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OVERCOMING COMMUNICATIVE AND CULTURAL BARRIERS: A STUDY OF THE PERCEPTIONS AND INTERACTIONS BETWEEN AMERICAN AND INTERNATIONAL STUDENTS

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OVERCOMING COMMUNICATIVE AND CULTURAL BARRIERS: A STUDY OF THE
PERCEPTIONS AND INTERACTIONS BETWEEN AMERICAN AND INTERNATIONAL
STUDENTS

by

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2020

Dedication

To all of my international friends who made my undergraduate years all the more memorable.

Acknowledgment

First, I would like to thank Dr. James Anderson, my thesis advisor, for he has been a key source of support and knowledge; his humor and encouragement were both appreciated throughout this project. I would like to thank my parents for never doubting me and my friends for baring with me through the highs and lows. Finally, I give thanks and glory to God for the opportunity to complete my first thesis and for growing me as both an academic and an individual.

Abstract

Globalization is a central aspect to the developing American society, both vocationally and culturally. Increased international representation on college campuses is one example of the prevalence of globalization in an everyday context. As the rate of international students present on American university campuses increases, more research has been focusing on the experiences of international students. The present study focused on adding to the literature surrounding American students' perceptions and interactions with international students when communicative and cultural barriers arise. The thesis statement proposed that American students attending an American university who had previous international travel experience would be more adept at interacting positively with international students. While the primary thesis statement was not statistically significant, the amount of time that one had spent abroad was found to be a significant predictor of positive responses for one of the cultural barriers provided in the study. The study's results allow room for future research to more fully determine what the greatest factors are in American and international student interactions in an American context.

KEY WORDS: cultural intelligence, international students, American students, cross-cultural interactions

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Chapter 1: Introduction

The progression of globalization has broadened the cultural spheres present in America. As globalization continues to progress, the desire for diverse representation has continued to increase, especially within higher education. Among Americans, the average individual is a monolingual English-speaker, which serves as a unifying factor in the American culture. Thus, the increase of diversity draws attention to the cultural barriers between average, monolingual Americans and people of international origin. Across the literature, an array of terms has been developed to address the topics of understanding and engaging across cultures; some recurring terms include cultural competence, intercultural competence, intercultural communicative competence and cultural intelligence. While each term relates to the same topic, each address certain aspects and constructs of the overarching theme. For instance, cultural competence (Campinha-Bacote, 2011) is based on five factors: cultural desire, cultural awareness, cultural knowledge, cultural skill, and cultural encounters. Cultural competence is considered a process with the goal of continually reshaping one's values, beliefs, and practices due to new interactions with culturally diverse individuals. Further, the term cultural competence can be used in a broader sense as it addresses all cultures from any background, including both national and international (Campinha-Bacote, 2011).

Darla Deardorff (2006) addressed the development of intercultural competence and brought together scholars to formulate a single, or as close to a single, definition of intercultural competence. The most approved definition among the scholars included knowledge of others and of self, the ability to interpret and to discover, the valuing of others' beliefs, and some level of experience with another language. The extensive definition was intended to encompass all college students. Intercultural communicative competence (ICC; Alptekin, 2002) consists of four components such as grammatical competence, sociolinguistic competence, discourse

competence, and strategic competence. ICC is portrayed as the desired outcome for countries that teach English as a foreign language. Lastly, cultural intelligence is defined as “a specific form of intelligence focused on one’s capabilities to grasp, reason and behave effectively in situations characterized by cultural diversity” (Ang et al., 2007, p. 37). The four facets of cultural intelligence are metacognitive, cognitive, motivational, and behavioral intelligence.

The similarities that carry through cultural competence, intercultural competence, intercultural communicative competence, and cultural intelligence demonstrate the qualities that are deemed necessary in order to communicate and interact well with people from other cultures. Thus, by reflecting on these terms and their components, one can develop an ideal method of teaching individuals, specifically Americans, how to interact positively with people from a different linguistic and cultural background.

The realm of literature dealing with cultural barriers among college students tends to center on the perspective of international students. There is a lack of literature addressing the topic of cultural engagement from the perspective of American students at American universities; moreover, there is a lack of studies regarding how experiences abroad impact intercultural interactions. It is significant to note possible negative outcomes that cultural barriers could create if not addressed, such as prejudice, stereotypes, and miscommunication. The ability to communicate and understand individuals from differing cultures and backgrounds is necessary in a world where miscommunication, stereotypes, and prejudice are relevant.

The present thesis claims that American students who have travelled internationally are more capable of interacting in a positive and beneficial manner with international students than American students who have not travelled internationally. In addition, higher cultural intelligence scores are hypothesized to be related to more positive responses to intercultural

situations. The following research questions will be used along with the aforementioned thesis statement to provide further research regarding the topic of cultural intelligence among American students.

- Does the amount of time a student previously spent abroad impact how he or she responds to cultural barriers?
- Is cultural intelligence related to how well American students respond to cultural barriers in an American university setting?
- Are students who are more curious more capable of producing positive responses to situations with cultural barriers?
- Does the form of high school education (public, private, or homeschool) one receives influence how well they respond to cultural barriers?

The following literature review will further discuss the adaptability and advantages of cultural intelligence, other factors that influence the development of cultural intelligence, as well as address the different barriers that arise between international and American students.

Chapter 2: Literature Review

Barriers in American Universities

Higher education in America is a crucial piece to the process of globalization taking place throughout the country (Chiang, 2009). The literature acknowledges the significance of international students in American universities (Ayers, 1996; Constantine, Okazaki & Utsey, 2004; Misra & Castillo, 2004; Poyrazli & Isaiah, 2018; Poyrazli & Lopez, 2007; Quinton, 2018; Sato & Hodge, 2015; Selvadurai, 1998; Smith & Kawaja, 2011; Zhou & Cole, 2017). As the desire for greater global representation on American university campuses has grown, so has the need for intercultural competence. The literature on intercultural competence (ICC) is expansive and does not support one single definition for ICC (Chao, 2016; Jiang & Wang, 2018). Generally, the construct of ICC includes cultural knowledge, cultural attitudes, cultural skills, and cultural awareness.

While these general qualities are important in developing one's ability to understand and engage with other cultures, Chao (2016) also describes a separate construct related to ICC known as intercultural communication apprehension (ICA). This apprehension is dependent on the level of fear or anxiety one experiences in association with anticipating communicating with an individual from another culture (Chao, 2016; Quero, 2015). Quero (2015) compared ICA scores for two groups of international students in an American university and found that higher scores in English language fluency correlated with lower levels of ICA. Thus, determining the factors that impair both international and American students in their interactions is an important step in the process of improving perspectives of and relationships with other cultures. However, ICA is only one factor of intercultural communication that is experienced by both international students and American students.

Acculturation as a barrier

Acculturation is the process in which a foreign individual or group adapts to the culture that is new to them, and the model of acculturation often includes possible barriers such as language, education, sociocultural behaviors, and discrimination (Smith & Kawaja, 2011). Selvadurai (1998) acknowledges the benefits that international students provide American universities including: cultural diversity, enlightenment, and increased revenue for the school. Evidently, the question arose of whether accommodations should be made for international students seeing as they chose to attend an international university. Nevertheless, Selvadurai (1998) argues that satisfying the needs of international students will overall benefit the university. To address some of the possible needs of international students, Poyrazli and Isaiah (2018) looked at a group of international students who had been placed under academic probation for a period. The study reported that an international student's academic probation could be the result of the lack of ability to adjust and acculturate to the American culture (Poyrazli & Isaiah, 2018).

In addition, Karaman and Watson (2017) researched the difference in achievement motivation between American and international students. The results suggested that American students have a higher achievement motivation than international students. However, it is important to understand how international students vary in their interpretation of success and motivations in comparison with American students. Since international students do not come from the same cultural backgrounds, professors and students should not address the situations of international students from an American worldview (Karaman & Watson, 2017). Cultural differences within academia should be considered when determining what causes students to experience and handle stress differently.

Moreover, Constantine, Okazaki, and Utsey (2004) further researched such needs and acculturative challenges experienced by international students. The sample consisted of African, Asian, and Latin American international students; the study involved scores of self-concealment, social self-efficacy, general self-efficacy, acculturative stress, and depression. The factor of acculturative stress was specifically measuring homesickness, perceived hate, fear, stress due to cultural change, guilt, and other unlisted concerns. Acculturative stress scores were found to positively correlate with depression scores. While a correlation does not prove any causation, universities should be made aware of factors that correlate with depression in international students if the well-being of these students is a priority within the institution.

Similar to the findings discussed earlier with ICA and English fluency (Quero, 2015), greater English language skills were related to lower depression scores. One should note that language barriers are one of the acculturation stressors that internationals experience according to Smith and Kawaja (2011). Furthermore, language proficiency has a wide-reaching effect as communication is necessary for both the academic and social atmospheres. Sato and Hodge (2015) interviewed international Japanese students attending an American university and found that the language barrier impacted the students' grades negatively. The negative impact on the students' grades in turn led to damaging effects on the self-esteem of these students as academics are considered one's identity in the Japanese culture (Sato & Hodge, 2015). Some interviews that were conducted with American and international students on intercultural friendships found that the language barrier tended to pose a greater issue than cultural differences at times (Perkins, 2004). Thus, the language barrier is a significant weight on the acculturative process that is experienced by both international and American students; in addition, the language barrier extends into other areas of universities beyond student interactions.

Chiang (2009) labeled the largest issue in academia today as international teaching assistants' lack of English language proficiency. The inability to understand another language interferes with an individual's expression of their feelings and thoughts with people from foreign language and cultural backgrounds, as well as understanding the thoughts and expressions of foreigners. Socio-cultural differences, accents, mispronunciations, and the inability to explain terms and concepts are all possible forms of language barriers that can occur under the teaching of international teaching assistants. International teaching assistants provide a source of cultural engagement through the various teaching styles and backgrounds that they bring, allowing students to engage in academic intercultural interactions and develop greater cultural awareness.

Chiang's (2009) study recorded students' abilities to understand and overcome communication barriers between themselves and international teaching assistants. During a one-on-one session, students and international teaching assistants were faced with communicative conflicts and the researchers observed how the student and teaching assistant worked towards clarification. In each of the sessions, both participants were able to clarify and reword any phrases or questions that posed as a challenge for one participant or the other. One might ask if students who were willing to meet one-on-one with a teaching assistant had a higher motivation to work through communicative conflicts than students who were unwilling to meet. Furthermore, Chiang (2009) emphasized that, "it is vitally important to help ITAs [international teaching assistants] and ACSs [American college students] deal with their communication problems so that a productive learning environment can be fostered in a globalized society" (p. 463).

Experience comparisons

There have been studies that have attempted to compare the positions and experiences of international students and American students (Misra & Castillo, 2004; Zhou & Cole, 2017).

Zhou and Cole (2017) compared American and international college students' levels of satisfaction and involvement on campus and found significant differences in satisfaction; specifically, loneliness impacted American students' satisfaction with the university more than international students, even though international students experienced loneliness more often. Similarly, American students were found to react more to academic stress than international students when considering physiological, cognitive, emotional, and behavioral reactions (Misra & Castillo, 2004). These findings may be highlighting the differences in thinking styles that arise between cultures as suggested by Huang and Sisco (1994).

Stereotypes, discrimination, and prejudice are popular themes today due to the racial issues that are littered throughout history and continue to have an effect on present day perceptions and interactions. One study asked American university students to list the most common traits they would associate with Chinese international students. Of the 36 descriptors that arose, some of the positively connotated words were "studious" and "friendly", while some of the negatively connotated words included "incompetent at English" and "loner" (Ruble & Zhang, 2013). Such stereotypes are important to acknowledge in order to better understand the dynamic of the students' relationships. Homesickness and perceived discrimination were previously reported as significantly higher for international students than for American students (Poyrazli & Lopez, 2007). However, Zhou and Cole's (2017) findings suggest that both non-white American and international students experience a wide array of cross-racial interactions in American universities. Thus, the perceived discrimination mentioned by Poyrazli and Lopez (2007) might not be limited to international students. Quinton (2018), who provided possible predictors of prejudice against internationals among college students, discovered that a student's amount of university identity, or sense of belonging to the university, was linked with reduced

prejudice against international students. Considering that the willingness to interact is a significant piece of numerous cultural competence models, including cultural intelligence (Earley & Ang, 2003), it is important to understand stereotypes and various mindsets held by American students; by understanding the perspectives held by American students, steps can be taken to further the development of international relationships among the student body.

Teaching Cultural Awareness

In Murden et al.'s (2008) study of occupational therapy students' perspectives on the need for cultural competence within their chosen career, the students provided focused responses on the need for cultural sensitivity specifically within occupational therapy. The participants recognized the significance of cultural sensitivity as having a positive impact on communication, socioeconomics, stigmas, and socio-cultural ignorance, as well as an improved appreciation for the depth of other cultural traditions, beliefs, and lifestyles. At least 90.2% of the participants considered themselves to have a low cultural awareness and agreed that a diversified cultural education could be taught in the classroom and through field experience (Murden et al., 2008). Thus, education of cultural sensitivity could include three significant factors of cultural competence, such as cultural knowledge, cultural encounters, and cultural desire; the development of these three factors within education would provide a framework in which relationships and understanding can be developed between cultures.

In addition, there have been attempts at developing greater cultural competence through experience-oriented studies. A study by Kratzke and Bertolo (2013) focused on the cultural preconceptions and biases of healthcare students. The study was interactive in that it broke the participants into two groups, which were labeled Alpha and Beta. Both groups were given rules and social norms to follow in order to form their own culture. A single student from each group

was sent to observe the other group and report back their findings to their native group. Through this experience, students were given a personal opportunity to feel uncomfortable as a visitor in a culture completely unfamiliar to their own. Challenges during the cultural encounters included verbal misunderstandings, cultural misunderstandings through differences in body language, and the avoidance of specific topics (Kratzke & Bertolo, 2013). The students were challenged to develop an open mind toward the multicultural encounters so that communication could still be accomplished. While the students may have entered the study with their own preconceptions and biases toward cultural diversity, this study provided a personal experience that allowed for cultural and language barriers from a foreigner's perspective to become relatable.

Another example of an attempt to cultivate cultural competence among students is Patterson, Papa, Reveles, and Rodriguez's (2018) multi-cultural psychology course study. A semester long study was conducted using a multicultural psychology course that encompassed three areas: awareness, knowledge, and skills. There was a significant change in cultural competence over time and the class of 2014 demonstrated a decrease in White identity (Patterson, Papa, Reveles, and Rodriguez, 2018). The consistency of the results demonstrates how education in multicultural topics encourages cultural comprehension, which can possibly lead to shifts in attitudes, stigmas, and relationships between American students and students of other nationalities.

International experiences

The wide push for internationalization across American university campuses should further lead universities to evaluate the development and push for study abroad programs for American students (Watson, Siska & Wolfel, 2013). Numerous studies can support the benefits that study abroad provides to students, regardless of the length of time abroad (Bikos, Manning

& Frieders, 2019; Cubillos & Ilvento, 2012; Engle & Crowne, 2014; Watson, Siska & Wolfel, 2013). The opportunity to engage with the natives of a country that is new or unfamiliar to a student is a crucial experience for developing connections and greater compassion for people who are different than oneself. For foreign language learning American students who have studied abroad in countries where English is not the primary language, interactions with the locals led to an increase in self-efficacy; moreover, the conversations and interactions with the locals that were spontaneous were found to be the most memorable and provided greater incentive for the students to improve their language skills (Cubillos & Ilvento, 2012).

Students who have studied abroad have also reported that previous travel was an important factor in preparing to study abroad (Bikos, Manning & Frieders, 2019). Cultural intelligence is a four-factor model intended to measure how effective an individual would be in an intercultural context (Earley & Ang, 2003). All four factors were found to increase in the students who had studied abroad vs the students who did not (Engle & Crowne, 2014). Thus, these findings allude to the impact that studying and living abroad has on students and on their intercultural awareness overall. Additionally, constructs such as cultural intelligence are central to further understanding what competency in intercultural contexts entails. By understanding the various facets along with the development of a construct such as cultural intelligence, questions of how to improve the effectivity of international interactions might become solvable.

What is Cultural Intelligence?

Throughout the literature that is dedicated to improving interactions between nationalities across the globe, various terms have been developed to encompass what is being discussed and measured. Phrases such as intercultural competence, cultural competence, and intercultural awareness are all similarly defined constructs referring to the knowledge and abilities one has to

have in order to interact effectively in cross-cultural situations. Some definitions provided by Watson, Siska, and Wolfel (2013) includes one's capacity for adapting in new cultural contexts as well as understanding that a certain set of behaviors and attitudes are each similarly as necessary as having adequate knowledge of other cultures. Cultural intelligence has been largely researched and validated among the various terms and models for how to best measure the capability an individual has to interact and perform in a cross-cultural context (Ang, Van Dyne & Koh, 2006; Ang et al., 2007; Ang, Ruckstuhl & Tan, 2015; Crowne, 2008; Crowne, 2009; Earley & Ang, 2003; Earley & Peterson, 2004; Fang, Schei & Selart, 2018; Huff, Song & Gresch, 2014; Ng & Earley, 2007; Moody, 2007; O'Keefe, Bourgeois & Davis, 2017; Van Dyne et al., 2012).

Cultural intelligence (CQ) has been studied since the early 2000's with some changes and developments made to the multi-modal construct over the last two decades. One should note that cultural intelligence is not like IQ nor is it a subset of IQ; cultural intelligence is based on the theory that intelligence is made up of multiple loci including social intelligence, linguistic intelligence, musical intelligence and personal intelligence (Gardner, 1983; Earley and Ang, 2003). Earley and Peterson (2004) explain cultural intelligence as a unique and distinct construct rather than categorizing it as a subset of one of these loci. The largest distinction between CQ and other forms of intelligence is its adaptability across cultures; the utilization of social intelligence and emotional intelligence are both limited to a particular context (Earley & Peterson, 2004). Earley and Ang (2003) provided the original definition of cultural intelligence as "A person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (p. 9). CQ was formatted around the theory of interactional intelligence which is influenced by both the individual and the environment (Earley and Ang, 2003). However, Crowne (2009) studied relationships between emotional intelligence,

social intelligence, and cultural intelligence. She claimed that both cultural intelligence and emotional intelligence are subsets of social intelligence since social intelligence requires one to know how to interact effectively, thus suggesting that cultural intelligence is the ability to practice social intelligence in intercultural settings. The following section will describe the components of CQ to further analyze the possible differences and similarities between cultural intelligence and other intelligence constructs, such as social intelligence and emotional intelligence.

CQ Components

The construct of CQ is composed of four facets: Metacognition, cognition, motivation, and behavior. While metacognition is a form of cognitive processing, the skills associated with metacognition makes it a distinct facet within the overall construct. Primarily, metacognition is the awareness of one's consciousness and thoughts. Metacognition involves strategizing techniques for acquiring new information in unfamiliar cultural contexts and interactions (Earley and Ang, 2003). An individual who demonstrates high cultural intelligence should be aware of their thoughts and personal schemas as well as how these both influence effective intercultural interaction. Furthermore, Van Dyne et al. (2012) further specified the underpinnings of the four facets of CQ by describing sub-dimensions. For metacognition, the three sub-dimensions described are planning, awareness, and checking. The ability to anticipate what actions to take or what words might be appropriate to say are representative of the planning aspect. Awareness refers to being conscious of the cultural influences that might influence oneself and others. Checking involves looking back on past interactions, questioning one's assumptions and modifying one's "mental maps" in order to create increasingly beneficial interactions (Van Dyne et al., 2012).

The cognitive facet, as discussed by Earley and Ang (2003), handles social information processing from an intercultural standpoint. The awareness of the culture one is surrounded by is further impacted by the inductive and analogical reasoning one is capable of mastering; to be able to step beyond one's knowledge to understand differing cultural perspectives is essential to the cognitive facet of CQ. Furthermore, Earley and Ang (2003) describe individuals with high cultural intelligence as having a differentiated but highly adaptable self-construct. The condition of the self-construct can influence the amount and type of knowledge one gathers about other cultures. To further understand the cognitive facet, the sub-dimensions are culture-general knowledge and context-specific knowledge (Van Dyne et al., 2012). The general knowledge aspect refers to wide understandings of governments, economics, and traditions internationally, while the context-specific knowledge is described as declarative knowledge pertaining to one culture. For instance, one might be familiar with the expressiveness and warmth of Brazilians but unfamiliar with the power distance present in Indian culture (Van Dyne et al., 2012).

Motivational intelligence refers to the desire one has to engage in cross-cultural conversation and interaction. Earley and Ang (2003) provide three constructs within motivational intelligence that impact how motivational intelligence develops: Self-enhancement, self-efficacy, and self-consistency. Self-enhancement is the idea that one is concerned with their own interests first; thus, one who is high in self-enhancement might have low motivational intelligence as interacting with internationals would not be considered as necessary to one's stature and development. Self-efficacy is borrowed from Bandura's concept of belief in one's ability. If an individual has high self-efficacy, they are more likely to engage with internationals because of their confidence in their interactive abilities. Lastly, self-consistency is a desire for stability and coherence in one's surroundings. If someone desires high self-consistency, then

they will likely display low motivational intelligence since a change in one's environment is required to engage and interact interculturally. Moreover, Van Dyne et al. (2012) further provide two other sub-dimensions called intrinsic and extrinsic interest. The intrinsic interest refers to one's engagement in culturally diverse settings purely for enjoyment. The extrinsic interest refers to the benefits for work and world experiences one can receive through intercultural engagement.

Behavioral intelligence "requires having in one's behavioral repertoire responses needed for a given situation" (Earley and Ang, 2003, p. 81). As the final facet of CQ, behavioral intelligence focuses on the action portion of CQ; one must be able to act appropriately according to the cultural situation they encounter or have the ability to acquire new behaviors. Behavior is strongly tied with cognition and motivation and is seen as the product of both previous facets. The sub-dimensions include verbal behavior, non-verbal behavior, and speech acts (Van Dyne et al., 2012). Verbal behavior addresses the need for "flexibility in vocalization", such as changing intonations, speaking loudly or softly, reserved or expressive. Evidently, non-verbal behavior includes gestures, facial expressions, and other forms of body language. Lastly, speech acts encompass the ability to communicate certain messages as is appropriate for the culture with which one is engaging, such as apologies, invitations, and saying "no" (Van Dyne et al., 2012). While these components of CQ are extensive in covering necessary skills when engaging with intercultural settings and people, studies have demonstrated other factors that influence intercultural interactions, including personality and situational experiences.

CQ and Personality

Various studies of CQ have looked at factors that might correlate with or influence the development of CQ. For instance, the Big Five personality traits are a popular set of traits that

have been measured in relation to CQ levels (Ang, Van Dyne & Koh, 2006; Huff, Song & Gresch, 2014; Moody, 2007). To clarify, the Big Five personality traits are extraversion, agreeableness, conscientiousness, emotional stability, and openness to experience. One study found the Big Five personality traits to be correlated with specific facets of cultural intelligence. Conscientiousness was found to be related to metacognitive CQ while agreeableness was found to positively correlate with behavioral CQ. Interestingly, emotional stability had a negative correlation to behavioral CQ; one possible reason for this result could be that people who tend to be calmer might demonstrate more reserved and restrictive behaviors that may prevent them from engaging in intercultural interactions. Extraversion was found to be related to both motivational and behavioral CQ, and openness to experience was associated with all four facets of CQ (Ang, Van Dyne and Koh, 2006).

Moody (2007) looked at personality traits as possible predictors of CQ and if one trait was more helpful at predicting CQ than others. Conscientiousness and openness to experience were found to be the best predictors of CQ. To provide further context, conscientiousness refers to levels of perseverance, organization and need for achievement; openness to experience, while self-explanatory, involves curiosity, imagination, and the need for variety (Moody, 2007). Another study looked at varying scores of CQ and personality traits from the Big Five among participants in a Japanese exchange program. Scores were compared to determine whether CQ or the Big Five would be better at explaining why people adjust differently in new cultural contexts. Three forms of cultural adjustment were categorized: general, interactive, and work adjustments (Huff, Song & Gresch, 2014). Cultural intelligence was found to explain all three adjustments better than the Big Five. In addition, Motivational CQ was found to be significant in predicting all three forms of adjustment. Thus, one can see the value of cultural intelligence in

predicting how well people will adjust in diverse cultural settings; in addition, being willing and driven to engage is necessary in any setting of adjustment.

Another study involving CQ and personality traits was conducted by Wang, Wang, Heppner, and Chuang (2017), who specifically looked at Taiwanese international students to determine if a correlation existed between cultural intelligence and three categories: personality factors, characteristics of immersion experience, and cultural reflection. Taiwanese international students were specifically selected since the transition between Taiwanese culture and American culture is quite large; also, Asian international students make up the majority of international students in America. The results concluded that all three categories were associated with cultural intelligence. By understanding what other factors influence students' interactions outside of what is encompassed by CQ, universities can direct resources to multiple areas of diverse social development.

Curiosity

The Big Five personality scale seems to serve as an all-encompassing measure for any trait. However, some of the depth to certain qualities is lost when terms are broadly generalized. To specify, Kashdan and Gallagher (2009) point to the trait of curiosity. While curiosity is a widely known term, the concept itself can become blurred and confused with other terms, such as intrinsic motivation (Kashdan & Gallagher, 2009), or perhaps even the quality of openness to experience as identified within the Big Five. Curiosity is more than having the motivation to engage with new cultures or an open mind to cultural differences; rather, there is a desire to stretch oneself and to embrace the uncertainty that is a natural aspect of engaging in intercultural interactions. The Curiosity-Exploratory Inventory (CEI) was a scale developed originally focusing on the subscales of exploration and absorption, which included being able to self-

regulate oneself in new activities and to maintain engagement with others (Kashdan & Gallagher, 2009). However, Kashdan and Gallagher (2009) made some changes to the original scale and, after conducting various factor analyses, developed the CEI-II. Empirical support was demonstrated for two dimensions of curiosity, the first being “stretching”. “Stretching” refers to the desire one has to seek out new knowledge and experiences. The second dimension is “embracing”, which covers one’s desire to hold onto the uncertainty of novel situations or the level of one’s passion to walk into unpredictable scenarios that might occur in daily life.

Some studies that have been conducted with the CEI and the CEI-II have provided various findings regarding scenarios where curiosity has an influence. For instance, Kashdan, McKnight, Fincham, and Rose (2011) looked at when and how curiosity might influence social outcomes between strangers. With the use of vignettes, their findings suggested that highly curious people differentiate how rewarding an interaction is based on the level of intimacy of the conversation. Individuals who were less curious did not differentiate. Another study was conducted with Chinese participants to study the relationships between the CEI-II, the Big Five, the Satisfaction with University Life scale, and human values (Ye, Ng, Yim & Wang, 2015). The results supported curiosity correlating positively with openness to experience, extraversion, and conscientiousness. One should note the possibility that curiosity could be positively correlated with all four facets of CQ, seeing as all four facets of CQ were positively correlated with Openness to Experience (Ang, Van Dyne & Koh, 2006).

Ng and Earley (2006) found that one can have high CQ and be very familiar with a particular cultural context, but to be very familiar with a particular context does not guarantee an individual to have high CQ. Moreover, Earley and Ang (2003) suggest that cultural intelligence is not acquired through experience but instead by intention to develop particular skills. While

exposure can enhance one's cultural intelligence, one does not need to be immersed in other cultures in order to develop cultural intelligence. Thus, the following study is intended to determine if immersion in other cultures is more impactful than CQ scores for American students who engage in intercultural interactions on American university campuses.

A pilot study was conducted previously to look at the influence of CQ on American students who were provided with scenarios describing various interactions with international students. The interactions were rated as positive action, positive intent, or neutral, depending on how the American student responded and "engaged" with the hypothetical international student. The original hypothesis was that American students who produced high CQ scores would have more positive and beneficial interactions with international students than American students who scored low on CQ. The results did not reveal any significance regarding this hypothesis; interestingly, among the participants, the CQ scores provided were limited in range. In other words, it was difficult to differentiate between students simply based on the CQ scores. If CQ scores were too similar among these private university students, one suggestion was to look at other possible factors that might influence how an American student engages with an international student. Thus, the present study was modified to focus less on the scores and more on how students' past international experiences might influence their interactions with international students on an American university campus.

There is a lack of literature concerning how American students interact with international students in comparison with their cultural knowledge. Furthermore, there is a need to further test the relationship between international experiences and cultural intelligence as well as how this relationship influences how American students interact with international students when faced with a cross-cultural barrier in their home country.

Chapter 3: Methodology

Participants

The study was conducted using American undergraduate college students from a small, private, liberal arts university in the southeast; for participation, students who were enrolled in selected psychology courses received one mandatory research credit. American citizens, or people who had lived in the United States of America for at least half of their lives, were the target population as stated in the study description. Overall, there were 21 participants; one participant did not meet the prerequisite of having American citizenship or having lived in the United States for more than half of his or her life. Thus, only the data from the 20 American participants were analyzed. There were 16 females and four males. Of the 20 participants included in analysis, 11 identified as White/Caucasian, two identified as African American/Black, four identified as Hispanic, and four identified as mixed ethnicities. Regarding participants' educational background, nine participants went to a public high school, and 11 went to a private high school.

Participants were asked to select yes or no if they had ever left the United States; if they had left, they were asked to combine the lengths of each international trip to provide one length of time that they had spent outside of the United States. The allotted responses from which the participants had to choose were 1) Never, 2) A few days, 3) A week, 4) Two to three weeks, 5) A month, 6) Two to five months, 7) Over a year. There were five participants who had never left the country, two who had only been outside of the United States for a few days, three who had traveled internationally for a single week, three who had traveled internationally for 2-3 weeks, three for a month, two for 2-5 months, and two who had spent over a year traveling internationally. To clarify, these lengths of time abroad were the combined results of all

previous international trips taken by the participants. One participant declined to answer two of the five scenario questions while another participant declined to answer four of the questionnaire responses. Thus, for some aspects of the analyses, these two participants had to be removed.

Measures

The present study included the following three surveys: a short answer scenario response, the Cultural Intelligence Scale (CQS; Ang et al., 2007), and the Curiosity and Exploration Inventory – II (CEI-II; Kashdan, Gallagher and Silvia, 2009).

Scenario Response. The short answer scenario response survey was developed by the current researcher and included five interaction-based scenarios that an American student might encounter with an international student (Appendix B). The five scenarios displayed different settings and situations to encompass various language and cultural barriers that required the participants to demonstrate their intercultural interactive skills. Each scenario ended by asking the participant how they would respond. The purpose of the scenarios was to determine how each participant would respond to a situation that involved a cultural or linguistic barrier between the American student and the international student. To avoid pre-cueing unrealistic responses from students, this questionnaire was specifically placed before the CQS and the CEI-II. The responses to the scenarios were scored as negative action, negative intent, neutral, positive intent, or positive action. A response was deemed negative action if the participant intentionally verbalized derogatory comments to the international or completely avoided an interaction due to cultural differences. Either of these responses would result in being labeled as negative action. If a participant expressed inward criticisms of the international student without considering the cultural differences, then the response was labeled as negative intent.

A neutral response consisted of the American participant expressing embarrassment, not intentionally avoiding or interacting with the international student, or critiquing the international's behavior before acknowledging the cultural differences in the situation. If one or more of these reactions were demonstrated within a response, then the response was considered neutral. A response was labeled as positive intent if it demonstrated a polite and brief interaction with the international student. If the American student gave a general, kind response, such as smiling at the international student or looking for others who would more easily be able to communicate with the student, then the response was labeled as positive intent since the student demonstrated positive intentions toward the international. A positive action response was demonstrated by the student providing full attention and effort in interacting with the international student. The student would demonstrate complete confidence and comfortability with the international student by recognizing the barrier and continuing to interact. The participant would provide a plan of action to portray exactly how they would act. If seeking assistance from a professor or friend was viewed as a last resort and the positive action qualities previously listed were present, then this response would still be considered positive action.

The scenarios were labeled with descriptive titles to differentiate the significance of each intercultural encounter. The first scenario describes a difficulty understanding an international student's accent; thus, the scenario is called Accent Trouble. The second scenario is labeled as Academic Setting as it involves a classroom setting with the topic surrounding a group project in which the American participant has been paired with a group of international students. A common gap between American culture and numerous others is the difference in behavioral greetings. For instance, kissing on the cheeks is not an uncommon form of greeting in Latin and European countries, yet the action of kissing is often seen as intimate in American culture. Thus,

the third scenario is labeled as Greeting Kisses as the scenario involves an international student greeting the American participant with kisses. Social Setting is the label of the fourth scenario as the scenario involves an international student who has been invited to spend time with the participant's friend group. Lastly, the fifth scenario is labeled Conflicting Views as it demonstrates a possible setting in which the international student expresses opposing views to those of the participant. These scenario titles will be referenced throughout chapter four and chapter five to clarify the meaning of the results.

Cultural Intelligence Survey (CQS). The CQS, as developed by Ang et al. (2007), consists of 20 statements measured by a Likert-type scale ranging from 1 (Strongly Disagree) to 7 (Strongly Agree) (See Appendix C). The 20 statements focused on the four facets of cultural intelligence: (a) metacognitive intelligence; (b) cognitive intelligence; (c) motivational intelligence; and (d) behavioral intelligence (Ang et al., 2007). The measurement of metacognitive CQ focuses on how an individual's mind thinks when gathering cultural information (e.g. "I am conscious of the cultural knowledge I apply to cross-cultural interactions"). Individuals with high metacognitive intelligence can infer the cultural preferences of other people and are able to shape their opinions and understandings of cultures after interactions with diverse cultures. The measurement of cognitive CQ is less about the thought processes and instead focuses on the amount of cultural knowledge an American student has relating to cultural norms and conventions of other societies (e.g. "I know the cultural values and religious beliefs of other cultures"); a high score in cognitive CQ suggests the ability to understand similarities and differences across cultures.

Motivational CQ is a measurement of the capability and desires an individual has for communicating and understanding people of diverse cultures (e.g. "I am sure I can deal with the

stresses of adjusting to a culture that is new to me”). A high score suggests the individual has an innate desire to understand other cultures and an innate ability to address people of other cultures confidently. The measurement of behavioral CQ focuses on the capability of an individual to communicate appropriately, both verbally and nonverbally, according to varying cultures’ customs (e.g. “I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it”). The proper use of tone, inflection, and facial expressions are some qualities that would result from a high behavioral CQ score (Ang et. al, 2007, p. 338).

The cumulative score of cultural intelligence is a summation of the numeric responses. For example, if an individual selected a 5 for each statement, then the total score would calculate to be a 100. Each facet of cultural intelligence can also be calculated by the summation of the selected numerical responses for statements pertaining to each facet. To calculate metacognitive cultural intelligence, calculate the sum of items 1 through 4. For the score of cognitive cultural intelligence, calculate the responses of 5 through 10. Motivational cultural intelligence was scored for statements 11 through 15, and behavioral cultural intelligence is represented by statements 16 through 20. Of the original 53 items that were created based upon these four facets, the 20 items selected held the strongest psychometric properties with moderate inter-correlations, acceptable variances and supporting internal consistency (Ang et. al, 2007, p. 344).

Curiosity and Exploration Inventory – II (CEI-II). The CEI-II was developed by Todd B. Kashdan, Ph.D., Matt Gallagher, Ph.D., and Paul Silvia, Ph.D. (2009). The original survey consisted of 10 questions that used a Likert-type scale that ranged from 1 (Very Slightly or Not at All) to 5 (Extremely). Within this present study, while the numbering remained the same, the labels ranged from “Strongly Disagree” (1) to “Strongly Agree” (5) (Appendix D). The survey is structured to address two concepts: stretching and embracing. Stretching refers to

the desire to explore new possibilities and gather new information; this concept is portrayed by items 1,3,5, 7, and 9. Embracing refers to complete absorption of being in the moment and engaging in life events; this concept is portrayed by items 2,4,6,8, and 10 (Kashdan, et al., 2009, lines 245-50). The summation of the selected numerical responses represents the score for each participant. For example, if a participant selects a 5 for each response, then the score will be 50. The CEI-II has acceptable internal reliability along with showing incremental validity in relation to positive affect and reward sensitivity (Kashdan, et al., 2009).

Procedures

The study was accessible online to provide easy access for undergraduate students. Participants signed up online through Sona (Sona Systems Ltd.), a research system for undergraduate studies. The study could be completed in any setting with a wifi connection. The study consisted of the four surveys mentioned previously in the following order: Demographics (Appendix A), Scenario Response (Appendix B), CQS (Appendix C), and CEI-II (Appendix D). There was no time limit to complete this study.

Chapter 4: Results

The hypothesis of the present study proposed that American students who have travelled internationally are more capable of interacting positively with international students than American students who have not travelled internationally. In addition, another hypothesis developed was the combined amount of times an individual had traveled abroad would be positively correlated with the responses to the scenarios. In a previously conducted pilot study, CQ scores were not found to have a significant relationship with the scenario response scores. Thus, another hypothesis was intended to confirm this finding with the new group of participants. The greater the amount of time that an individual had spent abroad was also hypothesized to be associated with higher CQ scores. The researchers further hypothesized that levels of curiosity would positively correlate with the scenario response scores. Lastly, the form of high school education that a participant received was hypothesized to be related to the scenario responses.

In reference to the primary hypothesis, an independent samples *t*-test was used to compare if the participant had any international travel experience with each scenario response. For the Accent Trouble scenario, the results from an independent samples *t*-test indicated that those who had traveled internationally ($M = 1.50, SD = 0.76$) did not demonstrate significantly more positive interactions with international students than those who had not traveled internationally ($M = 1.60, SD = 0.55$), $t(17) = .268, p = .792$, two-tailed. In fact, neither of the groups demonstrated a significant relationship with any of the scenarios (See Table 1 for the findings of each scenario). Interestingly, while the results were not significant, the trends for three of the travel-scenario relationships were the opposite of what was expected (See Figure 1).

A Pearson's product-moment correlation with an alpha of .05 was conducted to assess the

relationship between the amount of time American students had spent traveling internationally and their responses to each scenario. Participants had spent an overall amount of time abroad that ranged from a few days to over a year. For the Greeting Kisses scenario, the results revealed that the amount of time one had previously spent abroad was significantly positively correlated with the participants' scenario responses, $r(18) = .59$, $p = .027$, $r^2 = .35$ (medium).

A Pearson's product-moment correlation with an alpha of .05 was conducted to assess the relationship between CQ scores and the scenario response scores; however, the results were not significant. Similarly, a Pearson's product-moment correlation was also conducted to compare CQ scores and the length of time abroad, but no significance was observed. To confirm previous findings, the present study included a Pearson's correlation between CEI-II scores and the scenario responses; there was no significant relationship found between the two sets of scores.

One of the demographic questions asked the participants what form of secondary education they received: public, private, or home school. An independent samples *t*-test revealed that participants who attended public school ($M = 2.00$, $SD = 0.00$) provided more positive responses to the scenarios than students who attended private schools ($M = 1.10$, $SD = 1.29$) for the Greeting Kisses scenario, $t(17) = -2.09$, $p = .05$, two-tailed. None of the other scenarios were found to have a significant relationship with participants' past school settings.

The two significant findings both involved the third scenario, Greeting Kisses. A multiple regression with an alpha of .05 was conducted to test if the type of high school one attended and the amount of time one had spent abroad ($M = 2.57$, $SD = 1.83$) significantly predicted positive responses to the scenarios ($M = 1.64$, $SD = 0.63$). Results indicated that the overall model was statistically significant, $F(2, 11) = 4.66$, $p = .034$, $R^2 = .46$. Furthermore, the amount of travel was shown to be predictive of more positive responses to the Greeting Kisses

scenario ($B = .18$, $\beta = .53$, $p = .039$, $CI95 = 0.01: 0.36$, moderately precise), but the form of education was not a significant predictor ($B = .43$, $\beta = .34$, $p = .16$, $CI95 = -.20: 1.07$, imprecise).

Chapter 5: Discussion

The thesis statement claimed that American students who had previous international travel experiences would be able to engage in more positive interactions with international students than American students who had not traveled internationally. The lack of statistical significance for the thesis statement was not entirely surprising as the number of participants who had traveled internationally was vastly greater than the number of participants who had not traveled internationally. However, one should note that most of the relationships contradicted the thesis statement. For three of the five scenarios, the students who had traveled internationally tended to respond more poorly than the participants who had not traveled internationally. The thesis statement was originally developed based on findings of intercultural contact and experiences often being examined as predictors of CQ; specifically, work and education abroad have been found to have the most evident impact on the development of one's CQ (Fang, Schei & Selart, 2018). Thus, if previous travel experience and intercultural contact is so prevalent in the development of one's CQ, then it would be expected for these previous intercultural experiences to mediate and have an impact on the interactions themselves. Yet, as noted by Fang, Schei, and Selart (2018), the type of traveling abroad experiences, such as for education or vacation, impact the development of one's CQ and intercultural communicative abilities differently. Thus, a possible explanation for the relationships found for three of the scenarios could be the result of the types of international contact that the participants have experienced; to clarify, their international experiences may not have involved any interactions with natives of that country, or perhaps their responses were tainted by negative encounters in previous intercultural contexts. In either case, these trends suggest that not all forms of

immersion experiences are beneficial to the development of effective and positive intercultural communication skills.

While the primary hypothesis was stated in the thesis statement, a secondary hypothesis was proposed to acknowledge the impact of varying lengths of time that an individual has spent abroad. The secondary hypothesis claimed that the greater amount of time an American student had spent traveling internationally, the more positively they would respond in intercultural contexts and conversations. Of the five scenarios, the Greeting Kisses scenario was the only situation that demonstrated a statistically significant relationship with the length of time abroad. A likely reason for the significance in Greeting Kisses is the context of the situation described. In the American culture, there is a form of intimacy associated with the action of kissing; even when kissing on the cheek, the action tends to be reserved for family members or close friends. Thus, kissing on the cheek as a form of casual greeting is quite unique if one is unfamiliar with the commonality of such a practice across the globe. If one has spent more time traveling or engaging with individuals from other cultures where this behavior is normal, then they will more likely have the previous experience and knowledge of the appropriate behavior to respond in a positive manner.

In the pilot study, the original hypothesis was that higher levels of CQ would be related to interactions that were more beneficial to both parties involved. While there was no statistical significance, it was assumed that the lack of significance was due to the lack of a range in cultural intelligence scores. However, with the present sample, the analysis was conducted and again did not find any statistical significance. Moreover, the range of cultural intelligence scores for the present sample was adequate. Thus, the confirmation of this finding would suggest that American students' cultural intelligence is not related to how American students engage with

international students. Yet, Ng and Earley (2006) are clear in explaining that CQ is intended to predict one's ability to adapt and to grow in being effective in a culturally diverse context. They also address how other factors could alter the expected relationship, which is that those with high CQ will adapt faster and more effectively. If CQ is more focused on adapting, then it is possible that the single scenarios in relation to CQ are inaccurate comparisons. Adapting requires a progression over time, which is supported by Deardorff's (2006) analysis of international scholars of whom agreed that the measurement of constructs related to intercultural competence are best measured over a period of time and with multiple assessments. Thus, a more appropriate measure of the influence of CQ on an American student's interactions with an international student would have to be a measure over time.

Interestingly, the form of high school education that the American student received was also statistically significant in relation to the Greeting Kisses scenario. Students who had attended a public high school rather than a private high school interacted more positively with the international students in the third scenario. There were no home-schooled participants in the sample. It was assumed that public schools have a greater representation of cultural diversity than private schools. Thus, there was speculation that the greater cultural contrast present within the Greeting Kisses scenario was more familiar to students from more culturally diverse educational backgrounds. However, a regression was conducted to see if either the length of time abroad or the form of secondary education were significant predictors of the responses to the Greeting Kisses scenario. The amount of travel was found to be a statistically significant predictor while education was not; therefore, the amount of time that students spend traveling internationally directly influences how well they respond to cultural barriers in conversation with international students. One should note that this analysis is only applicable to students with

varying levels of previous international travel experience; also, statistical significance was only found for the cultural barrier demonstrated in the Greeting Kisses scenario. Thus, while universities should consider the types of programs that are offered to their students to travel internationally, future research should further confirm the extent of the impact that the amount of time abroad has on student interactions.

Lastly, the lack of statistical significance between the levels of curiosity and the scenario scores was surprising. Kashdan et al. (2009) proposed the definition of curiosity as “recognizing, embracing, and seeking out knowledge and new experiences” (p. 2); the scenarios were intended to gauge how well American students were able to recognize, embrace, and seek understanding of the international students with whom they were theoretically engaging. It was assumed that the American students who demonstrated greater communicative abilities in these intercultural contexts would also demonstrate higher scores of curiosity. One suggestion for the lack of a statistically significant relationship was the possibility that the range of curiosity scores was not diverse enough within the sample; however, the range of curiosity scores was normal. A more likely reason for this finding is due to the lack of psychometric testing involved in the production of the scenarios as well as the lack of diversity in scenario responses.

For each of the analyses involving the Academic Setting scenario, there were no results. Upon further inspection, all of the responses to Academic Setting were labeled as Positive Action. Since there were no other responses, no comparison could be made as all participants appeared to engage equally well in this scenario. Moreover, one should note the lack of responses across all of the scenarios. Predominantly, the participants’ responses were labeled as Positive Action, Positive Intent, and Neutral, although there were very few neutral responses recorded. The lack of range in scenario responses was present in the pilot study as well as the

current study. The majority of responses to the scenarios were positive, which may lead one to consider such responses as confirmation of students practicing cultural intelligence. However, there were a wide range of cultural intelligence scores produced; if the scenario responses were an observable reflection of the students' CQ scores, then there should have been more neutral or negative scenario responses. Thus, it is unknown whether students are actually using cultural intelligence in their interactions or if the scenarios themselves are not structured in a way to effectively gauge students' use of cultural intelligence.

Further explanation for the lack of variety in scenario responses could be that American university students have grown up accustomed to teachings of tolerance and equality; thus, many of the students may not consider interactions with international students as vastly different from social interactions with other Americans. If this insinuation is true, then current university students and other rising generations show great promise in overcoming intercultural differences. Contrastingly, simply having a moral understanding of equal treatment for all is not enough to know how to engage with someone from a completely different culture with a different language and a different way of thinking. In fact, there is a loss of information when American students engage with international students as if they are no different from themselves, for much can be learned when people address the differences between each other's cultures.

Strengths and Weaknesses/Limitations

Conducting a pilot study was one of the strengths in the development of the present study. The pilot study allowed for some structural errors to be corrected as well as the fine tuning of the present thesis statement. Another strength is the validity and relevance of cultural intelligence, both as a construct and as a scaled measurement. The analysis of American students' perspectives on topics of intercultural interactions is far and few between throughout

intercultural engagement literature; thus, another strength is the collection of data from American students exclusively. In contrast, a prominent weakness of the study was the sample size, as there were only 21 participants, one of whom was not an American citizen and not allowed included in the analyses. The weak statistical power in the findings weakens the validity of the mentioned results and speculations. In addition, the participant pool consisted largely of students who had previous international travel experience; of the twenty participants who were included in analysis, 15 of them had traveled internationally and five of them had not. Thus, a small participant pool as well as a weak representation of students without international travel experience are both factors that have weakened the impact of the present study. Moreover, the lack of psychometric testing in the development of the scenarios further weakens the impact of the results as the researcher cannot provide any validation that the scenarios are measuring the intended variables mentioned.

Future Research

Future research could be dedicated to the validation of the scenarios utilized in the present study if other researchers are interested in validifying hypothetical interactive situations between both student groups. Another possible route for research could be the observation of actual interactions. Social psychologists are aware of the human tendency to present oneself in a more positive light to others, which is known as *self-presentation* (Myers & Twenge, 2019). While students may not know who the researchers are, the students are aware that their responses will be read over. This awareness may unintentionally lead the participant to provide a response that is more positive than how they might respond in general. Furthermore, writing down one's response allows one to process his or her answer longer than they normally would have in a chance encounter. Thus, a student's response could be altered by physically placing him or her

in the situation itself. Hence, future research involving live action interactions could possibly avoid the influence of these mentioned factors as the researcher would be able to observe the interaction objectively.

Conclusion

Overall, when it comes to addressing the issues involved with overcoming communicative and cultural barriers across American university student bodies, both groups involved must be addressed. Numerous studies have described the various challenges that international students face, including a lack of academic counseling, language barriers, and marginalization based on misconceptions, and a lack of social connectedness which has been linked to depression and isolation (Rivas et al., 2019; Sato & Hodge, 2015; Selvadurai, 1998). In addition, a handful of studies have reviewed the impressions that American students have of international students on campus (Ayers, 1996; Quinton, 2018; Ruble & Zhang, 2013). Rivas et al. (2019) interviewed international students on their opinions of American culture, social belonging, and other experiential factors they were experiencing during their time in the states. One of the students acknowledged that both sides must be willing to contribute in conversation; both Americans and internationals must give forth effort so that the difficulties international students experience can improve and so American students' cultural awareness and intelligence might improve.

All in all, the improvement of international students' experiences and the improvement of American students' cultural intelligence are central to the betterment of American universities and furthering the development of the American society. As previously stated, one of the greatest needs of international students is the need for social support and inclusion in the American community. While there is a measure of responsibility on the international students to

step outside of their comfort zones to engage, there is also a measure of responsibility on the American students to reach out in kindness and to connect with these students. The result of both groups persevering and looking for ways to connect with each other is two-fold, as international students will be able to settle into a healthy routine and American students will develop meaningful skills in relationship building. Regarding the development of the American society, intercultural encounters are increasingly likely to take place in one's home context. One does not have to be a world traveler in order to engage with people from all over the globe. Thus, universities are a prime opportunity to further develop the cultural intelligence of young adults so that they may be more prepared to engage effectively and positively with people of international origins whom they may encounter in their day to day life.

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Appendix A
Demographic Scale

Age: _____

Sex: _____

Ethnicity: _____

What type of learning facility did you attend for your high school education?

1. Public school 2. Private school 3. Home school

Have you traveled outside of the country?

1. Yes 2. No

If yes, how long have you stayed outside of the country? (based on the length of all trips combined)

1. Never 2. A few days 3. A week 4. Two to three weeks
5. A month 6. Two or more months 7. Over a year

Appendix B

Responses to Cultural Barriers

Instructions: Below are five scenarios involving yourself and an international student. Please respond to the scenario by recording your thoughts, feelings and behavioral responses. If you have multiple reactions to one scenario, please record the response that would be the most natural for you.

1: Accent Trouble. An International student asks you a question in class and you do not understand what he or she said because of his or her accent. You ask them to repeat once but you still cannot understand. How do you respond?

2: Academic Setting. You are put into groups in your English class to work on a project and you are grouped with only Asian international students. The professor asks each group to critically analyze a short story for the setting, characters and plot. However, the internationals do not understand this assignment. How do you respond?

3: Greeting Kisses. An international student of the same sex whom you have met once before kisses you on the cheeks to greet you. How do you respond?

4: Social Setting. Your main group of friends is hanging out together and one of your friends decides to invite an international student whom he or she recently met. Their English is weak so they do not talk much when you first meet. How do you respond?

5: Conflicting Views. A Middle Eastern international student with whom you are acquainted shares their view on equality between men and women. This view conflicts with your own. How do you respond?

Appendix C Cultural Awareness Scale

Instructions: For the statements below, please rate on a scale from 1 to 7 how much you agree with each statement.

- 1) Strongly Disagree 2) Disagree 3) Somewhat Disagree 4) Neutral
5) Somewhat Agree 6) Agree 7) Strongly Agree

CQ-Strategy:

MC1 I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.

1 2 3 4 5 6 7

MC2 I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

1 2 3 4 5 6 7

MC3 I am conscious of the cultural knowledge I apply to cross-cultural interactions.

1 2 3 4 5 6 7

MC4 I check the accuracy of my cultural knowledge as I interact with people from different cultures.

1 2 3 4 5 6 7

CQ-Knowledge:

COG1 I know the legal and economic systems of other cultures.

1 2 3 4 5 6 7

COG2 I know the rules (e.g., vocabulary, grammar) of other languages.

1 2 3 4 5 6 7

COG3 I know the cultural values and religious beliefs of other cultures.

1 2 3 4 5 6 7

COG4 I know the marriage systems of other cultures.

1 2 3 4 5 6 7

COG5 I know the arts and crafts of other cultures.

1 2 3 4 5 6 7

COG6 I know the rules for expressing non-verbal behaviors in other cultures.

1 2 3 4 5 6 7

CQ-Motivation:

MOT1 I enjoy interacting with people from different cultures.

1 2 3 4 5 6 7

MOT2 I am confident that I can socialize with locals in a culture that is unfamiliar to me.

1 2 3 4 5 6 7

MOT3 I am sure I can deal with the stresses of adjusting to a culture that is new to me.

1 2 3 4 5 6 7

MOT4 I enjoy living in cultures that are unfamiliar to me.

1 2 3 4 5 6 7

MOT5 I am confident that I can get accustomed to the shopping conditions in a different culture.

1 2 3 4 5 6 7

CQ-Behavior:

BEH1 I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.

1 2 3 4 5 6 7

BEH2 I use pause and silence differently to suit different cross-cultural situations.

1 2 3 4 5 6 7

BEH3 I vary the rate of my speaking when a cross-cultural situation requires it.

1 2 3 4 5 6 7

BEH4 I change my non-verbal behavior when a cross-cultural interaction requires it.

1 2 3 4 5 6 7

BEH5 I alter my facial expressions when a cross-cultural interaction requires it.

1 2 3 4 5 6 7

Appendix D Personality Scale

Instructions: Rate the statements below for how accurately they reflect the way you generally feel and behave. Do not rate what you think you should do, or wish you do, or things you no longer do. Please be as honest as possible.

- 1) Strongly Disagree 2) Disagree 3) Somewhat Disagree 4) Neutral
5) Somewhat Agree 6) Agree 7) Strongly Agree

1. I actively seek as much information as I can in new situations.

1 2 3 4 5 6 7

1. I am the type of person who really enjoys the uncertainty of everyday life.

1 2 3 4 5 6 7

1. I am at my best when doing something that is complex or challenging.

1 2 3 4 5 6 7

4. Everywhere I go, I am out looking for new things or experiences.

1 2 3 4 5 6 7

5. I view challenging situations as an opportunity to grow and learn.

1 2 3 4 5 6 7

6. I like to do things that are a little frightening.

1 2 3 4 5 6 7

7. I am always looking for experiences that challenge how I think about myself and the world.

1 2 3 4 5 6 7

8. I prefer jobs that are excitingly unpredictable.

1 2 3 4 5 6 7

9. I frequently seek out opportunities to challenge myself and grow as a person.

1 2 3 4 5 6 7

10. I am the kind of person who embraces unfamiliar people, events, and places.

1 2 3 4 5 6 7

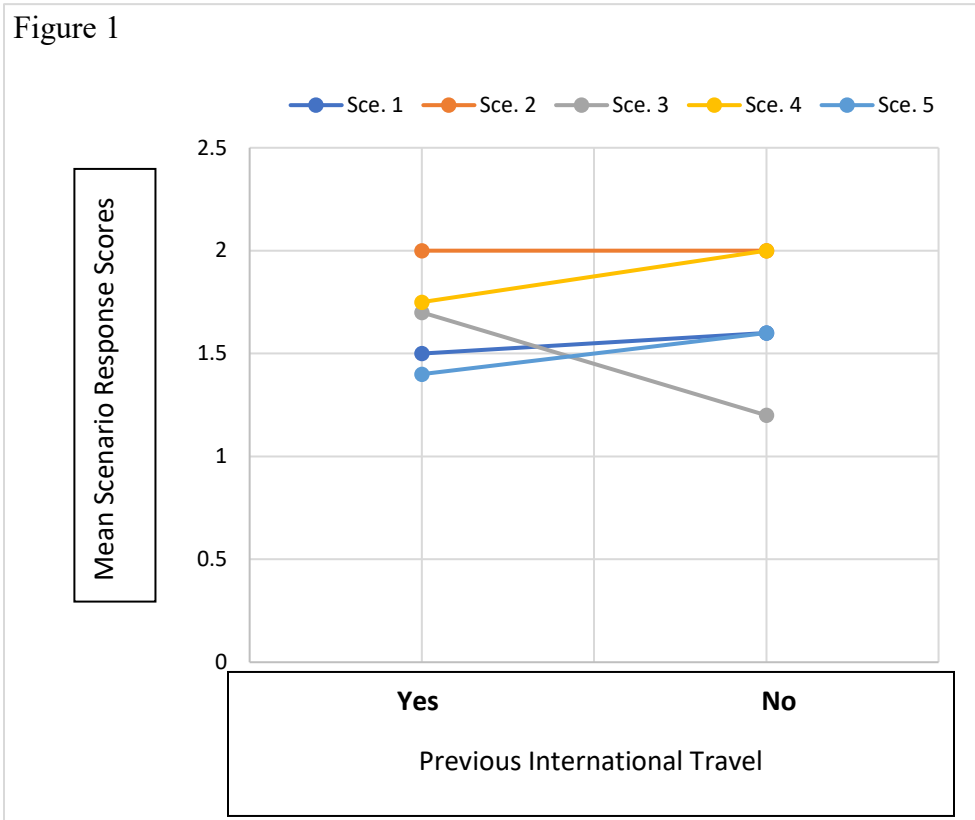


Figure 1. The relationship between each of the mean scenario response scores and if the participants had traveled internationally are displayed. Scenarios one, four, and five each opposed the original hypothesis; one can see that the participants who had not traveled internationally produced higher positive scores for scenarios one, four, and five.

Table 1

Relationships Between Scenario Responses and Any Previous International Travel

Conditions	<i>M</i> (<i>SD</i>)	<i>n</i>	<i>p</i>	95% CI	
				<i>LL</i>	<i>UL</i>
Scenario 1			.79	-.69	.89
Yes	1.5 (.76)	14			
No	1.6 (.55)	5			
Scenario 2			-	-	-
Yes	2.0 (.00)A	14			
No	2.0 (.00)A	5			
Scenario 3			.42	-1.6	.69
Yes	1.6 (.63)	14			
No	1.2 (1.8)	5			
Scenario 4			.34	-.30	.84
Yes	1.7 (.59)	15			
No	2.0 (.00)	5			
Scenario 5			.59	-.56	.96
Yes	1.4 (.63)	15			
No	1.6 (.89)	5			

Note. CI = confidence interval; LL = lower limit; UL = upper limit; – = missing data for Scenario 2. The non-significant *p*-values (*p*) are displayed for each comparison between the scenarios and if the participant had previously traveled internationally. One should also note the mean (*M*) scores for scenarios 1, 4, and 5, which each demonstrated non-significant relationships in the opposite of the predicted direction.