such as employee profit sharing schemes. To then end with a comparison of Portugal and Saudi Arabia to focus solely on recruitment and selection and discuss the difference of this employment practice. Bringing the whole class together I asked the question if they could identify why such differences exist? There answers reiterated some of the institutional factors we had on the board earlier but also the protection and safety of extraterritorial laws enforced by supra national and regional organisations which MNE have to also comply to. The session ended with students completing their 'time to reflect' section in their workbook to illustrate what they had learned and got

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from the session but unfortunately rather than 15 minutes we only had 5 minutes with the request for students to complete in their own time – I really hope they do!!.

Unfortunately, the recording of the session ended sooner than I had anticipated due to battery issues but I was very hopefully that Jane had got what I needed. The media student reassured me by saying that she got a good recording of the session and went on to say how much both she and her assistant had really enjoyed the class, how they had learned lots from the session and that they wish their classes were more interactive like mine - which was really nice to hear.

Thurs 26th April 2018 – (not recorded)

Adopting the same structure as the Wednesday workshop with slightly improved attendance from the previous week, however group D had not attended to present their journal review which was although very disappointing, it happens! I decided to provide a review of the article to the class myself as it was beneficial to the Wednesdays class due to its direct relevance to the lecture, the theoretical framework and concept of knowing who, why and when but also the differing perspectives of the individual and the organisation in relation to IA. Showing the same table from the journal article which was shown in the Wednesday class, my students picked up on the key variables associated with IA much more quickly than the Wednesday session. Once again, reviewing the previous weeks topic area of IHRM and the institutional approach to then lead to the task with groups adopting the same countries as Wednesday: UK and Thailand, China and the UK and also India and the UK to highlight differences in holiday, sickness and maternity entitlement, equality, minimum wage, retirement age and flexible working to name a few. Once again this class grasped the reasons for these differences to link to the instructional factors and why these employment practices may affect MNE and their expansion plans. This task reaffirmed the learning and knowledge acquired from this session. Ending a little sooner than expected due to the smaller class size students then reflected on their session. Although as previously mentioned the dynamics in this class is different from the Wednesdays class and attendance is poor but it is clear to see that the regular students are engaging and contributing to the session every week with an eagerness to learn more – which is always nice to see! When asking the class if they had enjoyed the session and had they learned anything…the response was a resounding yes! It is such a shame that the attendance is so poor and the time of the workshop! I will once again speak to timetabling and send emails!

Appendix D: Time to reflect

Time to Reflect

After the workshop, take time to reflect upon what you learned about culture and how it may impact the topic area this week (approx. 300-500 words).   The Cultural Intelligence (CQ) factors at the beginning of this workbook may assist you with this. Remember this is a personal reflection which will provide essential ideas for the to address the assessment questions.

Appendix E: Data management plan

As a postgraduate student who is self-funding her program of study, I ordinarily own the intellectual property rights, including copyright, to the research data created during my studies.
As such the policy statement on ownership and use
(http://www.ncl.ac.uk/res/assets/documents/PGRPolicy) will be adhered to as a condition of being accepted for admission to the University.

Storage and Backup
How will the data be stored and backed up during the research?
All data will be stored on the University's shared filestore service which provides adequate storage of up to 500GB of shared file storage per research project. The University's filestore system will also provide backup through 'shadow Copies' which are taken automatically four times daily, an incremental copy to backup tape is also taken nightly, and a full copy monthly. This provides peace of mind and a logical solution to recover data in the event of an accident. Encryption of data will be applied to secure all files and personal information.

How will you manage access and security?
Project data will be stored on the secured University's shared filestore service. Compliance with the ESRC ethical codes of practice will be adhered to throughout this research project, whereby transparency of the project and the role of the participant will be made clear both verbally and in a written information sheet provided as part of the consent process. Pseudonyms of alternative names or generic descriptors will be used when anonymising qualitative data such as transcribed interviews, textual data from diaries and audio visual to edit identifying information. The pixilation of facial features will also be an option for participants who do not wish to be identified in the recording.

An encrypted external hard drive will be used for short time storage of data when 'in the field' with data being transferred to the University's shared filestore service as soon as possible where collaborators such as research supervisors based at Newcastle University can access the collected data securely. Thinking ahead to future publications where a link to the data is required, a data access statement will be created to describe where supporting data can be found and under what conditions they can be accessed. The Freedom of Information Act (FOI) however gives people the right to request access to information held by the University and although there are restrictions it is something that still needs to be considered.

Selection and Preservation
Which data are of long-term value and should be retained, shared, and/or preserved?
Primary and secondary data used for this research will not only validate my reasons for undertaking this research and help illustrate the possible development of cultural intelligence among postgraduate students. It also has the potential to go beyond the original scope of the project and look further into each of the 3 components outlined in this research to influence teaching strategies and encouraging both university institutions and tutors to re-evaluate their teaching of an international curriculum subject. Preserving all research data collected will be very tempting but it requires a review of existing datasets, the consideration of cost and the possible changing of file formats. Consideration however needs to be made to the FOI Act whereby information may be requested.

What is the long-term preservation plan for the dataset?
As this is a self-funded PhD there is no requirement for deposit with an archive facility. The dataset will be stored securely within a personal encrypted device to protect the confidentiality of collected data.

Data Sharing
How will you share the data?
The University network and also visitor profiles will be useful to set up collaboration networks through project folders IT support officers are able to assist me with this. There is also Office365 Groups to consider as a collaborative tool for working collectively both in and outside the University as well as Novell Filr. I have recently joined 'Researchgate' which offers a collaborative way of sharing research. This may be useful to share my findings and not the actual data, any extracts or observations will be anonymized through pseudonyms and, where applicable, pixilation of faces. The information will be treated confidentially, and any possible sharing of my findings will only be allowed if they agree to preserve the confidentiality and meet the terms I have specified in this form.

Are any restrictions on data sharing required?
Sharing research data has many benefits as the University and the UK Data Service emphasise. However, difficulties may arise due to technical/software/access issues which IT services should be able to assist with. Compliance with the Universities Research Data Management policy for individual use will also need to be considered to identify ownership of the data and any policy and legal requirements that may apply. Consideration of the FOI Act will also need to be considered along with clarity of

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the role and responsibilities each collaborator has. These difficulties should be overcome through the creation of effective communication channels but also the demonstration of honesty, openness and co-operation by all collaborators.

Participant information sheets included with the consent forms for this project outlines future use of the data from this research project which participants will consent to however there is the possibility of participants changing their minds once the research has been completed. Once again this will require effective communication and reassurance to the participant that anonymization will be applied. There is however the consideration of your collaborators consent policy, confidentiality and use of their project data.

Responsibilities and Resources

Who will be responsible for data management?

I am the principal investigator of this research project: Joanne Rush. As such I have both practical and operational responsibilities for research data throughout the lifecycle of the project. Newcastle University's Research Data Management Policy Principles & Code of Good Practice provide the following comprehensive list of my role and responsibilities which will be adhered to:

- ensuring data collection, storage, processing and dissemination are in line with legal requirements.
- ensuring project research data management maps to best practice in my research field.
- delegating responsibility for research data management to other members of the project team e.g. to coinvestigators.
- ensure that the team / myself is competently aware of their data management responsibilities and able to discharge them and noting this in project documentation having in place a data management plan or appropriate project documents notifying the University of the location of and instructions on how to access archived research data appropriate data access citations will be provided within any publications. ensure that data, should it be requested, is in an appropriate format e.g. anonymised and accessible.

- ### What resources will you require to deliver your plan?

I have recently attended a training session delivered by the RDM team, this provided an informative insight into how to store large data, security requirements, the recommended server being filestore with the University and what file formats and labelling to use to enable efficient planning and easy access. I currently do not require any further training, however this may change in the future. The (https://research.ncl.ac.uk/rdm/toolsandtraining) provides training sessions and tools such as Mantra which will be kept as a reference for future use.

Appendix F: Email notifications

PGBM18 - International Human Resource Management (2017/8 - Sunderland - FSUND - SEM2)

24 April 2018 at 11:00

- Reply
- Message actions

Hi all,

As previously advised as part of my research which investigates the development of cultural intelligence through my teaching practice will require the recording of PGBM18 workshops.

The x4 sessions to be recorded are:
Wednesday 25th April 1-3pm
Thursday 3rd May 9-11am
Wednesday 9th May 1-3pm
Thursday 10th May 9-11am

To reiterate, those students who have not agreed to take part in my research or who have agreed but do not wish to be recorded have the option of attending the other class (a further class will be arranged on Friday (11th May) for workshop 7 or have their images pixelated. Any issues please let me know.

Please email me if:

*You now wish to take part in my research but have not completed a consent form.
*You have agreed to take part in my research but do not wish to be recorded or no longer take part in my research.

Wednesday class please also keep a check of your timetable as I am currently attempting to change the room for tomorrow and consecutive weeks.

Best Wishes
Joanne

Joanne Rush, PGBM18 - International Human Resource Management (2017/8 - Sunderland - FSUND - SEM2)

8 May 2018 at 14:10

- Reply
- Message actions

Hi all,

This is a reminder that the 2nd and final recording for my research will take place in the 1-3pm workshop tomorrow.

As previously advised, due to the low number of participants in the Thursday workshop it would be very difficult to record/edit. However these participants are more than welcome to come along to the Wednesday session.
To reiterate, those students who have not agreed to take part in my research or who have agreed but do not wish to be recorded have the option of attending the other workshop (Thursday 9-11 RV306) or have their images pixelated. Any issues please let me know.

Please email me if:

*You are in the Thursday workshop but would like to come along to the Wednesday recorded session.
*You have agreed to take part in my research but do not wish to be recorded or no longer take part in my research.

Best Wishes
Joanne

Announcements

Assessment Guidance

Joanne Rush

All sections

17 Apr at 15:02

No unread replies.No replies.

I have decided to bring the assessment guidance session forward to week 4 rather than week 5 as I am aware that some of you want to get started with the assessment. Week 5 will now cover this weeks topic area of IHRM and the institutional approach. Best Wishes Joanne

Assessment Submission Details

Joanne Rush

All sections

8 May at 14:29

No unread replies.No replies.

Hi all,

Due to ethical requirements related to my research, submission of the PGBM18 assessment should be done in the following way:

- An electronic submission via canvas
- A paper submission via St Peter's library - include a cover sheet with the module code and description but **DO NOT** include your name or student number.

All paper copies will be marked anonymously by me, moderation will be undertaken by another tutor who will match both copies and upload marks onto the canvas site.

Any questions do get in touch or approach me either in the lecture or the workshop. I will however reiterate these requirements nearer the 15th June submission date.

Best Wishes

Joanne

Appendix G: Interview framework and questions

Interview framework/questions

Start with a chat on:

Students background, nationality, country, why came to the UK to study for a PG qualification…. Career? ……why choose international human resource management? Is this subject useful to help with your future career? …. Useful to learn about different cultures for your future career?

1. What did you enjoy most about PGBM18 international Human Resource Management module?

2. How would you describe the learning environment in the classroom?

3. What do you understand or how would you see or describe cultural intelligence?

    a. Is there a need to learn about other cultures and be cultural intelligent?

    b. What role do you think CQ has in the workplace?

4. In what way do you feel my teaching style assisted with your learning of different cultures?

5. In what way do you feel the workshop resources assisted with your learning of different cultures?

6. In what way do you feel learning from others in this multicultural classroom assisted with your learning of different cultures?

7. Do you now feel more confident mixing with other cultures and nationalities?

    a. If yes, how?

Appendix H: Rough notes of themes appearing from the data

<u>**Nijah - Interview themes**</u>

Background:

Zimbabwean student, came to UK to help with sister's childcare and decided to enrol on an access course, completed her undergraduate degree at Sunderland in HRM. Looking at staying here for now but family is in South Africa so may consider moving back in the future p4. Thinks it is really important to learn about other cultures p4 and this module has made her think more about it…gave an example of Malaysia. *'You need to learn about different cultures regardless of where you work, nationally or internationally.'*

We all looked forward to coming to class to find out what is going on in Malaysia, Pakistan, etc etc it was really interesting p6 and really enjoyed learning about other countries…

 Really enjoyed the interaction…after the reflecting it was clear everything worked as a whole, everything you taught us worked together p8 everything you gave us made it so simple to understand… group discussions helped me a lot p8…got to understand everyone's perspective

The environment differed greatly from back home p10 where you sit down and are told but this is different and much better to share different views, discuss, hear what other people have to say and express your own views whether you agree or disagree…never had my learning like that and that's why I enjoy it

CQ is about adapting p11 and 12 no man is an island, respect and know your own culture before then knowing about other cultures….cultural intelligence, it's about knowing your culture, knowing others peoples culture, appreciating it, respecting and trying to adapt p12

Yes there is a role for CQ especially when thinking of recruitment which is where I want to be in the future p13

CRT – bringing different countries together a need to say something about your country, interaction was important in your workshops p16 each person talking about their country

Resources definitely helped towards the learning of different cultures p18

International classroom definitely helped with the learning of different cultures p20 (this is also relayed throughout interview) first-hand information from them and their countries. No other module over 3 years allowed her to learn from other students….it's been like a stepping stone this module for me

More confident/able to mix with other cultures and nationalities – finds it easier now p22 made me appreciate other cultures not just my own, it's just nice…

Really enjoyed the module, really enjoyed the activities …been given the time to interact with each other

Q1 – p8

Q2 – p10

Q3 – p12

Q3a – p13

Q4 – p16

Q5 – p18

Q6 – p20

Q7 - p20

Leta - Interview themes

Background:

Portuguese student, completed her undergraduate degree in law in the home country but decided it was'nt for her and now wants to enter compliance in the bank where she worked…refers to barriers of being a woman, being black and the difficulties this has to get into compliance ….completed postgraduate degree in international

management…not an option module but has created an interest in human resource management…..gives example p5 of different sub-cultures she has experienced in the UK…she adapts her behaviour when with friend from the UK p8 needs to be an awareness of culture in compliance p3 international awareness even if we don't work with people

Really enjoyed the way I teach it's an invitation it's not about ABC…not like other modules where we just sit there…and it's not just about human resources it's about human beings…

Described the environment firstly as an international classroom p11…only one UK person… moved onto cultural implications

CQ described as difference, respect, and understand each other's differences and we need to work together p14

CQ role provides an example of fellow workers working in specific areas due to their language ability

My teaching style was easy..p20 seen as a conversation between two people

Activities were really good and although you could do them at home it was good to have different perspectives….p24 helped me with other classes also p27 have confrontation re journal article but brought it back.

International classroom helps a lot p27 it was good to see differences p20

She led herself to the final question p30 more understanding not confident

My teaching was amazing…its was different p33/34

Q1 – p9   Q6 – p29

Q2 – p11   Q7 – p30

Q3 – p14

Q3a – p16

Q4 – p20

Q5 – p23

Background:

A mature Pakistani student who against her culture travelled alone to the UK to study…lost father when she was 12 and mother is supporting her as she also yearned to go to University and study as a child….wanted to study in Canada as brother lives in Canada but could only apply for one visa p3…decided to come to the UK. Wants to work in the management department in education. Culture is very important and thinks there's a need to learn about different cultures p5 culture differences create a lot of problems…drifts onto PGBM68 which I teach and issues with choosing topic of flexible working against child labour… this created cultural problems p6….whether working internationally or not the culture differences are always there p7… respect for each other… you develop yourself in that culture not just about learning you are developing your personality as well p8

Enjoyed the module a lot…told friends this is the best module p10 enjoyed the journal articles and when we discuss and in this class we able to interpret our own ideas and made our own decisions…previous HR class did not provide the understanding of HR just hiring and firing and would have considered it p11/12

A learning environment that allows us to share and feel free p11…you can't learned everything from books and had never worked with different nationals….p12 this module allowed us freedom in the classroom to ask and criticise……in doing this we can learn a lot p13 able to share cultural insights.

CQ is very important describes it very well p13/14 knowing about different cultures…refers to Maris and he's transition…

CQ role excellent example on p15 that it allows benefits for the organisation and the workers to know their workers culture…. organisations should have a workshop/seminar to provide an insight to their workers cultures

Teaching style very attractive and it does not feel like your teaching us (p16) but a discussion, feels like you are just talking…feel comfortable and enjoying the class… to us no hard fast rules like other teachers …feel comfortable to ask questions…so friendly… students come because of enjoyment and through that enjoyment we learn

a lot… sometimes I don't understand the lecture but you recap and follow up the lecture in the workshop…practical activity in the workshop, you write on the wall ….got us to critique the journal articles p18

Resources helped – journal articles…we did'nt know how to critique p12 but it is very useful in our life

Good classroom examples on p21 explaining the difficulties but then the accepting of different cultures

More confident – we are unconsciously developing this cannot be learned from a book…developed language and communication skills through talking a lot in class p25.

Really enjoyed the module

Q1 – p10

Q2 – p12

Q3 – p13

Q3a – p14

Q4 – p16

Q5 – p19

Q6 – p21

Q7 - p23

John – interview themes

Backgound:

HR student, spent a year in Spain as part of his undergraduate, awareness of the importance of understanding different cultures, also wanted to study languages at university…learned the language (Spanish) and aims to return in the future. Learned life skills in Spain in sandwich year to open doors and definitely appreciated other

cultures a lot more…Thinking about working internationally in the future and IHRM has made him think of that also

Themes:

1. There's a need to know about other cultures whether working internationally or in one country…a lot of expats in higher managerial roles…

2. ~~~~Enjoyed learning about the different approaches companies take for recruiting (p6-7)

3. Huge mix of different cultures and nationalities in the class (p7)

4. Working in groups with other cultures gave an insight and supported learning (p8)…definitely – example of Middle East and expats

5. Definitely an inclusive environment (p9) being an international context allowed them to come out of that shell (p9/10) (supported the CRT) did not feel excluded p10

6. Cultural intelligence in the workplace – provides an example as a HR manager (p12)

7. Teaching style CRT – patience with international students…p13 example of giving more than one opportunity to give the answer p14…some choose to ignore but international students felt comfortable with me….they sat where they wanted and did'nt stick together…p14 they had to adapt to different cultures in their groups….my teaching style definitely helped his learning of different cultures – example of put into a diverse group and speaking Spanish to a student p16…journal articles push them to work with different cultures.

8. The resources did assist with the learning of different cultures….journal articles p17 reference to Hofstede, group presentation. Case studies p20 helped to understand, an awareness of the environment more, helped with exam questions – gave example of knowledge on expatriates p21

9. Diversity in the classroom, seeing their perspective helped me understand p21 gave example of working together to share and provide an insight into different institutional factors in group's p 21…minimum wage in Thailand…never learnt before and would never have had the opportunity to learn…p22 – elements of the international classroom appearing.

10. ~~~~Has definitely made him feel more confident to work internationally which was one of his objectives p22 Given a lot more knowledge of other people cultures p24/25..able to ask more questions about what's included in their culture, much more

comfortable working and communicating with different nationalities…could see the transition p25…slowing down speech

There seems to be a fear of the word CQ and uncertainty of what it means….p11/12

Q1 – p7

Q2 – p9

Q3 – p11

Q3a – p12

Q4 – p13

Q5 – p17

Q6 – p21

Q7 – p24

Appendix I: Participant table/log of collated data

Count	pseudonym	Sex	Nationality	Reflective Diary	Interview/Time	Transcribed
1.	Adar	M	Iraqi	✓	36.20	✓
2.	Aadesh	M	Indian	✓	24.38	✓
3.	Alec	M	Greek	✓	19.04	✓
4.	Bahia	F	Pakistan	✓	41.43	✓
5.	Chafik	M	Malaysia	✓	31.46	✓
6.	Fauziya	F	Nigeria	✓	32.05	✓
7.	Ibarra	M	Nigeria	✓	25.34	✓
8.	Ida	F	Croatia	✓	24.33	✓
9.	John	M	British	✓	34.08	✓
10.	Leta	F	Portugal	✓	50.43	✓
11.	Mahati	F	India	Not received	23.31	✓
12.	Maris	M	Greek	✓	27.43	✓
13.	Mirza	M	Iraqi	✓	38.40	✓
14.	Nijah	F	Zimbabwean	✓	23.50	✓
15.	Nataya	F	Thailand	Not received	27.09	✓
16.	Safrina	F	Malaysia	✓	19.50	✓
17.	Shaiming	F	Chinese	✓	29.00	✓
18.	Teo	M	Vietnam	✓	23.39	✓
19.	Yara	F	Malaysia	✓	45.23	✓