Latter Day Saints Expatriates’ Spouse Adaptation in Taiwan from an Experiential Learning and CQ Perspective

by

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A Master’s Thesis Submitted to the Graduate Faculty in Partial Fulfillment of the Requirements for the Degree of

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ABSTRACT

The forces of globalization have changed the world. Individuals live in a global arena that facilitates cross-cultural interactions. Increased mobility is required from expatriates and their families. Expatriated spouses often face a multitude of challenges. They face the disruption of their support network, income, role and self-esteem and personal identity matters (Kupka & Cathro, 2007). This study addresses the unique challenges faced by Latter Day Saints (Mormon) expatriated spouses in Taiwan. It explores Latter Day Saints spouses’ learning, experiences and cultural adaptation in Taiwan using an experiential learning perspective. The purpose of this study is to explore the concrete experiences that are relevant to the spouses’ adaptation in Taiwan. Also, to examine Latter Day Saints expatriated spouses’ adaptation learning process and explore how this learning process influences their cultural intelligence. A qualitative approach and the use of narratives was utilized in this study. Twelve Latter Day Saints expatriate spouses were interviewed as a sample for this study. The interviews were transcribed and coded to obtain more insights. Prolonged engagement and persistent observation were also part of this study. Some of the main findings of this research were the experiential and emotional challenges faced by the spouses, also, positive experiences and the adaptation process. Other findings include how the spouse experienced the experiential learning cycle and cultural intelligence in Taiwan.

Keywords: Experiential learning, expatriate spouses, cultural intelligence, adaptation, The Church of Jesus Christ of Latter Day Saints
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CHAPTER I INTRODUCTION

Background of the Study

This study addresses the unique challenges and experiences faced by Latter Day Saint expatriated spouses in Taiwan. The forces of globalization have changed the world; individuals live in a global arena that facilitates cross-cultural interactions. This is possible due to the emergence of new technologies and new forms of collaboration that cross geographical barriers. The dynamics of development of international enterprises and the changes in the business environment, induce corporations to flexibly adjust to new conditions. International and intercultural work has become the norm for most large corporations. There is also an increase of teams made up of individuals of different nationalities (Earley & Gibson 2002). To make things more challenging, managers are spending shorter periods of time in any single country, and they often are moved from one location to another, making country-specific knowledge less relevant (Earley & Peterson, 2004). Increased geographical mobility, cultural flexibility, and adaptability to different cultural conditions are often demanded from expatriates (Przytula, 2013).

Each expatriate brings a different set of skills and experiences to the table. In their study, Kim, Kirkman and Chen (2006) found that various individual variables, such as personality traits, ability, skill, gender, prior international experience, local language fluency and marital status are important predictors of expatriate effectiveness in their international assignment. Marital status and spouses are important in expatriates’ international assignments. One survey found that 69 percent of expatriates are married, with spouses accompanying them 77 percent of the time (Hill, 2008). Spouses are an important aspect of the expatriates’ international assignment experience.

A growing body of literature is focusing its attention on expatriates’ spouses. Theories on marital power suggest that spouses have a strong influence on the partner’s decision making process (Rahman & Rao, 2004). Spouses are of great significance to expatriates’ adaptation and completion of their international assignments. In her study, Tung (2007) found that the main reason for expatriates’ failure in European and US multinational companies is the inability of spouse to adjust. Therefore, expatriates’ spouses’ adaptation process is an issue that should be studied in more depth to manage global talent more effectively. However, current literature does not deal with expatriate spouses from specific religious communities as does this study.
Expatriated spouses often face a multitude of challenges; they face the disruption of their support network, income, role and self-esteem and personal identity matters (Kupka & Cathro, 2007). Little attention has been paid to the lonely and painful experience spouses have to endure in a foreign culture. Spouses often become frustrated as they try to hire and supervise household help, and figure out where to buy household necessities, find churches, doctors, dentists, and electricians all without knowing the language or culture (McNulty, 2005).

In order to avoid companies’ financial loses, expatriates have to adapt to new cultures and effectively complete their international assignments. This also involves the spouse ability to adjust to different cultures. Many interests are at jeopardy when expatriates are sent to complete international assignments. For instance, companies invest about $1.2 million for each overseas assignment, and the total cost of failed expatriate assignments is estimated to be between $2 and $2.5 billion (Jun & Gentry, 2005). Many organizations have ignored the issue of poor spouse adjustment in expatriates’ failure rates (Cole, 2011). Consequently, it is important to explore the issue of spouses’ adaptation process in more depth.

The term cultural intelligence (CQ) was first introduced by Earley and Ang (2003) this approach refers to the “ability to adapt across cultures, and it reflects a person’s capability to gather, interpret, and act upon radically different cues to function effectively across cultural settings or in multicultural situations” (p.59). Cultural intelligence consists of four dimensions (1) cognition (2) motivation (3) Behavior and (4) Metacognition. Each of the four facets of cultural intelligence include more specific skills that can be measured and enhanced (Livermore, 2015). Yee, Van Dyne and Ang (2009) proposed that CQ should be considered as a set of learning capabilities, which specifically focus on how the four CQ dimensions enhance the likelihood that individuals will be actively engaged in the four stages of experiential learning.

Studying expatriates’ spouses’ adaptation as a learning process, can help examine the impact this learning process has on the spouses’ cultural intelligence. Most research on cultural adaptation has focused on expatriates’ performance instead of their learning process. According to Yee, et al., (2009) the emphasis of expatriates’ and spouses cultural adaptation should be on learning effectiveness rather than on work effectiveness; they also believe that failure in international assignments can represent an excellent learning experience. This contrasts the
traditional views of failure in international assignments (Hall, Zhu, & Yan, 2011). There is still a lack of conceptual and empirical research that focuses on the adjustment of expatriate spouses (Mohr & Klein, 2004). An experiential learning approach can aid to fill this gap. Yee, Dyne & Ang propose an empirical model that combines experiential learning and cultural intelligence to explore the adaptation process. The experiential learning theory views learning as a process not as an outcome and claims that all learning is relearning (Kolb & Kolb, 2005a). Therefore, it can be useful to examine the spouses’ cultural adaptation and learning process.

A widely known adult learning theory is Kolb’s Experiential Learning theory. Kolb’s (2015) theory highlights the importance experience plays in affecting learning and change. This theory includes the work of prominent educators and scholars such as John Dewey, Kurt Levin, and Jean Piaget. Studying the spouses’ adaptation by using the experiential learning model allows the researcher to explore the adaptation learning process. This model “portrays two dialectically related modes of grasping experience—Concrete Experience (CE) and Abstract Conceptualization (AC)—and two dialectically related modes of transforming experience—Reflective Observation (RO) and Active Experimentation (AE)” (Kolb & Kolb, 2005a, p.194). The main idea is that learning requires both grasping and transforming experience. Perceiving experience is not enough, something must be done with it. Similarly, transformation alone does not represent learning; there must be an experience to be acted upon (Kolb, 2015). This study does not focus on the influence adaptation has on performance, but instead on the learning process and concrete experiences that aid adaptation. Ultimately, this will help explore the impact this learning process has on spouses’ cultural intelligence.

Very little research has been conducted on expatriates’ spouses’ adaptation in Taiwan. Chien and McClean (2011) believe that more research has to be conducted in order to generate knowledge in a Taiwan cultural-specific setting. Furthermore, as previously mentioned no research has been conducted on a specific religious denomination’s adaptation process in Taiwan in this case, Latter Day Saints. An extensive search was conducted on the international Journal of Mormon Studies database (2016) and no studies related to Latter Day Saints expatriate spouses were found. Additionally, a search was conducted on the BYU studies quarterly database (2016) and four articles related to expatriates were found, nevertheless, no research on Latter Day Saints expatriate spouses in Taiwan was found.
This study explores the Latter Day Saints expatriate spouses’ adaptation process in Taiwan. The Church of Jesus Christ of Latter Day Saints is a Christian church that was organized on April 6 of 1830 in Fayette, New York. It is a worldwide church that has organized branches in different countries including Taiwan. This gap in the literature makes this particular population suitable for research. There is a growing population of Latter Day Saints expatriates in Taiwan; this research can be of importance to them and their spouses. The purpose of this study is to explore the expatriated spouses’ adaptation learning process using Kolb’s experiential learning cycle. Also, this study will examine the impact the learning process has on the spouses’ cultural intelligence in terms of behavior, cognition, motivation and metacognition.

**Problem Statement**

Research has found that the spouse and family members’ cross-cultural adaptation positively influences the expatriates’ overall cross cultural adjustment (Takeuchi, Yun & Tesluk 2002). Surveys have also found that a happy and supportive spouse is one of the important success criteria for both male and female expatriates (McNulty, 2005). Traditionally, expatriates were accompanied by their spouse who was a homemaker. Therefore, organizations didn’t consider the spouses’ adaptation to be their responsibility (Cole, 2011). Organizations have ignored the issue of poor spouse adaptation on the expatriates failure rates (Bauer & Taylor, 2011). A major change has occurred in today’s business environment since nowadays dual career couples are the norm and most wives work. The emergence of this new kind of couple enhances the relevance of the issue of spouses’ adaptation and learning.

Even though more studies are being conducted on expatriated spouses nowadays, the majority of these studies are quantitative in nature and do not address adaptation as a learning process (McNulty, 2005). Those studies that address the issue with an experiential learning perspective focus on expatriates, not on their spouses. There is no systematic framework that explains why some spouses seem to learn more than others. According to Yee et al. (2009), learning varies because only some individuals engage in the entire experiential learning cycle. Since there is a lack of research on Latter Day Saints spouses, there is also a need to conduct research using an experiential learning perspective. Furthermore, there is a lack of research conducted on Latter Day Saint spouses’ adaptation which considers Taiwan as a specific setting. This gap in the literature makes this topic suitable for conducting further research.
According to Yamazaki and Kayes (2004), there is a lack of integrative framework for cross-cultural learning; this is troublesome because there is a list of skills that exist, but there is no knowledge of how they were acquired. The concept of learning from experience or previous international assignments seems natural but it has not yet been linked in the literature in a meaningful way. Using an experiential learning approach is vital in this study, because it will help highlight the role experience plays in affecting learning and change. Moreover, no research on Latter Day Saints expatriated spouses has integrated both experiential learning and cultural intelligence. CQ will help determine the extent to which individuals were involved in the experiential learning cycle and vice-versa. No Latter Day Saints expatriated spouses’ studies have considered the relationship between experiential learning and cultural intelligence.

Additionally, a narrative approach to cultural encounters and concrete experiences may deepen the understanding of how these phenomena are part of the reality and daily life of those who experience them (Gertsen & Soderberg, 2010). There is a body of literature that addresses expatriates’ adaptation using a narrative approach. There are few studies that utilize a narrative approach to examine the spouses’ adaptation process (Plum, Achen, Draeby, & Jensen, 2008). Conducting a study, that uses narration to understand spouses’ learning and CQ, makes a contribution to the qualitative and narrative study literature.

**Research Questions and Purpose**

The purpose of this study is to explore the concrete experiences that are relevant to the spouses’ adaptation in Taiwan. Also, the study aims to examine Latter Day Saints expatriated spouses’ adaptation learning process and explore how this learning process influences their cultural intelligence. An experiential learning approach was used in this study. This helped the researcher explore concrete experiences, reflections, abstract conceptualization and active experimentation of the spouses in Taiwan. This specific focus led to the following research questions:

1. What concrete experiences in the experiential learning process are significant contributors to the spouses’ cultural adaptation in Taiwan?
2. How is spouses’ CQ influenced by the experiential learning process in Taiwan?
Significance of the Study

According to McNulty (2014), in the past two decades, different kinds of expatriates have emerged: more executive women, married couples with no children, single and unaccompanied people, same-sex partnerships, single parents, and younger expatriates assigned for career development purposes. Even though new forms of expatriation have emerged and companies are opting to send these different kinds of expatriates to international assignments; there is a general consensus that traditional expatriate assignments are unlikely to disappear (Collings et. al, 2009). Therefore, understanding and exploring spouses learning and adaptation will continue being an important issue to manage global talent. In addition, inexistent literature about Latter Day Saints expatriates’ spouses’ adaptation in Taiwan makes this issue significant.

Researchers, educators, and managers have been concerned with identifying factors and processes supporting CQ development (Kim & Van Dyne, 2012). This study proposes an experiential learning approach as a process that informs cultural intelligence. This study makes a contribution by specifically focusing on Latter Day Saints expatriates spouses’ as a specific population. Since the literature focusing on Latter Day Saints spouses’ experiential learning in Taiwan is almost inexistent.

It has been argued that cognitive and experiential education work best together (Tan & Chua, 2003). On the other hand, others believe that education approaches focusing on CQ development provide a significant improvement than those that are merely cognitive and experiential (Early & Peterson, 2004). Research that specifies factors and processes supporting the relationship between contact and CQ development is lacking. Furthermore, better understanding of how CQ can be developed through training and education is needed (Rosenblatt, Worthley & MacNab, 2013). This study integrates both experiential learning and cultural intelligence to explore the spouses’ adaptation and determine the impact this learning process has on cultural intelligence. Therefore, this study contributes to the field of experiential learning and cultural intelligence.

This research also makes a contribution to the narrative literature. According to Gertsen and Soderberg (2010) a narrative approach provides insights into expatriates cultural encounters, their use of cultural intelligence and their cultural learning process. This research utilizes narratives
to examine insights of Latter Day Saints expatriated spouses’ adaptation learning process and the relevant concrete experiences that aided this process.

There is little existent published literature that examines the experience of Latter Day Saints expatriate spouses abroad. Due to the growth of the church worldwide, the number of Latter Day Saints working abroad is increasing (Toronto, 2006). Companies are in search of individuals who possess international experience. According to Levine (2014) International experience is also considered a valuable asset when assigning expatriates to different countries; since it enhances their marketability. The Church of Jesus Christ of Latter Day Saints is a missionary Church and its members have the opportunity to serve missions and learn different languages in foreign countries. This international experience and exposure has qualified many Latter Day Saints to work as expatriates or in the Foreign Service. This research makes a contribution to Latter Day Saints expatriate family literature and is significant because nowadays, more Latter Day Saints are serving in international assignments.

The Church of Jesus Christ of Latter Day Saints started its proselytizing work in Taiwan with the arrival of four missionaries in June 1956 (Stamps, 2002). Back then, the Latter Day Saints missionaries were the first foreigners some Taiwanese people met. The young missionaries gave the Taiwanese the opportunity to meet, interact, ask questions and get to know non-Taiwanese people (Stamp, 2002). In 1996, the church membership numbered twenty two thousand. Currently, the church has approximately fifty-seven thousand members and 105 congregations in Taiwan (Statistical Report, 2014). Many of the young men and women who served missions in Taiwan return as government employees, students or organizational expatriates (Stamp, 2002). These expatriates come accompanied by their spouses in the majority of cases. Most of the Latter Day Saints expatriates and their spouses attend a special church located in Taipei; this congregation’s services are held in English. This study is significant to the population of Latter Day Saints expatriate families who come to Taiwan to complete different international assignments.
**Definition of Terms**

**Expatriated Spouses:** Also known as trailing or accompanying spouses. They are the husband or wife of an employee who is sent to work in another country (Cambridge, 2013). In this study it refers to the wives of organizational expatriates or Foreign Service employees.

**Adaptation:** According to the Merriam Webster third edition dictionary, adaptation is a change in a plant or animal that makes it better able to live in a particular place or situation. Also, the process of changing to fit some purpose or situation: the process of adapting.

**Experiential Learning Theory:** An adult learning theory developed by David Kolb. This theory draws from the work of famous philosophers and educators like John Dewey, Kurt Levin, Jean Piaget, William James, Carl Jung, Paulo Freire, Carl Rogers and others. This theory defines learning as a process, therefore knowledge is created through the transformation of experience. The model includes two ways of grasping experience: Concrete experience (CE) and Abstract Conceptualization (AC). It also includes two ways of transforming experience: Reflective Observation (RO) and Active Experimentation (Kolb & Kolb, 2005).

**Cultural Intelligence:** The term cultural intelligence was introduced by Earley and Ang (2003) to define the ability to adapt across cultures and it also indicates a person’s capability to gather, interpret, and act upon different cues to function effectively across cultural settings. Cultural intelligence includes four different components: Meta-cognitive facet (strategy), cognitive facet (knowledge), motivational facet (drive) and behavioral facet (action).

**Narrative Research:** Narrative research according to Lieblich et. al “narrative research refers to any study that uses or analyzes narrative material. The data can be collected as a story (a life story provided in an interview or literary work) or in a different manner. It can be the object of the research or a means for the study or another question. It may be used for comparison among groups, to learn about a social phenomenon or historical period, or to explore personality.” (1998, p. 2).

**The Church of Jesus Christ of Latter Day Saints:** It is Christian restorationist church that was organized on April 6 of 1830 in Fayette, New York. Its members are usually referred as Latter Day Saints or less formally as Mormons. According to the National Council of Churches (2012) it is the fourth largest Christian denomination in the United States. According to the Church
its worldwide membership is over 15 million; the Church also claim to count with 85 thousand fulltime missionaries (Statistical Report, 2014). Its headquarters are located in Salt Lake City, Utah.

**Latter Day Saints:** Members of the Church of Jesus Christ of Latter Day Saints also known as “Mormons.”
CHAPTER II LITERATURE REVIEW

Expatriate Spouses

Organizations are utilizing different types of employees in their staffing profiles. Recent research also suggests the rise of short term international assignments as substitutes to long-term traditional expatriate assignments (Konopaske & Werner, 2005). Despite this, many organizations continue to utilize, long-term traditional expatriate assignments in their international operations (Cho, Hutchings & Marchant, 2013). Traditional expatriate assignments are unlikely to disappear in spite of the recent changes. The typical overseas assignment sees a male employee relocating and bringing his wife and children with him (Halsberger, 2010). Therefore, families and spouses are an important aspect of the international assignment. Due to this change of lifestyle, the expatriate spouse is also known as the accompanying or trailing spouse since she gives up her home, social network, and sometimes career to follow the interest of her husband’s career (Teague, 2015).

Expatriates’ spouses face numerous challenges when relocating and adapting to a new culture. With the expatriate occupied with work, the family’s cultural adaptation is often left to the accompanying wife (Kupka & Cathro, 2007). If the spouse does not adapt effectively; they will be ineffective in assisting with other family members’ adjustment, or the expatriate’s adjustment (Bikos et al., 2007). If the spouse is not being a positive influence, it can not only compromise the wellbeing of the family, but it can also jeopardize the success of the assignment. This will ultimately bring negative consequences for the sponsoring company (Osman & Rockstuhl, 2008).

Despite the importance and impact of spouses in international assignments, many organizations fail to prepare expatriates and spouses for their international assignments. Many organizations are insensitive to family issues, thus resulting in stress for families who are relocating without the adequate support from the organization (Harvey et al., 2009). Many organizations also fail to acknowledge the challenges and difficulties faced by expatriate spouses. These challenges and difficulties have been ignored by many organizations.

However, research has been conducted in this field, since it is known that spouse adjustment has a great impact on expatriates’ adjustment (Takeuchi, Lepak, Marinova & Yun,
Researchers have identified some of the changes expatriate spouses have to go through. For example, their standard of living may be a few steps up or a few steps down from the standard of living in their home countries (Teague, 2015). Spouses might also want to adjust their roles since some of them have been employed in their home countries and now find themselves as housewives in other cases, housewives join the workforce upon becoming expatriates (Van Der Zee, Ali, & Salomé, 2005). Bikos et al. (2009) found that the spouses who had a role shift and became housewives had a need to reform their sense of self; this made their adaptation process more challenging. However, this was not the case for the spouses who were able to transfer their careers to the host country; this made the adaptation process easier.

Researchers have suggested different interventions to help spouses adjust effectively into the host country. They contend that effective organizational support can play an essential part in the adaptation process of expatriate spouses. Three types of organizational support have been identified: practical, professional and social. Practical support refers to: pre-assignment visits to the host location, furniture storage, tax advice, home-sale assistance, language courses, cross-cultural training and immigration paperwork. Professional support includes: job search, career counselling, resume preparation, and work permit assistance. Finally, social support is: introductions to other expatriates, memberships in sports and social clubs, and information about and access to expatriate forums and spouse networking groups (Mcnulty, 2012). Even though most organizations provide practical support, many fail to provide social and professional support; therefore, this continues to be an ongoing issue.

Companies need to take spouses’ adaptation under consideration, since it has been proved that the accompanying spouse has a marked impact on the overall success of the international assignment (Lauring & Selmer, 2010). Even though the body of literature in this area is increasing, more research is needed in the field of experiential learning and cultural intelligence. Also, research that can apply to a specific setting eg. Taiwan, is needed.

**The Experiential Learning Process**

The experiential learning theory was developed by David Kolb, an American educational theorist in the 1970s. This theory relies heavily on the work of famous educators and psychologists such as: John Dewey, Kurt Levin, Paulo Freire, Jean Piaget and others. Kolb relied on the work of his predecessors to develop a holistic model of the experiential learning process of adult
development (Kolb & Kolb, 2005). This theory is built on six basic propositions that are shared by these scholars.

The first proposition is that learning is best conceived as a process not in terms of outcomes. This approach is different than behaviorist theories or idealist education approaches. Experiential learning does not view ideas as fixed and immutable like the previous approaches, but rather it views ideas as elements of thought that are formed and re-formed through experience (Kolb, 2015). Viewing learning as an outcome in experiential learning can be equal to non-learning, since the experiential learning theory views learning as a process not a product.

The second proposition is that learning is a continuous process grounded in experience. Knowledge comes from and is tested out in the experiences of the learner. This has important educational implications, but it also implies that all learning is relearning (Kolb, 2015). The third proposition is that the process of learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world. This means that conflict differences and disagreements are what drive the learning process. In the process of learning, individuals have to move back and forth between different ways of thinking, feeling, reflecting and acting.

The fourth proposition is that learning is a holistic process of adaptation to the world. Experiential learning is not a small educational process, but rather, a holistic process describing the central process of human adaptation to the social and physical environment. Learning is not in a single realm of human functioning, like cognition or perception. According to Kolb (2015) it involves the functions of the whole organism (thinking, feeling, perceiving and behaving). Learning is the major process of the human adaptation and this process is broader than the one associated with the school classroom.

The fifth proposition is that learning involves transactions between the person and the environment. This seems an obvious proposition but it has been misinterpreted for several reasons. One is the tendency to view the person’s relationship with the environment as one way, thus placing more emphasis on how the environment shapes behavior and not on how the behavior shapes reality. Learning is an active self-directed process that can be applied into everyday life (Kolb, 2015).
The last proposition is that learning is a process of creating knowledge. Knowledge is the result of the transaction between social knowledge and personal knowledge. The creation of knowledge occurs at all levels, from scientific research to the child’s discovery that a rubber ball bounces. Social knowledge is created and recreated in the personal knowledge of the learner (Kolb & Kolb, 2005).

The experiential learning process can be described as a four stage cycle that includes four adaptive learning modes. These are: concrete experience, reflective observation, abstract conceptualization and active experimentation. This process is an idealized learning cycle where the learner touches all of “the bases” (experiencing, reflecting, thinking and acting) (Kolb & Kolb, 2005). These model is divided in two different dialectics: (1) concrete experience/abstract conceptualization and (2) active experimentation/reflective observation. These are two opposed adaptive orientations. The abstract/concrete dimension represents two opposed processes of grasping experience and making meaning of the world, either through reliance on conceptual interpretation or through symbolic representation. Kolb (2015) calls this process comprehension. On the other hand, the reliance on immediate experience is called apprehension. The active/reflective dimension is one of transformation. It also represents two opposing ways of transforming the grasp and experience. It can be transformed through internal reflection processes called intention or through the external manipulation of the world, which is called extension. Since there are two different ways of taking hold of experience and two different ways of transforming it, the result is four elementary forms of knowledge.
Experience grasped through apprehension and that is transformed via intention results in divergent knowledge. Experience grasped through comprehension and transformed through intention results in assimilative knowledge. Similarly, experience that is grasped through comprehension and transformed through extension results in convergent knowledge and experience that is grasped via apprehension and transformed through extension results in accommodative knowledge (Kolb, 2015).

The basic concept behind experiential is that learning requires the grasping of experience and the transformation of this experience. The simple perception of experience is not enough for learning, something must be done with it. The experience must be reflected on, and concepts made. In the same way, transformation is not enough for learning because transformation needs to occur due to an experience.

Kolb & Kolb (2005a) recently introduced a new concept to the experiential learning theory. This concept is called “Learning Space”. It was introduced in order to elaborate on the dynamic
nature of learning style and its formation. It is based on Kurt Lewin’s theory and the concept of life space. This means that the person and the environment are interdependent variables. Life space includes all of the facts that might have an influence on a person’s behavior these factors are interdependent. Experiential Learning theory defines learning space through the dialectic forces of action/reflection and experiencing/conceptualizing. This creates a two dimensional map in the region of learning space.

The experiential learning theory also includes individual differences in learning styles. These differences can be found in the preferences for using different phases of the learning cycle. Heredity, life experiences and demands of the current environment allow individuals to develop a preferred way of learning (Kolb & Kolb, 2005a). The four basic approaches to learning included in the theory are: diverging, assimilating, converging, and accommodating. These approaches were identified using the learning style inventory (LSI) to assess the differences in learning styles.

The convergent learning style relies on abstract conceptualization and active experimentation. The focus of this approach is problem solving, decision making and practical application of ideas. Individuals who learn this way prefer dealing with technical tasks, rather than with social situations or interactions.

The divergent learning style on the other hand, relies on concrete experience and reflective observation. Individuals who possess this learning style have the strength of awareness of meaning and values. This orientation focuses on adaptation by observation rather than action. Individuals who prefer this learning style are interested in people and are feeling-oriented.

The assimilating learning style relies on abstract conceptualization and reflective observation. The focus of this approach is inductive reasoning and the ability to create theoretical models. Individuals who learn this way are less focused on people and more concerned on with ideas and abstract concepts.

The accommodative style relies on concrete experience and active experimentation. The focus of this orientation relies in doing things and carrying out plans. People with this approach tend to solve problems with a trial-and error intuitive manner. These individuals rely heavily on other people for information rather than their own analytic ability (Kolb, 2015).
More recent research has been conducted to advance the theory and practice of experiential learning. Since it is a holistic theory it includes research in different fields. The *Experiential Learning Theory Bibliography* includes 1876 entries (Kolb & Kolb, 2005b). These entries are in the fields of management, education, psychology, nursing, accounting, law etc. In 1991 Hickcox extensively reviewed the origins of the experiential learning theory using a qualitative approach. She concluded that 61.7% of the studies supported the experiential learning theory, 16.1% showed mixed support and 22.2% did not support it. Therefore, it is a reliable theory with which to explore learning.

**Experiential Learning and Cross-Cultural Adaptation**

Yamazaki and Kayes (2004) argue that expatriates and their spouses learn to manage across cultures without formal education on cross-cultural skills; they believe that cross-cultural learning fits naturally under a general category of experiential learning.

The experiential learning theory is one of the most prevalent theories of how managers learn from experience (Kayes, 2002). The theory has been influential in more than 1,800 studies in the last 30 years (Kolb & Kolb, 2004). There are unique aspects of the experiential learning theory that makes it useful to include in the relationship with cross-cultural learning and adaptation. First, the experiential learning theory includes a comprehensive sets of skills that include valuing, thinking, deciding, and acting; some of these skills are necessary in cross-cultural learning and adaptation. Second, the humanistic values of experiential learning offer an ethical approach to learning. These values are difference, self-development and self-actualization. These values emphasize the ability to learn and develop in cross-cultural situations and contexts. Therefore, they place the expatriate and spouse at the center of the cross-cultural learning process (Yamazaki & Kayes, 2004). Finally the experiential learning theory has been subject to extensive empirical validation. Using different measures of learning styles, skills and development the experiential learning theory offers one of the few empirically verifiable learning theories.

Kolb’s theory and its extensions challenge other learning models that do not translate across cultures. For example, behavioral models respond to stimuli and cognitive theories involve the mental processing of information (Yamazaki & Kayes, 2007). Researchers have concluded that both the behaviorist and cognitive theory are inappropriate to study cross-cultural adaptation and
learning (Black & Mendenhall, 1991). An experiential approach is more appropriate because as Kolb (1984) stated, learning goes beyond descriptions of socialization, or change or describing an adaptation process to the environment. It involves the functions of the whole organism (thinking, feeling, perceiving and behaving). An experiential approach is also useful because it can also help explain how people learn across cultures. Learning styles that dominate in another country can differ from those in a different culture. Studies have indicated that there exist learning style differences from country to country (Katz 1988; Yuen & Lee 1994; Auyeung & Sands, 1996).

Empirical data also calls for an experiential approach to study global leader’s learning and development (Yee et al., 2009). Most empirical research on international assignments focuses on expatriates’ performance and adjustment (Bhaskar Shrinivas et al., 2005). There is a need to focus on the learning process, instead of on the outcomes. Yee, Van Dyne and Ang (2009) believe that the growing emphasis on experiential approaches to study global leaders’ development is due to the importance given to international experience. Global leaders find international assignments beneficial for their personal and professional development (Carpenter, Sanders & Gregersen, 2001). This is supported by Kolb’s experiential learning theory that views learning as a cyclical process. These studies on international experience have focused on expatriates, not on their spouses.

Gupta, Banerjee and Gaur (2012) examined the existing expatriate spouse adjustment studies. Several gaps were identified in these studies. First, these studies focused on organizational support issues, and not on the antecedents of the expatriate assignment adjustment. Second, they did not include accounts of the spouses’ personalities or an important learning experiences. Furthermore, these studies did not include an experiential learning approach. Consequently, Kolb’s experiential approach is suitable to study expatriates spouses adaptation and learning.
Cultural Intelligence

The term cultural intelligence (CQ) was first introduced by Earley and Ang (2003). This term refers to the “ability to adapt across cultures, and it reflects a person’s capability to gather, interpret, and act upon radically different cues to function effectively across cultural settings or in multicultural situations” (p.59). Early and Ang (2003) argue that the most complex formulation of intelligence is the one that includes both an internal and external perspective of intelligence. The cultural intelligence theory draws from the work of Gardner’s theory of multiple intelligence, Sternberg’s theory of triarchic intelligences, and Ceci’s bioecological theory of intelligence. These models build on different subfields of intelligence (biological, molar mental, psychometric, behavioral, and contextual).

Cultural intelligence is also focused on the relationship of individuals and the environment. This theory includes an intraindividual perspective of intelligence including the functions of metacognition, cognition, motivation, and behavior on a daily basis. Context has a crucial importance in cultural intelligence, since cultural intelligence focuses on the ability to adapt to new cultural contexts. Therefore, cultural intelligence includes both internal and external views of intelligence; that also includes behaviors, as the individual adapts to his or her new cultural environment (Early & Ang, 2003).

This theory argues that very different skills are needed for adaptation across cultures since familiar references are absent in different cultural contexts. A person with high social or cognitive intelligence is able to react and act appropriately to another person because their cultural context is similar. Nonetheless, in a new culture where familiar cues are absent; there is no frame to be relied on. This is where cultural intelligence comes into play, since the person must develop a new frame of understanding with the information available in the environment, even though he or she may not have a perfect understanding of the local culture (Early & Ang, 2003). Some behaviors might be necessary to respond appropriately to new cultures; however, these behaviors might not be part of a person’s frame of reference. A culturally intelligent person is able to acquire a new set of behaviors according to the demands of the environment. Early and Ang (2003) believe that CQ requires both action and intention. The action has to be implemented, not just planned.
Early and Ang’s (2003) cultural intelligence model includes both emic and etic constructs and processes which exist in a cultural setting. An emic construct has its basis in a culture and it is appreciated within its context. The emic construct cannot be appreciated out of its context; it can only be appreciated within its cultural context. On the other hand, the etic constructs are universal. They exist across cultures and its characteristics are universal, for example, marriage or mourning the loss of a loved one. This discussion of etics and emics relates to cultural intelligence since there are several universal aspects pertaining to CQ. One example is how much a person is willing to engage in his or her environment proactively to adapt. Other aspects of cultural intelligence are emic because CQ can be broken down into context and individual specific features. Therefore, CQ includes both emic and etic aspects that are presented in a hierarchical manner.

Cultural intelligence consists of four facets: cognitive, motivational, behavioral and metacognitive:

![Figure 2.2. Facets of Cultural Intelligence (Adapted from Early & Ang, 2003)](image-url)
The cognitive facet of cultural intelligence includes knowledge of the social environment and information handling. It refers to how people store and retrieve information that is relevant to cultural interactions. Social information processing is important in the cognitive facet of CQ. Inductive and analogical reasoning are also important since new cultural situations require a person to step beyond their existing knowledge to fully understand what is happening around them. A person with high CQ must inductively create a map of the social situation to function effectively. According to Early and Ang (2003) the cognitive perspective of cultural intelligence can be explored with three basic questions:

1. What are the ways that I can determine what I am like and what might someone else be like?
2. What is this person like and why are they this way?
3. What can people be like and why? (p.93)

Moving across cultures can be challenging, and it requires adaptation that is not found in any other social interaction. Therefore, the cognitive component of cultural intelligence includes different types of knowledge that form the basis of what the individual knows. These three kinds of knowledge are: declarative, procedural and conditional knowledge. Declarative knowledge refers to knowing about things, and procedural knowledge refers to how to do things. Conditional knowledge is knowing when and why to use particular cognitive strategies (Early & Ang, 2003).

Individuals with high CQ use inductive and analogical skills to go beyond their existing knowledge and understand what’s happening in their environment. This knowledge is not empathy because the individual has to create a map of the new cultural setting in order to function effectively. However possessing and acquiring new knowledge is just the beginning since it does not include motivation, behavior and metacognition (Early & Ang, 2003).

The motivation facet of cultural intelligence includes a person’s self-concept. This means that cultural intelligence reflects a person’s self-concept and motivates the adjustment to new cultures. Early and Ang (2003) believe self-concept is important to the discussion of the motivation facet of cultural intelligence; it also includes three self-motives: enhancement, efficacy and consistency.
Self-enhancement is affected by the opportunities in the environment and the processes of interpreting and assessing those opportunities. One example of self-enhancement is a person’s tendency to distort reality to maintain a positive self–image (Markus, Kitayama, & Heiman, 1997). Self-efficacy is the Judgement of one’s capability to accomplish a certain level of performance (Bandura, 1986). This means that individuals eliminate the tasks they believe they will not be able to achieve and engage in tasks they believe they can accomplish. Finally, self-consistency refers to desire of maintaining consistency in their experiences and cognitions. Self-consistency includes two aspects first, the active construction of memories and perceptions according to previous events. The second aspect directs people to behave in accordance to their values and norms (Erez & Earley, 1993).

The behavioral domain of cultural intelligence includes having a repertoire of behavioral responses for cultural situations. If the individual lacks this set of skills, he or she must have the capability of acquiring them (Early & Ang, 2003). An individual’s ability to understand the universality and cultural specific aspects of social behaviors is important in the behavioral facet of CQ. The behavioral domain of CQ is also related to the cognitive and motivational aspects. This is the case, since it requires the individual to persist and work hard to execute the behavior properly. Therefore, the behavioral facet is a product of both the cognitive and motivational facets. The behavioral facet requires flexibility from those individuals with high CQ.

It is not enough to be a good actor and control displays and actions; it is also important to interpret the behavioral cues provided by others to interpret their actions and motives. Self-presentation is important in the behavioral facet because no one wants to appear incompetent. It is part of individuals’ self-enhancement to avoid behaviors that will make them appear as socially undesirable (Earley & Ang, 2003). This can be difficult in unfamiliar settings that have unfamiliar traditions. Cross-cultural self-presentation includes both formal and informal skills. These skills can be: greetings, farewells, gestures, initiating social conversations, and understanding the “silent language.” These abilities can be applied in informal settings such as communicating with friends or in formal settings at the workplace (Hall, 1966).

The metacognitive facet of cultural intelligence involves an individual’s conscious level of cross-cultural awareness during intercultural interactions (Rockstuhl et al., 2011). It involves
higher cognitive strategies, for example, developing heuristics and guidelines for new cultural interactions and settings. Individuals with high metacognitive intelligence, are aware of the norms and preferences of cultures before and during their interactions; they adjust their mental models of intercultural experiences (Triandis, 2006). The metacognitive facet of CQ is how individuals use the understanding they gained in the cognitive facet. It is using this cultural understanding to plan for an interaction or project taking place in a different cultural environment (Livermore, 2015).

The basic definition of metacognition is thinking about thinking or the knowledge and cognition about cognitive objects (Flavell, 1987). Metacognition can also be broken down into two elements: metacognitive knowledge and metacognitive experience. Metacognitive knowledge is the knowledge acquired that is related to cognitive matters. On the other hand, metacognitive experience refers to the nature of the information acquired by the individual. It is how a person learns how the different kinds of information should be dealt in different contexts (Early & Ang, 2003). Individuals with high metacognitive intelligence develop plans for new intercultural situation. These individuals are able to monitor, analyze and adjust their assumptions and behaviors in different cultural settings (Livermore, 2015).

Cultural intelligence offers a theoretical framework that includes the four components listed above (metacognitive, cognitive, behavioral and motivational). It reflects upon mental capabilities that should be acquired, and helps understand culturally diverse situations. The CQ framework also includes knowledge and control over individual thought processes. In this study, CQ will be considered a set of capabilities that are important for adaptation. Cultural intelligence dimensions are taken in consideration to examine the extent to which spouses are actively engaged in the four stages of experiential learning (Yee, Van Dyne & Ang, 2009).

**Qualitative Research**

The following definition of qualitative research will guide this study: The purpose of qualitative research is to describe and understand social phenomena in terms of the meaning people bring to them. The research questions are studied through a variety of methods allowing the contact with the participants involved to the extent that is necessary to understand what is going on in the field. The methods produce rich, descriptive data that must be analyzed through the identification
and coding of themes and categories leading to findings that can contribute to theoretical knowledge and practical use (Boeije, 2010).

Quantitative and qualitative research have not always worked peacefully with each other; a paradigm war has existed between quantitative and qualitative researchers (Hutchinson, 2001). In many countries the quantitative research is still dominant in academic research. Despite this, it seems that the separation between qualitative and quantitative research is fading and the mixed method approach is gaining popularity (Morgan, 2007).

Different fields such as sociology, psychology, anthropology, educational science, social geography, political studies and linguistics have developed their own uses of qualitative research. As qualitative research is becoming more accepted it is increasingly being conducted by formally funded research groups; qualitative programs consisting of multidisciplinary research projects are strived for (Hutchinson, 2011).

There are many qualitative resources available for researchers. There are institutions worldwide organizing training and workshops, and conferences. There are numerous textbooks, handbooks, and qualitative data analysis software packages. In addition, there is a variety of electronic sources such as websites, journals, discussions and message boards (Hesse-Biber & Leavy, 2006)

The starting point of qualitative research is to understand the meaning that people give to their environment and to understand the meaning of their social behavior. The researcher’s purpose in this study is to explore the spouses’ concrete experiences in Taiwan, their learning process, adaptation and CQ. Therefore, the data collection methods are used to enable close contact with the field of research. When reporting findings, qualitative researchers must provide a detailed description and account of the setting and participants (Boeije, 2010). This study aims to fulfill these objectives.
Narrative Research

Narratives are part of daily life. According to Polkinghorne (1988) individuals organize experience mainly in the form of narrative, and constantly tell each other stories without realizing it. Narrative studies have expanded into different fields including history, sociology, anthropology and psychology (Reissman, 2008). Narratives have also been useful in the business field and have gained importance in organizational studies in the past 20 years (Gabriel, 2000).

In the field of cross-cultural interactions, narrative research has been suggested as a complementary approach, but it is not often used (Soin, 2006). A narrative approach in cultural encounters can be useful since it can deepen the understanding of the ways in which the phenomena is constructed as part of the social reality of those who experience them. In this particular study, expatriate spouses’ experiential learning and cultural intelligence will be examined through the use of narrative research.

According to Bruner (2002) narratives derive from the dialectic of what is expected to happen and something unexpected happening instead. As a result, cultural encounters are likely to inspire narratives or storytelling. Thus, such encounters allow the researcher to explore expatriate spouses cross cultural interactions when transitioning to a new culture.

It is important to note some of the characteristics of narratives. First, narratives have a chronological dimension. They are made up of actions and events located in a timeline. A narrative includes a beginning, an end, and transitions from one event to the other. Second, a narrative is a retrospective interpretation. A narrative has an identifiable voice that has a point of view of how the narrator interprets a number of events. The narration can include flashbacks and flash forwards. The narrator might prioritize the order of some events and provide possible explanations for certain events. Third, the events and actors are organized into a plot structure. This is the case since the narration focuses on the action of the narrator and others. The actors can have different traits; they can be heroes or villains. (Soderberg, 2006).

Researchers have also identified narration as part of identity construction; since, the identity that the narrator adopts at the time of the telling has an influence on the narrative being told. The narration process helps the narrator construct, reinforce or change his or her identity (Gertsen & Soderberg, 2010). Individuals share stories with others and adjust them to their
reactions. Throughout life individuals develop, share, and even write autobiographies; the identities that were created this way are likely to have a cultural dimension. The identities can be different and relevant at different times.

It is also important to recognize that the researcher can never know for sure to what extent the stories told have been consciously or unconsciously rationalized or changed. Therefore, the narrator may have different reasons to present his or her story in their own way; their intentions may never become clear to the researcher (Gertsen & Soderberg, 2010).

Despite this, a narrative approach can be a suitable complementary approach to attempt to understand expatriates’ spouses’ cultural encounters. It allows the researcher to identify situations where some kind of cultural learning might have taken place. Also, a narrative approach allows a researcher to explore the usage of CQ’s four dimensions (cognition, behavior, metacognition, and motivation) on these encounters.

The Church of Jesus Christ of Latter Day Saints – History and Values

The Church of Jesus Christ of Latter Day Saints is Christian church that was organized on April 6 of 1830 in Fayette, New York. Its members are usually referred to as Latter Day Saints or less formally as Mormons. According to the National Council of Churches (2012) it is the fourth-largest Christian denomination in the United States. According to the Church, its worldwide membership is over 15 million; the Church also claims to have 85 thousand fulltime missionaries (Statistical Report, 2014). Its headquarters are located in Salt Lake City, Utah.

The Church was organized by Joseph Smith in a period of religious revival known as the “Second Awakening.” According to The Church of Jesus Christ of Latter-Day Saints (2012), Joseph Smith (a fourteen year old boy) received a revelation in which God and Jesus Christ commanded him not to join any of the existing churches. He was told that God would restore the original church that Jesus Christ had established on earth. Some years after the vision, The Book of Mormon was first published in 1830. According to the Church, (2012) The Book of Mormon contains “religious writings of civilizations in ancient America between about 2200 B.C. and A.D. 421. It includes an eyewitness account of the ministry of Jesus Christ on the American continent following his resurrection in Jerusalem” (History of the Church, 2012, para.6).
The Church started as a missionary church and in the mid nineteenth century, converts from the eastern United States and Europe were encouraged to migrate and join the members in America. The Church grew rapidly, with hundreds of immigrants joining in a short period of time. This also provided fuel for growing opposition (History of the Church, 2014, para.9). To escape persecution, the Church members moved from New York, to Ohio, and later to Missouri and Illinois. In Nauvoo, Illinois the distrust and suspicion from neighboring communities grew stronger. Local newspapers called for the Latter Day Saints’ extermination; Joseph Smith was shot by an armed mob in the Carthage Jail near Illinois. Mobs destroyed crops, homes and threatened to exterminate the Latter Day Saints. After Joseph Smith’s death, Brigham Young was chosen as the Church’s president. Due to the hostile environment in Illinois, Brigham Young directed the church members in a journey to the west. The Latter Day Saints crossed the Rocky Mountains until they arrived at the Salt Lake Valley. This became one of the most remarkable pioneer journeys in American history (History of the Church, 2012).

Latter Day Saints have a strong belief in traditional family values. According to an official declaration released by the Church: “The family is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity” (The Family: A Proclamation to the World, 1995). This document was read in the Church’s 1995 semi-annual General Conference by the former president of the church Gordon B. Hinckley. Families are a crucial aspect of Latter Day Saints life.

The Church’s doctrine supports and favors gender equality. Despite this, it encourages men and women to occupy traditional gender roles (Lafkas, 2012). In families, men are expected to lead and provide and women are encouraged to be mothers and homemakers (Vance, 2012). It is common to encounter these roles in Latter Day Saints homes. This belief is tied to the Church’s doctrine that gender is essential to an individual’s eternal identity. Also, the church doctrine states that each gender has special roles and sacred responsibilities to fulfill (The Family: A Proclamation to the World, 1995). The percentage of Latter Day Saint women who claim to be homemakers is twice as high as that of the general population (Phillips & Cragun, 2011).

Besides families, another core value of The Church of Jesus Christ of Latter Saints is missionary work. The Church is characterized as a missionary church which sends missionaries to
proselytize to different parts of the world. Male missionaries are eligible to serve at age 18 for a two-year period, while female missionaries are eligible to serve at age 19 for one year and a half. In most cases, missionaries are sent to serve missions abroad. Frequently, Latter Day Saints missionaries have to learn a new language to serve a mission in foreign countries. On a global scale, the church has attracted attention due to the renown of its missionary language training program (Sherman, 2015). According to Hansen (2012, p.34) “the missionaries serve as rich material for the analysis of both their rapid language acquisition prior to and during their mission period as well as the maintenance and attrition of this language knowledge.” Latter Day Saints missionaries are exposed to international experience during their mission.

This international experience and language acquisition has qualified many Latter Day Saints to work as organizational expatriates for multinational companies or in the Foreign Service. Multinational companies are constantly searching for individuals who are adaptable and possess high cultural intelligence. Due to their strong family values, Latter Day Saints expatriates travel with their families when serving in international assignments. The number of Latter Day Saints families serving in international assignments is increasing. Therefore, expatriate spouses are required to adapt and provide constant support to their families.
CHAPTER III RESEARCH DESIGN

Research Approach

A qualitative approach was utilized in this study. Qualitative researchers are interested in studying things in their natural settings and attempting to make sense of them, and interpreting phenomena by the meaning individuals give to them (Denzin & Lincoln, 2005). Qualitative research possess the following characteristics: the focus is on the process, understanding and meaning; the researcher is the primary instrument of data collection and analysis, and the process is inductive and richly descriptive (Merriam, 2015).

The focus of qualitative research is understanding the phenomena from the participant’s perspective not from the researcher’s perspective. Patton (2002) stated that the purpose of qualitative research is to understand how people make sense of their lives and trace the process.

The researcher is the primary instrument of data collection in all forms of qualitative research. In qualitative research, the researcher can expand his or her understanding through verbal and nonverbal communication. The researcher can summarize the information and process the data; he or she can also check accuracy with participants and explore unexpected responses. The researcher has to be aware of biases and subjectivities so as to monitor them when collecting or interpreting data. The qualitative research process is inductive since most of the time, researchers choose this approach because there is a lack of theory to support or explain the phenomena. This means that researchers collect data to build concepts and hypotheses rather than simply testing hypothesis. The findings are inductively derived from the data and presented in forms of themes and categories (Merriam, 2015).

Qualitative research is also richly descriptive. It is common to find descriptions of the context, the participants and the other activities of interest. Qualitative research also includes quotes that contribute to the descriptive nature of the research. Words and pictures are used instead of numbers (Merriam, 2009).

According to Denzin and Lincoln (2005), qualitative research also includes a variety of methods, for example: case studies, personal experience, life stories, introspection, interviews,
artifacts, observation, cultural texts, production, and visual texts and even problematic moments and meanings in individuals’ lives.

Mertens (2005, p.233) also listed some research questions for which qualitative methods would be appropriate:

1. The focus of the research is on the process, implementation, or development of a program or its participants.
2. The program emphasizes individualized outcomes.
3. Detailed in-depth information is needed about certain clients or programs.
4. The focus is on diversity among, idiosyncrasies of, and unique qualities exhibited by individuals.
5. The intent is to understand the program theory—that is, the staff members’ (and participants’) beliefs as to the nature of the problem they are addressing and how their actions will lead to desired outcomes.

Creswell (2007, p.6) believes that there is no consensus on how to classify qualitative research; he believes there are “baffling numbers of choices or approaches “to qualitative research.

This study relies on the “basic qualitative research” approach. According to Merriam (2015), this is one of the most common types of qualitative research. In this kind of research, the data is collected through interviews, observations or document analysis. The kind of observation and interview questions depend on the study’s research framework. The data analysis involves finding patterns, recurrent codes and themes. This approach was adopted to explore this study’s research questions which are: (1) What concrete experiences in the experiential learning process are significant contributors to the spouses’ cultural adaptation in Taiwan? (2) How is spouses’ CQ influenced by the experiential learning process in Taiwan? Interview questions were designed to explore these research questions. Specifically, to explore the spouses experiential learning process and cultural intelligence. The observation method was also important to explore the spouses’ cultural experiences in Taiwan. The researcher also relied on narratives to understand the spouses’ experience in Taiwan. The main idea behind narrative analysis is that stories are windows into cultural and social meanings (Patton, 2002). This approach is useful to answering some
central questions: What does this story reveal about the person and the world from which it came? and how can the story be interpreted to the life culture that created it?

A narrative approach allowed the researcher to explore relevant and meaningful experiences in the Latter Day Saints spouses’ lives. A categorical approach was specifically used to analyze their experiences. A categorical approach can be taken when the researcher is primarily interested in a phenomenon or problem shared by a group of people; categorical-content reading focuses on the content of narratives as manifested in different parts of the narrative despite of the context of the complete story (Lieblich, Tuval-Mashiach & Zilber, 1998). With this approach, the data can also be analyzed through categories, codes and themes.

**Research Framework**

This study’s research framework is composed of both the experiential learning cycle and cultural intelligence theories. In this framework, the level of CQ influences the active involvement in experiential learning (Yee, Dyne, & Ang, 2009). Similarly, concrete experiences, reflections, conceptualizations and active experimentations are expected to influence the expatriate spouses’ cultural intelligence. The framework itself is a cycle where experiential learning and cultural intelligence continually influence each other.

This framework includes previous international experience due to the experiential learning’s proposition that all learning is relearning (Kolb & Kolb, 2005a). Even though previous international experience is not the focus of this study, it is important to take it in consideration as an element that might influence the spouses’ experiential learning.

Kolb’s Experiential Learning Theory is one of the most influential theories on how individuals learn from experience and in the last 30 years it has influenced more than 1,800 studies (Kayes, 2002). The Experiential Learning Theory includes different measures of learning styles and skills and is one of the few empirically verifiable learning theories (Kolb & Kolb, 2004). Kolb’s theory includes a number of skills that are important for cross-cultural learning; they are thinking, deciding, valuing, and acting (Yamazaki & Kayes, 2004). Experiential learning is a four-phase learning cycle which takes these skills into observation. The cycle describes how concrete experience (CE) is the base of observation and reflection (RO), and then the experience is assimilated into abstract conceptualization (AC). After AC the experience is transformed into
active experimentation (AE) with the world. Active experimentation completes the cycle and allows the creation of new experiences (Kolb, 1984). Therefore, this theory was suitable to explore the spouses’ cultural learning and experiences in Taiwan.

The experiential learning theory includes different ways in which individuals grasp experience. Not only grasping it, but also transforming the experience. The Latter Day Saints expatriate spouses experienced different events during their cultural adaptation process in Taiwan. This theory aided the researcher to examine the different stages of this learning process.

Cultural intelligence (CQ) is an individual’s capability to function effectively in culturally diverse settings (Early & Ang, 2003). Yee, Dyne and Ang (2009) propose that CQ enhances the extent to which individuals are engaged in the experiential process. Kayes et al’s (2005) thesis also indicates that individuals must possess CQ abilities to manage the four stages of the experiential learning process. In this framework, experiential learning and CQ influence each other.

Cultural Intelligence (CQ) is composed of four dimensions: cognition, motivation, behavior and metacognition. Each of these dimensions is a capability and a complimentary way of conceptualizing individual-level intelligence (Ang, 2009). CQ is also focused on the relationship of individuals and the environment. It focuses on individuals’ abilities to adapt to different cultural contexts; therefore it includes both internal and external views of intelligence (Early & Ang, 2003).

The motivational facet of cultural intelligence is the level of interest, drive and energy to adapt cross-culturally (Livermore, 2015). This helped the researcher examine the motivation the Latter Day Saints spouses exhibited to adapt to the Taiwanese culture. The cognitive dimension of CQ refers to the cultural knowledge and understanding of how culture shapes people and the way they behave. It is basically the knowledge the spouses have or acquire about Taiwan and its culture.

The metacognitive facet of CQ is making sense of the culturally diverse experiences and planning accordingly; it is the ability to strategize when crossing cultures (Livermore, 2015). It includes the spouses’ reflections and strategies to adapt to a new culture. Finally, the behavioral facet of CQ includes the ability to act appropriately in different cross-cultural situations. These are the behaviors, whether verbal or non-verbal, that spouses learn or use when adapting to a new culture. The CQ theory allows the researcher to explore how the spouses’ intelligence in the four different facets is influenced by the experiential learning process and vice-versa.
Participants

The participants in this study were Latter Day Saint women between ages 23 to 56. These women are expatriates’ spouses who live in Taipei, Taiwan with their families as part of international assignments. These women attend the English speaking branch of the Church located in the Daan District. The majority of the participants are homemakers; and their main occupation is taking care of their families.

The participants were chosen using purposeful sampling. This means that the respondents should be chosen based on what they can contribute to the researcher’s understanding of the phenomenon. Generalization in a statistical sense is not the goal of qualitative research, therefore, probabilistic sample is not necessary or even justifiable in qualitative research (Merriam, 2009). Rather, qualitative research focuses in depth on relatively small samples, even single cases; this yields insights and in depth understanding rather than empirical generalizations (Patton, 2002).

The criteria for selecting the participants in this study was the following: first, the participants had to be women who have lived in Taiwan with their expatriate husbands for a minimum of a year. Second, the participants had to be members of The Church of Jesus Christ of
Latter Day Saints. The researcher contacted the participants both face to face and by email to schedule an interview with them. Once the interview was scheduled, the researcher sent a reminder to each of the participants to confirm the appointment. The researcher was able to meet face to face with all the spouses to conduct the interviews.

The following table includes the participants’ characteristics, their age, nationality and countries they have lived in.

Table 3.1.

Participants’ Characteristics

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Age</th>
<th>Nationality</th>
<th>Years living in Taiwan</th>
<th>Previous countries lived in</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jessie</td>
<td>46</td>
<td>American</td>
<td>2</td>
<td>USA, Singapore</td>
</tr>
<tr>
<td>Rachel</td>
<td>42</td>
<td>American</td>
<td>2</td>
<td>USA</td>
</tr>
<tr>
<td>Rose</td>
<td>41</td>
<td>Brazilian</td>
<td>4</td>
<td>Brazil</td>
</tr>
<tr>
<td>Jessica</td>
<td>23</td>
<td>American</td>
<td>2</td>
<td>USA, UK</td>
</tr>
<tr>
<td>Sally</td>
<td>40</td>
<td>Swedish</td>
<td>3</td>
<td>UK, Russia, Sweden</td>
</tr>
<tr>
<td>Joyce</td>
<td>45</td>
<td>American</td>
<td>1</td>
<td>Austria, Germany, China, Vietnam</td>
</tr>
<tr>
<td>Carmen</td>
<td>45</td>
<td>American</td>
<td>4</td>
<td>Austria, USA</td>
</tr>
<tr>
<td>Debbie</td>
<td>45</td>
<td>American</td>
<td>1</td>
<td>USA, Singapore</td>
</tr>
<tr>
<td>Nina</td>
<td>43</td>
<td>American</td>
<td>1</td>
<td>Philippines, China, USA</td>
</tr>
<tr>
<td>Valerie</td>
<td>50</td>
<td>American</td>
<td>3</td>
<td>Norway, USA, China</td>
</tr>
<tr>
<td>Wendy</td>
<td>54</td>
<td>American</td>
<td>11</td>
<td>USA, Guatemala</td>
</tr>
<tr>
<td>Sherry</td>
<td>56</td>
<td>Canadian</td>
<td>15</td>
<td>Canada</td>
</tr>
</tbody>
</table>

Data Collection

The role of the researcher as the primary data collection instrument should not be neglected and his or her personal values should be identified in qualitative studies (Creswell, 2009). As a member of the Church of Jesus Christ of Latter Day Saints, the researcher is familiar with the church’s culture and belief system. Despite this, efforts were made to ensure objectivity. According to Patton (2002), being a member of the group being studied may sometimes be the only way of gaining access and obtaining reliable information. Therefore, no gatekeeper was needed in this study. Interview questions were developed to match the research framework and research questions. The interview was divided in two sections. The first section of the interview included questions related to the spouses’ experiential learning; the second section included questions related to cultural intelligence.
Questionnaire

Data was also collected using the cultural intelligence self-report scale. This instrument was developed by Van Dyne and Ang (2008) and it includes 20 items; its predictive validity has been supported by several studies (Kim & Van Dyne, 2012). Informant based measures of CQ are an important source of information about a person’s external manifestation of CQ and it reflects a person’s CQ reputation (Ang et al., 2015). The CQ self-report scale was given to the participants at least a week prior to the interview day. The questionnaire was returned to the researcher prior the day of the interview or the interview day. The questionnaire was not meant to have statistical significance but rather to serve as an instrument to explore the spouses self-reported CQ and furnish triangulation.

Interview

Interviewing is an effective way to develop an understanding of the complexities of human activities and behaviors in a specific domain and the process of conducting interviews has different forms and uses (Lincoln & Guba, 1985). An interview is not a value-neutral instrument for gathering data, but rather involves “active interactions between two or more people leading to negotiated contextually-based results” (Fontana & Frey, 2005, p. 698). Interviews can be used to collect data about persons, events, activities, feelings, motivations in order to discover what was experienced in the past and what is expected to be experienced in the future from the respondents. In this study, interviewing was an important method of data collection.

Before the interview was conducted, the participants signed a consent form that included a brief description of the study. The consent form also stated that the participants’ identities would be kept confidential and that the interview data would be used for research purposes only. The data was collected using semi-structured interviews. In this kind of interview, the questions are more flexibly worded or the interview is a combination of more and less structured questions; it allows the researcher to respond to the information provided and to the respondent’s worldview, as well as to new ideas and topics that might emerge (Merriam, 2015). The interview questions were revised by two experts before collecting the data. The researcher previously contacted the participants and scheduled a face to face interview. The interviews lasted approximately between 30 to 60 minutes. The researcher probed further in order to achieve more clarity and encourage the participants to share stories of their life in Taiwan. The interviews were recorded and hand-written
notes were taken during the interview process. The data was later transcribed for data analysis. The data analysis began by identifying segments in the data that were responsive to the research questions (Merriam, 2009).

The following table includes the date, time, duration and location of the participant’s interview.

Table 3.2.

**Interview Schedule**

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Date</th>
<th>Time</th>
<th>Duration</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jessie</td>
<td>March 21</td>
<td>10:12 am</td>
<td>54 minutes</td>
<td>Participant’s home (Tianmu)</td>
</tr>
<tr>
<td>Rachel</td>
<td>March 22</td>
<td>10:00 am</td>
<td>60 minutes</td>
<td>Participant’s home (Minquan)</td>
</tr>
<tr>
<td>Jessica</td>
<td>March 24</td>
<td>11:30 am</td>
<td>30 minutes</td>
<td>Participant’s home (Neihu)</td>
</tr>
<tr>
<td>Sally</td>
<td>March 26</td>
<td>2:00 pm</td>
<td>55 minutes</td>
<td>Participant’s home (Neihu)</td>
</tr>
<tr>
<td>Joyce</td>
<td>March 28</td>
<td>11:45 am</td>
<td>40 minutes</td>
<td>Participant’s home (Yamingshan)</td>
</tr>
<tr>
<td>Carmen</td>
<td>March 29</td>
<td>10:04 am</td>
<td>47 minutes</td>
<td>Participant’s home (Tianmu)</td>
</tr>
<tr>
<td>Debbie</td>
<td>April 4</td>
<td>10:09 am</td>
<td>33 minutes</td>
<td>Church (Daan Park)</td>
</tr>
<tr>
<td>Nina</td>
<td>April 6</td>
<td>2:30 pm</td>
<td>36 minutes</td>
<td>Church (Daan Park)</td>
</tr>
<tr>
<td>Valerie</td>
<td>April 8</td>
<td>11:35 am</td>
<td>42 minutes</td>
<td>Participant’s home (Tianmu)</td>
</tr>
<tr>
<td>Wendy</td>
<td>April 9</td>
<td>8:00 pm</td>
<td>41 minutes</td>
<td>Participant’s home (Zhishan)</td>
</tr>
<tr>
<td>Sherry</td>
<td>April 10</td>
<td>3:00 pm</td>
<td>36 minutes</td>
<td>Church (Daan Park)</td>
</tr>
</tbody>
</table>

Data was also collected through participants’ narratives during the interview process. According to Gertsen and Soderberg (2010) narratives deepen the understanding of the ways in which phenomena are constructed as part of the social reality of those who experience them. The narratives were collected during the interview process; they were recorded and later transcribed for analysis. A narrative approach allowed the researcher to explore concrete experiences that were significant to the spouses’ cultural adaptation in Taiwan. Using a categorical -content analysis the researcher was able to identify categories and recurrent themes in the spouses’ narratives.

**Observation**

Prolonged engagement is a way to ensure the trustworthiness of a qualitative study by spending enough time in the research settings to understand the settings and to build trust with the participants (Lincoln & Guba, 1985). Data was also collected using naturalistic observation; this kind of observation takes place in the field (Patton, 2002). As a member of the church, the
researcher had access to events organized by the expatriate spouses. The researcher had the opportunity to observe the spouses at least on three events.

1. A Ceremony of Carols (this event was organized by the International Community Choir). The choir is composed of both Taiwanese and foreign females; a number of Latter Day Saint spouses belong to the choir. The concert was held at Taipei American School and the money obtained from the concert was donated to charity.

2. Christmas Pageant (this event was organized by The Church of Jesus Christ of Latter Day Saints). The spouses and their families attended and participated in this musical that was presented to the community; any individual could attend; the admittance to the event was free of charge.

3. Sunday School (Every Sunday the participants attend a class to study the scriptures; the researcher was able to attend this class and observe the participants every Sunday.

Table 3.3.

Observation Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Occasion</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>December 6, 2015</td>
<td>Jinhua Chapel</td>
<td>Christmas Pageant</td>
<td>4 hours</td>
</tr>
<tr>
<td>December 12, 2015</td>
<td>Taipei American School</td>
<td>A Ceremony of Carols</td>
<td>2 hours</td>
</tr>
<tr>
<td>Feb.28- Apr.10, 2016</td>
<td>Jinhua Chapel</td>
<td>Sunday School</td>
<td>7 hours</td>
</tr>
</tbody>
</table>

In the consent form, previously given to the participants it was stated that further observation would take place as part of the research process. During the observation process field notes were taken to describe the setting and participants. Reflective comments were also included in the field notes. Reflective comments include the researcher’s feelings, reactions, interpretations and speculations (Merriam, 2009). Based on a list presented by several writers, the researcher chose to observe the following:

1. The physical setting
2. The participants (Who? Roles? Who is not there?)

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3. Patterns of communication
4. Integration, engagement and participation in activities (Motivational CQ)
5. Interactions (Behavioral CQ)
6. Strategies (Metacognitive CQ)
7. Conversation - verbal and no-verbal behaviors - declarative knowledge (Cognitive CQ)
8. Researcher’s behavior (reflective comments, actions and thoughts) (Patton, 2002)

First-hand experience and observation of these events allowed the researcher to discover things that participants didn’t share in the interviews. For example, the interaction with each other and with their families were more apparent in field settings.

There are several advantages of direct contact and observation. First, through direct observation the researcher is able to better understand the context within which people interact. Second, first-hand experience with the setting and people allows the researcher to be open, inductive and discovery-oriented, since there is less need to rely on prior conceptualizations of the setting. Finally, it allows the researcher to observe things that people in the setting might not be aware of (Patton, 2002).
### Table 3.4. Observation Log Example

<table>
<thead>
<tr>
<th>Date</th>
<th>Occasion</th>
<th>Observation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 6, 2015</td>
<td>Christmas Pageant</td>
<td>Everyone is anxious and involved getting ready for the performance. Some spouses are participating in the choir others are part of the cast. They are communicating smoothly since they are already familiar with one another. The cast is diverse with participants from different parts of the world.</td>
</tr>
<tr>
<td>Dec. 12, 2015</td>
<td>A Ceremony of Carols</td>
<td>Some of the spouses brought their kids to help them sell tickets and deliver the programs. It seems more like a family event. Both Taiwanese and foreign ladies are part of the choir, they seem to collaborate well with each other.</td>
</tr>
<tr>
<td>Mar. 21, 2016</td>
<td>Sunday School</td>
<td>There are several newcomers today at church, some of the spouses, approached the new members and shared some of their experiences in Taiwan and welcomed them to the ward. Had a short conversation before the class started.</td>
</tr>
</tbody>
</table>
Data Analysis

Data collection and data analysis are simultaneous activities in qualitative research; analysis begins with the first interview and observation. Emerging insights direct the new phase of data collection and analysis (Merriam, 2009). During the data collection stage, the researcher was constantly reviewing each interview transcript and observation field-notes. While rereading and comparing the data a possible set of categories and themes emerged from the data. According to Patton (2002) once data collection finalizes, the researcher has two sources to draw from when organizing the analysis. First, the researcher reviews the questions that were generated during the design phase of the study and second, he or she reviews the insights and interpretations that emerged during data collection.

The data analysis approach used in this study is both inductive and comparative. It relies heavily on the comparative method of data analysis proposed by Glaser and Strauss (1967) to develop grounded theory. However, this inductive and comparative method has been used through qualitative research without building a grounded theory (Merriam, 2015). Building grounded theory was not the aim of this study. According to Patton (2002, p.480), theorizing about data can also be hindered by thinking that it is linear, rather than contextual, and there is a temptation to “fall back on the linear assumptions of qualitative analysis.”

The main goal of the data analysis process is to find answers to the research questions. These answers can be found through categories or themes. According to Merriam (2015) the process of data analysis begins by identifying segments in the data that are responsive to the research questions.

According to Lincoln and Guba (1985, p.345), these units or segments in the data should meet two criteria. First, they should be heuristic and reveal information about the study. They should stimulate the reader to think beyond a particular piece of information. Second, the unit must be the “smallest piece of information that can stand by itself – that is, it must be interpretable in the absence of any additional information other than a broad understanding of the context in which the inquiry is carried out.”

The researcher compared one unit of information with the next to find recurring topics or regularities in the data. Dey (1993, p.44) stated: “the process is one of breaking data down into
bits of information and then assigning this bits to categories or classes which bring these bits together again, if in a novel way. In the process, we begin to discriminate more clearly between the criteria for allocating data to one category or another then some categories must be subdivided, and others subsumed under more abstract categories.”

Following this process and with the help of the qualitative software Nvivo Plus version 11 the researcher was able to assign codes and themes to the interview and observation data. The researcher completed this process both manually and with the aid of the qualitative software. Bogdan and Biklen (2007) claim that qualitative data analysis programs provide “assistance” only since the programs serve as organizing and categorizing tools and do not do the analysis for the researcher. It is the researcher who assigns codes and who determines which units of data go with the codes (Merriam, 2009). Therefore, it was important to conduct both the manual and software analysis to examine the data more thoroughly. The Nvivo software was helpful to examine the relationship in the data. It also aided the researcher in determining the relationship between codes and themes. It was especially helpful in providing an organized storage system through which the researcher could quickly locate and search material.

Figure 3.2. Nvivo Coding
The type of coding utilized in this study was open coding, because the researcher was open to identify any segment in the data that might be useful (Merriam, 2015). Open coding was useful in the initial stage of data analysis when codes had to be identified in the interview and observation data. Once the codes were developed, the researcher used axial or analytical coding to group the open codes. According to Richards (2005), analytical coding goes beyond descriptive coding since it comes from the interpretation and reflection of meaning. These analytical codes became the categories into which the open codes were sorted.

The researcher took in consideration the following criteria for the construction of categories or themes:

1. Categories should be responsive to the purpose of the research.
2. Categories should be exhaustive
3. Categories should be mutually exclusive.
4. Categories should be sensitizing (Merriam, 2015, p.185)

After the formation of codes and categories, themes were assigned to the categories. This process is highly inductive in that the analysis begins with small pieces of data. The data was clustered into data units that seem to go together. Then, the cluster was named. The data was analyzed until saturation was reached. Saturation is the point where no new information or insights are forthcoming (Merriam, 2015). During the code and theme formation process, the
The researcher was taking into consideration how each category or theme would fit both in the experiential learning and cultural intelligence theory.

**Research Procedure**

In order to conduct this study, a topic had to be identified and chosen. Originally, the researcher planned to conduct a study on expatriates. Following the advice and guidance of the committee professors and noticing the gap in the literature, the researcher decided to shift the research focus to Latter Day Saints expatriate spouses. The researcher has admired the positive influence and the contributions the spouses make to their families and to the community. In order to better understand the cultural adaptation, learning and experiences the spouses experience in Taiwan, the researcher decided to explore the spouses’ concrete experiences and personal narratives. The researcher was interested in the commonalities shared by these specific group of women, and also in the ways they cope, adapt, behave, and motivate themselves.

An extensive literature review was conducted to comprehend both the experiential learning theory and cultural intelligence. This allowed the researcher to become familiar and acquire more background knowledge on these two topics. Other important topics concerning the study were also included in the literature review. These topics were: expatriates’ spouses, cross-cultural adaptation, narrative research and The Church of Jesus Christ of Latter Day Saints.

Once the literature review was conducted, the theoretical framework was developed including both the experiential learning and cultural intelligence theory. In the framework, these two elements influence each other. The researcher also defined two research questions for this study. It was important to make sure that both the research questions and the theoretical framework matched and complemented each other.

The next step was to develop the interview questions. According to de Marris (2004, p.55) an interview is “a process in which a researcher and participant engage in a conversation focused on questions related to a research study.” The researcher had to make sure the interview questions aligned with the theoretical framework. The interview questions were evaluated by two experts to make sure they were valid and appropriate.

Then, data was collected using semi-structured interviews, observation, and a questionnaire. The semi-structured nature of the interview allowed the researcher to be more
flexible during the data collection process. The interview was a combination of both structured and unstructured questions (Merriam, 2009). Data was also collected through observation. Patton (2002, p.262) states that the purpose of observational data is “to describe the setting that was observed, the activities that took place in that setting, the people who participated in those activities, and the meanings of what was observed from the perspective of those being observed.”

The questionnaire did not have any statistical significance but was used to

Once the data has been collected, recorded and transcribed, the next step of the process is to analyze it. The data was analyzed using a categorical-content approach. Codes were identified and themes were also identified. The researcher was aided by a qualitative software program Nvivo, to complete this process.

Finally, once the data was analyzed and interpreted, the researcher was able to report the findings that emerged from the data and write recommendations and suggestions for future research.

*Figure 3.4. Research Procedure*
Validity and Reliability

Qualitative and quantitative research use different approaches to measure both validity and reliability. In qualitative researches, understanding is the primary objective of the study. Therefore, the criteria for assessing the study is going to be different than those of discovering a law or testing a hypothesis (Merriam, 2015).

Internal Validity or Credibility

Credibility is a criterion in qualitative research that parallels internal validity in qualitative research. According to Mertens (2005) it is the “attribution within the experimental situation that the independent variable caused the observed change in the dependent variable” (p.254). In other words, it is how the research findings match reality or how congruent the findings are with reality (Merriam, 2015). Maxwell (2005, p.105) stated that it is hard to capture reality. “Validity,” then, “is a goal rather than a product: it is never something that can be proven or taken for granted. Validity is also relative: It has to be assessed in relationship to the purposes and circumstances of the research, rather than being a context independent property of methods or conclusions.” Despite this, different strategies can be used in order to enhance the internal validity or credibility of a qualitative research.

The technique of triangulation was used in this study to enhance its credibility or internal validity. Triangulation involves revising information that has been collected from different sources or methods for consistency of evidence across different sources of data (Mertens 2005). In this study, data was collected through three different sources. First, data was collected through face to face semi structured interviews. Second, data was collected through observation, field notes and reflective comments. Finally, data was collected through a CQ self-report questionnaire. This instrument was developed by Van Dyne and Ang and it has been validated in different studies (Ang et al, 2015). Even though the questionnaire has no statistical significance, it serves as a data collection instrument of the spouses self-reported CQ.

Other methods to enhance internal validity or credibility are: prolonged and substantial engagement and persistent observation (Mertens, 2005). For this study, the researcher has been involved in and attending service the observation site for a period of six months. As a fellow church
member of the group being studied, the researcher has had numerous opportunities to observe and interact with the participants.

The researcher used peer review to check the coding. The data was given to two peer reviewers. Using a five point Likert scale, the reviewers determined to what extent they agreed with each of the codes and categories and whether they were representative of the quotes provided.

In addition, peer debriefing was also conducted in this study. According to Mertens (2005), the researcher should engage in an extended discussion with a disinterested peer. The discussion should be about the findings conclusions and analysis of the study. The peer can confront the researcher about his or her values and guide the next steps of the study. The researcher reported the findings and conclusions to a peer in the graduate program of International Human Resource Development and to a professor at National Taipei University of Business. These individuals helped the researcher with observations and suggestions to improve the quality of the research.

Mertens (2005) states that member checks is the most important criterion in establishing credibility. This technique is also known as respondent validation. The researcher must verify with the respondents the results of the data collected and analyzed. Member checks is a way to avoid misinterpreting the meaning of what participants say and their perspective of what is occurring (Merriam, 2009). In this study, the researcher printed the interview transcripts and gave them to participants to make sure that they accurately represented their position.

**External Validity or Transferability**

External validity or transferability in qualitative studies is to what extent the findings of the study can be applied to other situations. In other words, how generalizable are the results of the research study (Mertens, 2005)? This has long been an issue faced by qualitative researchers, this is because investigators have been thinking of generalizability in the same way as researchers who conduct experimental or correlational designs. In qualitative research, a small purposeful sample is selected because the researcher wants to understand this sample in depth, not to find a truth that can be generalized to many individuals (Merriam, 2009). According to Mertens (2005, p.256) “the burden of transferability is on the reader to determine the degree of similarity between the study site and the receiving context.” On the other hand, the researcher is responsible for providing sufficient details to allow the reader to make that judgment. The researcher can provide
enough detail by using the technique of “thick description”. Thick description “evokes emotionality and self-feelings. It inserts history into experience… it establishes the significance of an experience. In thick description, the voices, feelings, actions and meanings of interacting individuals are heard.” (Patton, 2002 p.503). In this study, the researcher utilized the technique of thick descriptions. The researcher tried to provide enough details of the study’s context, setting and findings. This enables the reader to decide whether the findings apply to his or her situation. It remains to be seen to what extent the findings in this study are generalizable to non-Latter Day Saints samples. This will be discussed further in chapter 5.

Reliability or Dependability

In qualitative studies, reliability parallels with consistency. Reliability refers to the extent to which the research findings can be replicated. Reliability is problematic in the social sciences because “human behavior is never static, nor is what many experience necessarily more reliable than what one person experiences” (Merriam, 2009 p.221). Replication of qualitative studies will not yield the same results. Therefore, the main question for qualitative researchers is whether the results are consistent with the data collected (Merriam, 2015). The first ones to conceptualize reliability in qualitative research as “consistency” or dependability were Lincoln and Guba (1985). They argue that rather than demanding that outsiders obtain the same results, the researcher wants outsiders to agree, given the data collected, that the results make sense. Lewis and Ritchie (2003) also suggest different ways for the researcher to enhance reliability in a qualitative study. First, reliability is enhanced by reflecting on and outlining in a clear way the procedures that led to the findings. Second, as the researcher does so by checking his or her interpretations. Third, one accomplishes this by carrying out the fieldwork consistently and ensuring that all the participants have sufficient opportunity and time to discuss their experience. Finally, a researcher must systematically analyzing the data and supporting the interpretations with evidence and offering a balanced perspective. In this study, the researcher tried to provide sufficient detail of the research procedure and methodology. The interviews were previously scheduled with sufficient time and conducted in a quiet setting so that the participants would have sufficient opportunity to discuss their experiences in Taiwan. The data was systematically analyzed; both manually and with the help of a qualitative software. The researcher tried to ensure objectivity and clarity in the findings, despite of her personal values and beliefs.

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CHAPTER IV FINDINGS AND DISCUSSION

Significant Contributors to Cultural Adaptation in Taiwan

A thematic analysis was used to identify codes and the themes in this study. The themes and categories emerged from both the interview transcripts and observation field notes. The following figure represents the findings for research question (1) What concrete experiences in the experiential learning process are significant contributors to the spouses’ cultural adaptation in Taiwan? The findings were divided into four categories: emotional challenges, experiential challenges, positive experiences, and adaptation. The researcher will furnish salient interview extracts from the data to explain each of the categories and codes. The interview extracts will be in the form of narratives in order to better understand the expatriate spouses’ experiences in Taiwan. According to Bruner (2002) cultural encounters are likely to inspire storytelling or narratives.

![Diagram showing the synthesis of key findings of thematic analysis](image)

*Figure 4.1 Synthesis of Key Findings of Thematic Analysis (Research Question 1)*
Emotional Challenges

Finding a Purpose

The participants mentioned that one of the main challenges they encountered when adapting to their life in Taiwan was finding a purpose. Half of the interviewees revealed that unlike their husbands who had colleagues and a support network or their children who had peers at school, they did not have anyone to rely on. They had to create their own support network and find activities to make their lives meaningful. Nina, an American participant explained the following:

I think being an expat spouse is difficult because the working spouse, when you move to a country the working spouse immediately starts working and has new friends and a support group, and a purpose, and then so the working spouse gets settled pretty quickly, then the children get settled in school; or you know I help them get settled in school and make sure, they’re comfortable and emotionally healthy, and then when you’re the spouse you’re just kind of what do I do? What’s my purpose? What can I do here? And I have thought of things if I’ve been in America that I would love to be doing with my free time, like being here makes it difficult because of the language barrier. Maybe my own fears or insecurities and so I think the expat spouse is sometimes the one that has the hardest transition, or is the last one to, to kind of get settled in an area.

Unmet Expectations

Unmet expectations was also mentioned by the respondents as one of challenges faced during their adaptation process in Taiwan. Five of the twelve interviewees explained how their expectations regarding the country and their own families were not met. Joyce, an American expatriate spouse narrated:

When I came to Taiwan I had a lot of expectations, because so many people said: “oh it’s amazing! You can buy anything there! You’ll want to stay there for 20 years and everybody said that, and so when I came, I was expecting a higher level of place than my reality and my reality was, wow! Ok! It’s not what I was expecting in a lot of different ways, so that was hard for me, especially the first 6 months I think it was hard for me, cause I felt people betrayed me, people lied to me right? And people genuinely they do love it here, and I don’t know it was just their opinion, so I had built Taiwan up, when I came, it’s a lot easier
to have low expectations, and then be happy you know, with the experience, this was the first time, in 5 countries where I’ve lived overseas, where I have had high expectations and been disappointed. So that was an adjustment, and then the other thing that helped me, was that someone said Taiwan is 15 years behind Hong Kong, developmentally, and I can agree with that I think Taiwan has a lot of potential in that regard. It’s a great place to live, but I just had too high of expectations in too many areas.

**Feeling like an Outsider**

The interviewees also shared, that initially they were observing and interacting with the local culture from an outsider’s perspective. Four of the twelve interviewees mentioned this during their interviews. They revealed that even though they were living in the country, they did not feel involved with the local culture. Sally, a participant from Sweden revealed the following:

Coming here, where people are very friendly and very happy, but I don’t know anybody closely, I don’t know any Taiwanese people closely, except for colleagues. So the people in my building, I don’t know anyone, we kind of say hi, but I don’t know anyone. And that’s a very different experience as well, in Russia it took time to get to know them, but eventually I did, but here I feel like I haven’t, I don’t experience the culture here, I just see it, almost as a tourist, I see it, I look at it, I ask somebody about it, and it’s nice, cause it’s nice to see the different cultural events, like the temple, we got one in our garden, by the other side of our house. It’s exciting to see when they have their festival and things, but I observe it, much more like an outsider, rather than taking part of it.

**Positive Experiences**

**Previous International Experience**

The expatriate spouses also mentioned positive experiences that contributed to their adaptation process in Taiwan. The majority of the participants have had previous international experience before coming to serve an international assignment in Taiwan. They expressed that this previous experience was influential for their adaptation process in Taiwan. Debbie, an American participant mentioned:

We had lived in Singapore before, so I felt I learned probably the most there because it was my first experience living overseas, and it took me probably about a year to realize that
everybody didn’t see the world the same way as I did, and I think once I kind of figured that out, then it changed me from then on. So coming here, I at least was aware of that already so I feel like it was faster, to kind of open up and learn different cultural things and love different cultural things and try to take them on as part of who I am.

**Using Public Transportation**

The use of public transportation was described as a positive experience when adapting to their new life in Taiwan. The majority of the participants stated that the transportation system in Taiwan is convenient and easy to use. Therefore, it was a contributor to improve their quality of life. One of the American respondents shared the following:

> For instance in America I never use public transportation. Everyone has a car. You get a car as teenager or you get to use a car as a teenager, and so you know using public transportation, is a new thing for me to learn. But I’ve learned wow, this is really great, this is really efficient, it’s better than driving in a car when you’re in a busy city.

**Encountering Kindness from Locals**

All of the participants mentioned Taiwanese people’s kindness as a positive experience and an important contributor to their adaptation process in Taiwan. They shared that the locals were polite, kind, and willing to offer assistance whenever they were in need. One of the respondents shared the following:

> Living in Taiwan I have found that the people, even though I can’t really speak to them, they’re a lovely people, and they’re just, very friendly and they’re very giving and they would do whatever, they can to help you.

**Experiential Challenges**

**Receiving Unwanted Attention**

Half of the expatriate spouses mentioned that receiving unwanted attention was one of the main challenges they faced in Taiwan. As a minority, they received more attention than in their
home countries. The spouses also explained that they received even more attention when they went out with their children. Rachel, an expatriate spouse shared the following:

Probably the hardest thing to get used to was people looking at us; I have never been a minority in my life and to all of a sudden be a minority. People don’t stare at Jake and I, but when we’re with our children. I mean not in a rude way, but. When we first arrived and were on the MRT... I actually had people pointing and counting my children in an obvious way, and they would be amazed that I had four children and being like these are all your kids? So yeah I had to get used to and now I don’t get that so much. But we don’t really go … like I’ll take two kids to one place for example that’s more typical, but being a larger family… was a little bit to get used to um …. My little guy had a little bit of a hard transition and so that was hard because people wanted to take pictures with him… or he was three he was so cute… he was this white, blonde hair, touch him and he was like… he would misbehave… and act out so , I was really the first year … I expected to have adventures and do fun things with him, but really all we did was to go to his gymnastics class and to the park , and I didn’t do many outings because it was pretty unpredictable.

**Intercultural Communication Barriers**

Four of the twelve respondents expressed they encountered intercultural communication barriers when interacting with the locals. This was the case, because of the different communication styles between the spouses and the Taiwanese locals. The expatriate spouses expressed they faced this challenge at some point during their firsts months living in Taiwan. One of the respondents narrated the following story:

Well this is something that I was told, and this happened at school. Our girls go to Taipei American School, but most of the population there, probably 90% of the population there are locals who were born in America, but really are not culturally American, and so when we were going to these new parent coffees and different things. I would walk in and introduce myself to everyone , hi I’m Nina , I’m new, hi I’m Nina I’m new, and the ladies were not very friendly with me and other new ladies were friendly with me ,but not the ladies that had been in the school for a while and I was a little upset about this cause I thought I’m being friendly, I’m introducing myself and our girls did the same thing at
school but were not making friends, and I ended up talking to a school counselor about it, because I said you know, our girls are outgoing and friendly, and I’ve introduced myself and they’re just not making friends. And the school counselor said: “they don’t like that they think, that Americans when they do that, are very loud, are kind of obnoxious, they don’t see it as friendly, and so I thought I need to pull it in a little bit and be more reserved and maybe just kind of gently introduce myself to one person, but not like hey hi how are you? Want to meet you, so that was something now that I’m at school, or when dealing with the locals I try to remember that. Don’t have big body language, don’t be too loud or too peppy. I need to be a little more reserved. I guess that doesn’t come off great with them. They like a little more quiet, a little maybe just one-on-one instead of a big group thing so that’s something that I’ve had to change a little bit.

**Grocery Shopping**

Seven of the twelve participants mentioned grocery shopping as one of challenges they had to face when adapting to their lives in Taiwan. The spouses stated they had to discover where to buy foreign products and do their grocery shopping in more than one store. They also had to learn to budget since products have different prices in Taiwan; the inability to read labels also represented a challenge. Rachel, from the United States shared her personal experience:

I used to be a good budgeter, before but it all just went out the window, because I go to the fruit market and I don’t know whether I should buy apples or bananas, because are the bananas 6 dollars? Are the apples? What’s the best sale? You don’t even know what things cost, you know what I mean. Most things aren’t even marked in the little market I go to, so my strategy was buy a pineapple one day, so I can figure out how much a pineapple costs, but then again it changes with the season. So you get some strategies, but they’re not very effective it’s hard to budget for food.

**Adaptation**

**Accepting Differences**

After experiencing both challenges and positive experiences the respondents shared they eventually accepted the cultural differences. They embraced the differences and realized that
things are different in each country. This was an important step in their adaptation process. Four of the twelve interviewees mentioned this. Wendy, one expatriate spouse shared the following:

Well I think that living overseas has taught me, that there’s not just one right way of doing things. Sometimes we might think oh! The American way, that’s the way it has to be done, but seeing other cultures, I think I have a better respect. Things can be done in a different way and still be correct, and still be good and sometimes better than the American way… we can learn from them. Soo, I think I’ve learned to be less judgmental and try new things because I see in cultures that new and different things can work.

**Appreciating Taiwanese Culture**

Even though some of the spouses initially appreciated the Taiwanese culture, for some of them, this came about as a process. They learned to appreciate the culture the more they interacted with it. Five of the participants expressed they learned to appreciate the Taiwanese culture. Carmen, an American participant, shared the following story:

Well I think the first time that I felt … like I was starting to feel a part of this culture was when… it came to me when someone from the US came to visit here, so it was a family member that came to visit and it was Scott’s sister and I remember it was the first time that I actually talked to someone about… oh this is what we do here, this is what this does, this is the cultural thing here, and it was the first time that I actually realized, that this was a unique opportunity and I had been missing out on this opportunity. It took me about 8 months to get to that point, but I was rejecting the culture instead of embracing the culture, and I realized that to me by having someone here, and showing them and for them to say… well this is really cool... Oh this is really neat or I love this… or what a great experience you’re having. It took that experience for me to be like ok , I’ve been really ridiculous about this , and I need to embrace this culture rather than reject it , because I’m not going to happy until I’ve embraced it.

Sherry, another expatriate spouse, also shared:

One of the things I really like about the Chinese culture is, my kids always get hong bao (red envelope for gift giving, usually cash gifts) from our business partner, he’s like our uncle, you know he always gives my kids hong bao and now they’re all grown up, and his
kids are all growing up, and the last Chinese New Year, his daughter now is thirty, she was telling me now we’re working now. We’re thirty it’s time for us to give the hong bao back you know to our dad and she said, my younger brother is very worldly and he likes money, he likes to buy designer things, he likes to spend money. She said I had to sit him down and say : you have to give something to our parents now , we’re working , even if it’s only a few hundred NT, it’s time you have to give back to them, they’re whole life they gave you and now its time to give back. And I have really appreciated those lessons in the Taiwanese culture, just respecting your elders and recognizing that they have given to you and now as you become older it’s time to give back to them. I love that the connection with family is like a circle, they gave, and now you give back to them and it connects. You know when you see grandparents in the park with their grandchildren and just those connections through the generations and the families. I really really respect that about the Taiwan culture.
Experiential Learning and CQ

The second research question this study addresses is: How is spouses’ CQ influenced by the experiential learning process in Taiwan? The findings will be presented with themes, categories and codes related to the experiential learning process and cultural intelligence. Salient interview extracts and participants’ quotes will also be provided as evidence. The following figure represents the data structure for research question 2:

Figure 4.2 Synthesis of Key Findings of Thematic Analysis (Research Question 2)
**Experiential Learning**

According to the experiential learning theory, knowledge results from a combination of both grasping and transforming the experience. Grasping experience refers to taking information in, while transforming experience is how individuals take in and act on that information. The experiential learning cycle includes two related modes of grasping experience. They are: concrete experience and abstract conceptualization. The two modes of transforming experience are reflective experience and active experimentation (Kolb, 2015). The following codes and categories are examples of how the spouses experienced the experiential learning cycle in Taiwan.

**Concrete Experience**

Concrete experience is the first step of the experiential learning cycle. Immediate or concrete experiences are the basis for observations and reflections. During their time in Taiwan, the expatriate spouses experienced many concrete events that aided their learning process in Taiwan. These concrete experiences will be presented in the form of codes.

**Inability to communicate.**

All the participants revealed that their inability to communicate was one of the most challenging aspects of their life in Taiwan. This concrete experience limited their opportunities to communicate with locals. Rachel, from the US, shared the following:

One of the things I would like to do when I enter a taxi is being able to say “hello how are you?” I feel kind of rude sometimes because I can’t communicate. It makes me feel rude. Like it alters my personality and another challenge is that I feel less capable. Because I don’t have the communication skills or the ability to navigate things. Like saying “oh, I want to do that!” But then I think a minute and wonder if I would be able to find the things or resources that I need. So there’s definitely ways I’ve had to learn and change and ask people for help.
**Encountering kindness from Taiwanese.**

All of the twelve participants shared that encountering kindness from the Taiwanese people was an important experience to better adapt to their life in Taiwan. This gave them a feeling of safety and trust. Sherry, a participant from Canada expressed her experience:

> When we first lived here, we lived in a little neighborhood you know with all local people, so we were the only foreigners in the neighborhood. Everyone was very nice, I’ve always found that the Taiwan people are very friendly, very warm, smile, you know. They were very friendly, they would have us in their home. At the time my kids went to Chinese school as well, so I was very much immersed in the local experience. I would go to the parent-teacher nights you know, and I was the only foreigner there and again everyone was very nice, they smiled a lot.

**Interactions with fellow country mates.**

Five of the twelve expatriate spouses stated that interacting with their country mates and individuals with similar cultural backgrounds was important for their learning and adaptation in Taiwan. This provided a support network and the opportunity to share ideas and knowledge. Rose, a respondent from Brazil shared the following:

> One interesting thing was that coming here I didn’t expect to meet so many Brazilians. The few we are here, we have managed to create a really close family. This didn’t happen in Brazil, because in Brazil we had a friendship relationship, but here we are more like a family. It was interesting that I ended up meeting and interacting with more Brazilians families here in Taiwan than I did in Brazil. That’s why it feels so good here, you feel protected. That was essential to the adaptation process here in Taiwan.

**Reflective Observation**

After experiencing concrete events, reflections and observations are made. Reflective observation is the second stage of the experiential learning cycle. In this stage, the learner is able to reflect about the observations made during his or her concrete experiences. The expatriate spouses experienced reflective observation in diverse ways. The following codes represent the observations made by the expatriate spouses:
Observing other foreigners.

Four of the twelve participants stated that observing other foreigners was important to understand different aspects of daily life in Taiwan. Observing other foreigners who had succeeded in adapting to life in Taiwan was mentioned by the spouses as an opportunity to reflect. Rachel, an expatriate spouse, mentioned the following:

So I hear these things like teachers at school saying this is our 15th year, or 7th year, we love it, and I was like why? In my head I didn’t say that to them. It is so hot! And the smells are different especially when you …just walking to the school, there many things to get used to. But I said I’m going to find out why all these people love it here, because all these people I met love it, I’m going to figure out why. So that was my goal to figure out why everyone loved it here.

Observing the locals.

Half of the participants stated that they enjoyed observing the local culture and traditions. They liked observing the local people and how they interacted with each other. They considered this as an opportunity to learn and reflect. Valerie, an American expatriate spouse shared:

I enjoy watching, how the locals do things, whether it’s from little buggies that they bring from the groceries, or they stand in line for their breakfast really early in the morning. Just interesting that I enjoy watching the differences. It has helped me to be more open minded, umm, and to just, just to kind of have an overall world view.

Having a broader perspective.

Seven of the twelve interviewees mentioned that observing and reflecting led them to have a broader perspective. It helped them take into consideration different cultures, backgrounds and points of views. Carmen, an interviewee, shared:

Living in the states you’re kind of in a bubble there and you don’t really get to see what the world has to offer and by coming here it just opened that just a little bit, and I realize that there is so much more that this world has to offer, and different cultures, and it makes me appreciate the things that I have in the US, but at the same time it makes me realize that the US is such a new country right? Compared to a lot of these, and there’s so much history
and so much culture, with these countries, and I’m in awe, they have so much history, and we’re just like this little country and we’re still new and everything.

Abstract Conceptualization

Abstract conceptualizations is the third stage of the experiential learning cycle. Reflections are assimilated and distilled into abstract concepts (Kolb, 2015). The concrete experiences and reflections allowed the participants to develop abstract concepts related to culture and life in Taiwan.

Awareness about differences.

Through experience and observation the participants reached awareness of the cultural differences between the Taiwanese culture and their own respective cultures. The interviewees mentioned that they had to change some of their ways in order to better adapt to society. Rose, an interviewee shared:

One of the things we’ve been talking about is that people are different and that they should be respected as who they are. Every day we see that people are different, but through everyday interaction one learns to respect. Respect others that are different from us. This is a great lifelong lesson, and experience. Well we really learn to respect others who are different from us. But I see it as an experience, not as an intrusion on my personality.

Focusing on similarities.

Four of the twelve interviewees mentioned that all cultures have some similarities. They declared that they like to focus on the similarities each culture has and focus on the things all individuals have in common. Valerie shared:

There’s a lot of things that are similar in every culture, as far as love, and families. I watch the mothers with their babies, and there’s a lot of. Even though cultures are different there’s a lot similarities that I have seen across all cultures.
Appreciating Taiwanese culture.

Appreciating Taiwanese culture was a goal which was achieved by the spouses. Time and experiences allowed them to develop appreciation for the Taiwanese culture. Seven of the twelve spouses expressed their appreciation for the culture during their interviews. Carmen from the US shared the following:

I feel that I can appreciate that, and just think, oh, this how they been taught, culturally, this is how they have been taught by their parents and their parents before them, and I think it just allowed me to appreciate this culture, and not criticize it, because that’s initially what I was doing, criticizing it.

Active Experimentation

The reflections and conceptualizations made in the previous stages lead to new implications for action (Kolb, 2015). In the active experimentation stage, individuals experiment with the new knowledge they have acquired. The expatriate spouses experimented with this new knowledge in different ways.

Strategizing in order to communicate with locals.

The participants described they had to strategize to communicate in order to have daily interactions with locals. Half of the participants mentioned this was a skill they had to develop. Wendy, an expatriate spouse said:

I always go to the same lady to buy my vegetables, I can say “zao an” or “xie xie ni” and she knows that I don’t understand numbers so she always shows me on a calculator, so we’ve developed strategies to communicate.

Setting a positive example.

Five of the twelve participants stated they felt the responsibility of setting a positive example to their families. The expatriate spouses were aware that their families’ adaptation and success depended on their own adaptation. Debbie, an expatriate spouse said:

I told David, I committed, in fact this is a quote. I’m going to smile, and I’m going to have a good time, but don’t interpret that as me wanting to extend. Two years; that’s it! For two
years, because I know my attitude would totally affect the whole situation for the family. And so I said even if I’m not having a good time I’m going to pretend that I am. And three years. Here we are going into three. It is interesting how people say … some people criticize that women have no power and are not influential or women like me, are not powerful. I’m like, I have all the power I want in fact I have more power than I want because my mood affects everybody. If I have a bad mood, everyone has a bad mood, do you know what I mean? Sometimes you just want to have a bad day and let it be you and not let everybody else have a bad day, you know. So I have no worries about the influence and power that I have as a woman because I have more than I need.

Sally, from Sweden, also expressed:

Then I think by me not being frightened of the changes it can absolutely help the family to take the changes in the start of what they are. It’s just a different location, things work slightly different but it’s not a huge alteration.

**Showing empathy.**

Eight of the twelve participants revealed that their experience in Taiwan helped them develop more empathy and concern for others. They expressed that being a minority is a challenge, and therefore they are better able to understand those who are minorities or are living abroad in foreign countries. Jessica, an American expatriate spouse, shared:

I’ve learned not just to judge a book by its cover, even more so being here. I think just really getting to know the person, umm, and learning their background, because you don’t know people’s life stories, by just meeting them the first time. And other life lessons I think, just be always, treating people how you would like to be treated and I think, always... always being friendly, cause I’ve gone through many times, while being here where maybe I felt really lonely, or like I didn’t have any friends, or anything like that and so to go through that experience, I’ve learned a lot of empathy, and I feel like I’m a lot more conscious than others who may be going through that same experience, and I’m not perfect, but I try to reach out, since I’ve been in that experience.
Valerie, another interviewee, also shared:

When I go back to the US, I become a lot more aware of individuals who are in the minority. In Boise, there are a lot of refugees that are from other countries, like Eastern Europe and all over. Whenever I run into them, whether it’s a taxi driver on the way home from the airport, I always try to ask them where are they from? I always try to be more, aware of them as a minority. Because I have been a minority for so many years in an Asian country, so it kind of made me more sensitive to that, and I think it’s made me more respectful of people’s religious beliefs, not that I was disrespectful before, but just umm, a little more respectful and less judgmental and critical of people.

**Openness to try new things.**

The expatriate spouses revealed that living in Taiwan helped them become more open to try new things. Five of the participants accepted that things can be done better if they try new ways of doing them. Sherry a participant from Canada narrated this story:

I do a lot of hiking. I hike in the mountain. I love being in the mountains and when I first started hiking with my friend we would see local people hiking, you know. I always used to laugh, I laughed and laughed, at the local Taiwan people, especially the ladies, because they always hike with the umbrella, right? I would think, it’s not raining, hello what’s the problem that’s so funny hiking in the mountains. You know where I grew up, the hiking is more like you’re tough, you have the backpack and I used to just laugh and laugh, and they always had their umbrella. I always thought they don’t want to get the dark skin. We just sort of laughed at that: put some sunscreen, don’t be silly. I remembered I stayed here during the summer and tried to hike during the summer. It was so hot, incredibly hot. I was in a situation where someone had an umbrella, I think it was at the park. So we actually put up the umbrella for some shade, and it was amazing, it was like five degrees cooler with an umbrella, and I realized! Oh! They’re actually kind of smart. Oh! Maybe there’s a reason why they do that. I’ve actually had several experiences like that where you sort of think, it’s so silly why they do that you know, and then you try it and realize, oh, maybe they actually know something. I have several, a Taiwanese friend whenever the weather would change in the fall she always would start to wear a scarf, always wear a scarf, and you know the Taiwanese are always very careful, don’t let like your stomach be open to
the air and don’t let your neck, you know. I would always think it’s so funny, but at the time I was doing a lot of recordings. I did for work. I was doing English recordings, and you know if you lose your voice or you get sick you lose your work, right? And I would sometimes get sick, and she would say: it’s because the weather’s changing you need to wear a scarf, but sure enough, finally I tried it and I didn’t get sick or lose my voice. It works!

Cultural Intelligence

Cultural Intelligence refers to a person’s capability to adapt effectively to new cultural contexts (Early & Ang, 2003). Cultural intelligence includes four components: cognition, motivation, behavior, and metacognition. According to Livermore (2015), these components give individuals the practical and interpersonal skills needed when the cultural context changes. Each of the four capabilities of cultural intelligence include more specific skills that can be measured and enhanced. In this study, the four domains of cultural intelligence will be presented as categories and quotes and narratives will be presented to explain how the expatriate spouses exhibited cultural intelligence in Taiwan.

Behavior

Behavior is one of the four components of cultural intelligence. According to the Cultural intelligence definition of behavior it must be overt. This means actions that be observed and described. It should also occur in interpersonal or interactional situations. Early and Ang (2003) defined culturally intelligent behaviors as purposive, motive-oriented and strategic. The expatriate spouses exhibited behavioral CQ through the following behaviors:

Increased interaction with locals.

The participants indicated that their interactions with locals increased with time. Seven of the twelve participants stated that they were less intimidated about interacting with locals and that they became more comfortable with the language. Valerie an interviewee shared the following anecdote:

There are local parents at the American school that I’ve definitely interacted more as Chris has been involved in sports and his jazz band, so I’ve interacted with them more. Right
now, he’s on the badminton team and we’re the only non-Asian family. I enjoy watching the other mothers. Well, I have no idea what they’re saying. I just like to kind of observe their interaction, and they’re very kind to include me on their line chat, and we take turns bringing food in the games for the boys. My turn is tomorrow, and they made sure on Monday, are you ok bringing food? And I said, I think so… and I texted one of the mom’s that had brought baot-se (steamed bread bun with meat inside) for the boys, because it’s just easy to put them in bags, and she said, “Do you want me to order them for you? I’d be happy to.” So she’s got it all lined up. So very helpful and so very kind, so I’ve really enjoyed the interaction I had with the locals.

Joyce, another expatriate spouse, also said:

I feel like I have more interactions, week by week, even more with local people. Especially with my new church responsibility. It’s helping me to stretch. It has its challenges, because I don’t understand everything, and I’m the foreigner visiting but I think it will be good. I’m trying to be teachable.

Community involvement.

Half of the expatriate spouses indicated that community involvement is a good strategy to fill their lives with meaningful activities. The spouses were involved in activities such as: choirs, volunteering, church service, charity organizations and social clubs. Jessie, an American expatriate spouse, shared:

I do lots of walking, I like to explore and see the area I’m living in, so I do lots of walking I have over. So I do lots and lots of walking and I like to watch people, I like to watch things going on around me. I like to hike in the jungle, I like to travel the area, my immediate area and go to different little towns and to different other places to see what’s going on. I work in the temple one day a week, and I get together with the other expat wives, do lunches, working on with Amanda Roe on the days for girls’ menstruation kits. They’re made of flannel, have an insert and a shield. They’re kits that go into many places, into China, into India. Where it is a stigma to be menstruating, so you can’t go to school, can go in public, all these different things that make women’s lives stop for a week until they’re done. They have nothing to care for themselves, so these are kits that will last 3
years, if taken care of. They can carry them with them always. The kit has a pair of
underwear, some soap. There’s 8 of what they’re called liners that can be folded like a pad.
They can be washed with minimal water, and when they’re hanged they look like a hankie,
so it changes girl’s lives, because they can be in school, they can be in society… so it
changes girl’s lives. Well that’s the project I’ve been working in for 3 months. So I do a
lot of sewing with that, and for 2 years, I’ve been remaking lots of the nativity clothes.
They have an extra left- over- budget, so I’m going to make some more robes. So those are
the big projects that I do during the day. When I’m not out adventuring, I sit here and sew.
You have to find something to busy yourself and keep yourself productive.

Teaching children.

The participants indicated they feel it is their responsibility to teach children ways to cope
and adapt to their life in Taiwan. Eight of the twelve participants indicated they had the opportunity
to teach their children during their time in Taiwan. Joyce, an expatriate spouse shared the following
narrative:

I talk to my girls a lot about it, for example Crystal, last year, little girls were throwing
rocks at her and calling her fat and telling her that she dressed funny, and that she’s ugly,
and writing mean letters in Chinese because they assumed she couldn’t read, but she was
learning Chinese. So we talked that there are mean people all over the world, and only you
have the power to decide how you will react to this. We talked how part of their culture is
just to say it how it is, and sometimes saying that you’re fat is not rude, there is a basis
behind it, or their families tell them that and whether they recognize it or not… so how is
she going to deal with it? Because there will other experiences for the rest of her
life…where she will encounter someone that she doesn’t like what they say or they aren’t
kind to her, or what people do makes her question who I am and why I dress the way I do,
or why speak the way I speak and how she deals with them now, will mold who she is as
an adult. The same for me, and we have the gospel behind us. That helps us have more
filter, a little more understanding, a little more compassion for others, but you have to take
each experience, and think what is the good, what is the bad, and what can I learn from
this, and what can make my next experience better?
Sally, a participant from Sweden, also shared:

For my children… I think we talk about moving and so on, I hope that they understand it’s the same principle… they don’t like moving. It’s scary to make new friends. It is for all of us, for adults as well, umm, but they don’t like it, but they accept it, because they are experiencing those moves through the years. They have friends leaving, they have friends coming, and I think for them, for the kids in particular, they’ve picked up on skills of making friends quickly, you know in a really good way. Compared to what I would have done when I was little.

**Motivation**

Motivation is another component of cultural intelligence. The motivational perspective of cultural intelligence emphasizes a person’s values, efficacy and goals. The value and preference structure gives rise to particular motives, and these in turn are contributors for setting goals and direction of action (Early & Ang, 2003). In this study, the expatriate spouses exhibited motivational CQ in different ways.

**Motivation to engage in family discussions.**

The expatriate spouses shared that living in a foreign country offered the perfect opportunity to engage in family discussions. Four of the five participants stated that these family discussions were usually culture related. Joyce, an American participant, shared:

I think also for the kids it’s interesting because they come home and they ask questions, so they were doing this at the temple down there or this guy was doing this, or why these people drive through during funerals, and a lot of music plays, and they have really loud drums. And so it’s been really good it has opened up conversations at dinner, where we can talk about these things, and google it and figure out why are they doing this, even though we think it’s crazy, but in reality there’s so much history tied into it, and that’s why they do what they do. I can’t imagine a better way to learn, and you know you can stick your kid in the encyclopedia, or history book or whatever, they might be able to know the facts, but I mean these kids are living it, and it’s the best way to learn hands on.
Desire to learn about different cultures.

Eight of the twelve participants indicated they desired to continue learning about different cultures. Living in Taiwan widened their world view and gave them the motivation to keep learning about other cultures. Debbie, an interviewee, said:

I think, umm, it opens up your eyes and so you’re just like once you’ve kind of understand one culture, then you think, oh, I wonder what the people in this country would be like. I always think it would be so fun to spend 6 months in a lot of different countries and just really look, because I think when you visit you don’t get that same experience. You have to live there, you have to buy food, you have to cook, and you have to be among the people.

Joyce, an American participant, also expressed:

Every place we’ve lived, we end up loving it and missing it. When we leave and we think back very fondly of every place we’ve been, and I think it’s because when we live in a country, we try to eat that food, get to know those people, celebrate their traditions, and speak the language. We try to embrace the environment we live in, and so it feels like part of us. We miss every country we do even now, like when we talk about Prague, we go, oh, and we think about the people we worked with. We think about the locals, we think about the people we loved there, and then the food and the culture, and the beautiful places we visited. When we talk about Beijing, the food the people and the places we visited, you know, when we talk about Hanoi, especially, that was our most recent place, exactly the same, we love those people, I mean it just makes us want go back right now.

Having a positive attitude.

Seven of the twelve expatriate spouses stated that having a positive attitude was important for their adaptation in Taiwan. A positive attitude was their way of avoiding frustration and anger. Carmen, one of the participants, stated:

I just think it has taught me to have a sense of humor. It has taught me to be patient, with myself and with others. It’s taught my kids to be patient. It’s taught them to be appreciative, show respect. Even if you don’t understand a culture, you still show respect, to that person
and you respect this culture. But that’s when the sense of humor has to come in, right? You just have to keep a smile on your face, and just OK we don’t know why they’re doing this.

Cognition

The cognitive facet of cultural intelligence is related to cultural knowledge. Cultural adaptation requires a set of highly complex cognitive skills (Early & Ang, 2003). Cultural-general knowledge includes cultural systems, values, and language differences (Livermore, 2015). In this study, living in Taiwan helped the expatriate spouses acquire knowledge of the Taiwanese culture.

Gaining knowledge about the Taiwanese culture.

Eight of the twelve participants indicated they gained knowledge of the Taiwanese culture while living in Taiwan. They expressed that their knowledge of the Taiwanese culture, traditions and language had increased. Jessie, from the US, shared her experience:

We were taking Mandarin. Our tutor is no longer doing it, so since we have a short time, but she taught us a lot. We would exchange food and ideas. She would share what she did in those holiday times like Christmas. Well, they don’t have one, and we shared what we do. So that part, on a personal level, we’ve experienced more. I’m glad we took that class, and that it was something offered to us so that we could understand where we’re living. I think that’s important, where you should really take advantage of that, so that you really understand people.

Wendy, another interviewee, also shared how she acquired knowledge of the Taiwanese culture:

So when I first got here it was recommended to me to go to the community center, the local community center, and so I just went ahead and did that umm … I did cooking classes, I did… signed up for a language course, so that I could feel that I’m at least understanding more … like a survival Chinese type course. To understand what’s going on around with, you know, with the everyday kind of conversation, and I also took some, umm, like what to expect, you know, kind of cultural type classes, that just introduced me to some of the cultural differences here in Taiwan. And allowed me to see… not so much in shock but just to maybe to get a start and understanding of what to expect here, and not be overwhelmed by it.
Metacognition

The metacognitive facet of cultural intelligence involves understanding how we gain our cognitive CQ. Metacognition also refers to the nature of information acquired by an individual. It involves learning about how the type of information encountered influences how it should be dealt in various contexts (Early & Ang, 2003). Metacognitive CQ was exhibited by the spouses as they reflected about the lessons learned during their time in Taiwan.

Reflecting about lessons learned.

Being in contact with a different culture and living in a foreign country allowed the expatriate spouses to reflect about the lessons learned. Seven of the twelve participants indicated how each international assignment offers an opportunity to reflect about the experience. Jessica, an expatriate spouse, shared her experience:

I think mainly it just made me realize that I can be like a global citizen. My kids can be the same type you know. They can appreciate cultures, they can understand cultures, and they’re not in this little bubble, where the US is the best, and you know I’ve learned, that we have a lot of things that we need to learn, that these other countries have learned through time.

Sherry, from Canada, shared the lesson she learned:

When I very first moved here, I had young kids, so I had a son that I had a very bad diaper rash from the diapers because it was hot, humid, so I went to the doctor. I tried this cream, I tried that cream my mom sent me creams from Canada, I tried everything. It was terrible, it would just get worse and worse. So I had a Taiwanese neighbor. She came over and she knew the problem. She came over with this big bag, full of what it looked like tea bags or something. Then she said this is what you need. This will solve the problem, and I smiled and said, oh thank you, haha! And I put them underneath the kitchen sink, you know. I thought, I don’t know what to do with this, so a couple of weeks later she came and said to me: is the diaper rash better? She was talking through husband translating, she asked so did you use that stuff that I gave you? At first I was just going to just tell a lie and say yes, but I said, I don’t really know how to use it. Oh! She said ok you just boil all the tea bags in a big pot of water, boil it, and then put that water in to the bath water and bathe the baby.
Do that like two or three times and again I thought it sounds so like this hokey medicine man. Finally, I tried everything and nothing would help, so I finally thought well, can’t hurt. So I boiled up the tea, whatever it was, I have no idea, put it in the bath water, do that and in three days, completely gone, completely healed. And that poor baby had been suffering for weeks and weeks, and I just thought, ok you know maybe, they know something. Those experiences have helped me, I’m much quicker now to say, you know, maybe they know something I don’t know and maybe I should listen and try. They’ve been living here and doing things for thousands of years and maybe there’s something to what they have to say and makes me appreciate.

**Additional Findings**

These findings were not related to the original research questions. Even though they were only mentioned by four participants, they are still worth considering and can be topics of future research.

The following figure represents the reasons mentioned by the participants for why they experienced little motivation to learn about different cultures.

![Figure 4.3. Additional Findings](image)

*Figure 4.3. Additional Findings*
Little Motivation to Learn

The participants who had been expatriates or in the diplomatic profession for a longer period of time expressed they had less motivation to learn about different cultures. They didn’t consider continuous learning or involvement with the local culture to be as important.

Hesitation towards Learning about Different Cultures

When asked whether they were motivated to continue learning about different cultures these participants replied they were both motivated and not motivated to continue learning. They manifested hesitation towards learning. Valerie, an American interviewee, said:

I think that before, our first overseas assignment was in Norway, there were hardly any expats there so we were just thrown into the Norwegian community. My kids went to a Norwegian kindergarten and went to Norwegian church. So I learned the language very quickly, and just became immersed. I really wanted to learn everything. And I compare that with now, I’m quite lazy, I’ve made zero attempt to learn Chinese. Which I’m very embarrassed to admit, I’ve kind of grown lazy as I’ve become older. I still enjoy the differences in the culture and watching the school kids, but I’m not quite as tuned into learning about the culture as I was 18 years ago.

Homesickness

These participants indicated that homesickness is one of the motives of why they experienced little motivation or hesitation towards learning about different cultures. They miss their home country and being familiar with the culture. Nina, from the US, shared her experience:

Sometimes I kind of miss my own culture, just because it’s comfortable, and I know that, and I know how to operate in my own culture. So I think new cultures are exciting, but it also, pushes me out of my comfort zone a little bit. Sometimes I look at our lives and I think... oh, I love it here. We’re having great experiences, it is so great we can do this, and the next week, I might have a hard week and just think “I just wanna be home, this doesn’t feel like home “I want foods that I can find easily or I want to be able to get around without feeling stressed about the language… So I’m kind of back and forth.
Advanced Adaptation Strategies

These participants did not feel they had to be involved with the local culture since they had already developed adaptation strategies to survive in different countries. They seemed to apply the same strategies and principles to each location they lived in. Sally, from Sweden, shared her story:

So obviously this is my real world, and it’s going to be this way throughout our whole career because the plan is to move constantly, and one thing that I actually recognized quite early in this career of moving, was that it doesn’t matter where I live. I come from a small town of around 100,000 people, then moved to the 2nd biggest one in Sweden, that 500,000 or 800,000 and that was a big move for me, because it was much bigger, but it was ok, I was fine I could deal with that, and then I moved to Stockholm, which was even bigger, still very little comparatively, but I was frightened, to move to Stockholm, the fear I’m going to handle the Metro. I’ve never been on a metro before. I don’t know how it works. How am I going to handle the Metro. I’ve never been on a metro before. I don’t know how it works. How am I going to deal with that? And I remember… I was quite reflective actually, and now after a while I realized, it doesn’t matter where I live, because there are certain things that you do in a location and you can learn those behaviors like, how am I going to behave in the MRT how am I going to behave in the supermarket? Those are fairly easy and you can always ask somebody, how do I do this? It’s ok to ask, but the key thing that I discovered early was that it doesn’t matter where I live, because I’m going to be in my house. I know how my house works. I’m going to be in my workplace wherever that is. I’m going to travel to my workplace on a certain route, and it will be the same route everyday once I’ve learned it the first time. It’s the same. I’m going to travel to the same supermarket to get my food, and it might take a little while to realize where all the bits are when you’re shopping in a foreign country but a few times and you kind of work your way around it, and obviously there are some more places but those are the three key things, whatever you’re doing, where you’re shopping, and were your home is, and then you travel to them the same way. You travel around the same route, so once you’ve sort of done it the first times it’s not scary anymore, and living in city… how big is Taipei, like 7 million, yeah, it’s a big city, Moscow is like 20 million, and actually it doesn’t make a difference. It’s the same experience. You just have to learn those things that you do and then it’s ok….
I’m only here for 3 or 4 years, I don’t have to get involved the same way, whereas my experience in England was quite the opposite. I felt very much in need. I have to know this culture. I have to get under the skin. It has to be mine, because I’m going to live here.

**Questionnaire**

Even though these results have no statistical significance, they are presented to furnish triangulation in this study. The following are the results of the CQ self-report questionnaire. This instrument was developed by Van Dyne and Ang (2008) and it includes 20 items. Its predictive validity has been supported by several studies (Kim & Van Dyne, 2012). Informant based measures of CQ are an important source of information about a person’s external manifestation of CQ and it reflects a person’s CQ reputation (Ang et al., 2015).

The participants responded two items for each question in the questionnaire. The first item included the participants’ experience during their first year living abroad. The second item included the participants’ current state.

<table>
<thead>
<tr>
<th>3. I am sure I can deal with the stresses of adjusting to a culture that is new to me.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>In my first year living abroad</strong></td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td><strong>At the present</strong></td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. I enjoy living in cultures that are unfamiliar to me.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>In my first year living abroad</strong></td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td><strong>At the present</strong></td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

*Figure 4.4. Questionnaire Item Example*
<table>
<thead>
<tr>
<th>Participant</th>
<th>Metacognitive</th>
<th>Cognitive</th>
<th>Motivational</th>
<th>Behavioral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debbie</td>
<td>1st year: 1</td>
<td>1st year: 1</td>
<td>1st year: 3</td>
<td>1st year: 2</td>
</tr>
<tr>
<td></td>
<td>Present: 3</td>
<td>Present: 3</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
<tr>
<td>Joyce</td>
<td>1st year: 2</td>
<td>1st year: 3</td>
<td>1st year: 2</td>
<td>1st year: 1</td>
</tr>
<tr>
<td></td>
<td>Present: 5</td>
<td>Present: 4</td>
<td>Present: 5</td>
<td>Present: 5</td>
</tr>
<tr>
<td>Nina</td>
<td>1st year: 4</td>
<td>1st year: 4</td>
<td>1st year: 4</td>
<td>1st year: 3</td>
</tr>
<tr>
<td></td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 3</td>
</tr>
<tr>
<td>Valerie</td>
<td>1st year: 5</td>
<td>1st year: 4</td>
<td>1st year: 5</td>
<td>1st year: 4</td>
</tr>
<tr>
<td></td>
<td>Present: 3</td>
<td>Present: 4</td>
<td>Present: 5</td>
<td>Present: 3</td>
</tr>
<tr>
<td>Rachel</td>
<td>1st year: 5</td>
<td>1st year: 2</td>
<td>1st year: 3</td>
<td>1st year: 4</td>
</tr>
<tr>
<td></td>
<td>Present: 5</td>
<td>Present: 3</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
<tr>
<td>Carmen</td>
<td>1st year: 3</td>
<td>1st year: 1</td>
<td>1st year: 1</td>
<td>1st year: 1</td>
</tr>
<tr>
<td></td>
<td>Present: 5</td>
<td>Present: 3</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
<tr>
<td>Jessica</td>
<td>1st year: 4</td>
<td>1st year: 2</td>
<td>1st year: 3</td>
<td>1st year: 3</td>
</tr>
<tr>
<td></td>
<td>Present: 5</td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
<tr>
<td>Sally</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
<td>1st year: 4</td>
<td>1st year: 3</td>
</tr>
<tr>
<td></td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
<tr>
<td>Jessie</td>
<td>1st year: 1</td>
<td>1st year: 1</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
</tr>
<tr>
<td></td>
<td>Present: 4</td>
<td>Present: 3</td>
<td>Present: 3</td>
<td>Present: 3</td>
</tr>
<tr>
<td>Rose</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
<td>1st year: 3</td>
<td>1st year: 2</td>
</tr>
<tr>
<td></td>
<td>Present: 4</td>
<td>Present: 3</td>
<td>Present: 4</td>
<td>Present: 3</td>
</tr>
<tr>
<td>Sherry</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
</tr>
<tr>
<td></td>
<td>Present: 5</td>
<td>Present: 4</td>
<td>Present: 5</td>
<td>Present: 5</td>
</tr>
<tr>
<td>Wendy</td>
<td>1st year: 3</td>
<td>1st year: 1</td>
<td>1st year: 2</td>
<td>1st year: 2</td>
</tr>
<tr>
<td></td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
<td>Present: 4</td>
</tr>
</tbody>
</table>

Two of the participants who manifested that they had little motivation to continue learning about different cultures had different results than the rest of the participants in their CQ questionnaire. Nina’s CQ did not change with time. Her results for metacognitive, cognitive, motivational and behavioral CQ remained the same throughout the years. On the other hand, Valerie’s CQ decreased with time. This was the case for her metacognitive, cognitive and behavioral CQ, while her motivational CQ remained the same. The rest of the participants’ CQ increased with time, and some CQ facets remained the same with time.
Discussion

Spouses are of great significance to expatriates’ adaptation and completion of their international assignments. In her study, Tung (2007) found that the main reason for expatriates’ failure in European and US multinational companies is the inability of spouses to adjust. Therefore, this study addressed the unique challenges and experiences faced by Latter Day Saint spouses in Taiwan using a qualitative approach. It is important to understand these challenges in order to manage global talent more effectively.

Cross-Cultural Adaptation

The concrete experiences that are significant contributors to the spouses’ adaptation in Taiwan were presented in this study. The spouses experienced both positive and negative experiences during their adaptation process in Taiwan. Some of the challenges mentioned by the participants are supported by previous studies. Some of these challenges were: feeling like an outsider, intercultural communication barriers, and grocery shopping. McNulty (2005) said that little attention has been paid to the lonely and painful experience spouses have to endure in a foreign culture. Spouses often become frustrated as they try to hire and supervise household help, and figure out where to buy household necessities, find churches, doctors, dentists, and electricians all without knowing the language or culture. Another important emotional challenge experienced by the participants of this study was finding a purpose. This is also documented by previous studies. Van Der Zee, Ali & Salome (2005) stated that spouses might also want to adjust their roles since some of them have been employed in their home countries and now find themselves as housewives. In other cases, housewives join the workforce upon becoming expatriates. Bikos et al., (2009) also found that the spouses who had a role shift and became housewives had a need to reform their sense of self. This made their adaptation process more challenging. This is consistent with the findings of this study; the participants indicated they had to find a purpose and fill their lives with meaningful activities. This was the case, since their spouses and children already had activities of their own with school and work.

Despite the challenges experienced by the expatriate spouses, they encountered positive experiences that contributed to their adaptation process in Taiwan. The positive experiences the spouses experienced were: their previous international experience, the use of public transportation
in Taiwan and encountering kindness from Taiwanese locals. The spouses’ adaptation was composed of both negative and positive experiences that motivated them to learn and incorporate into the local culture.

**Experiential Learning**

This study presented how the Latter Day Saints expatriate spouses experienced the experiential learning cycle in Taiwan. Experiential learning can be described as a four stage cycle involving four adaptive learning modes which are: concrete experience, reflective observation, abstract conceptualization and active experimentation (Kolb, 2015). In this study, the different stages of the experiential learning cycle were supported with different codes and narratives from the participants. According to Kolb (2015), the structural base of the learning process lie in the transactions among the four adaptive stages. Perception of experience is not enough for learning; something must be done with it. Transformation alone does not represent learning. There must be something to be transformed or an experience to act upon. The participants experienced concrete events in Taiwan that allowed them to reflect and make concepts and ultimately act upon the new knowledge they acquired. Some of the concrete experiences that led to observations were: the inability to communicate, encountering kindness from Taiwanese, and interacting with fellow country mates. The participants engaged fully in these new experiences; whether they considered them as positive or negative they were able to engage in these events. These led the spouses to observe both the locals and foreigners and to have a broader perspective. The spouses were able to reflect on and observe their experiences from many perspectives (Kolb, 2015). The observations led the spouses to develop concepts about similarities, differences in the local culture and conceptualize the appreciation towards the Taiwanese culture. The last stage of the experiential learning cycle is active experimentation. This stage involves using the concepts created to make decisions and solve problems (Kolb, 2015). In this stage, the spouses were able to develop strategies to communicate with locals and solve the communication barrier problem. The spouses also made important decisions that impacted their interactions with their families and the locals. First, they actively decided to set a positive example for their families, because they knew their attitude would impact their family’s adaptation. They also decided to show empathy towards those who are minorities and living in foreign countries. The participants also actively decided to be
more open to try new things and accept the local way of doing things. Kolb believes learning is a holistic process of adaptation to the world.

“Learning is the major process of human adaptation, and it goes beyond the learning concept associated with the school classroom… it occurs in all settings from schools to the workplace and research laboratory. It also encompasses all life stages from childhood to adolescence, to middle and old age. Therefore, it encompasses other more limited adaptive concepts such as creativity, problem solving, decision making and attitude change that focus heavily on one or another of the basic aspects of adaptation.” (Kolb, 2015 p.43)

The experiential learning theory emphasizes that learning is a process not an outcome. This process was observed in this study as the spouses also relied on their previous international experience to learn and aid their adaptation process. One assumption of the experiential learning theory is that ideas are not fixed or immutable, but are formed and re-formed through experience. These allowed the spouses to develop new concepts and knowledge in the different countries they have lived in. The experiential learning process was observable in this study and it also had an impact in the spouses’ cultural intelligence.

**Cultural Intelligence**

Cultural intelligence refers to a person’s capability to adapt effectively to new cultural contexts (Early & Ang, 2003). The four facets of cultural intelligence are: behavior, motivation, cognition, and metacognition. In this study, cultural intelligence was exhibited by the expatriate spouses in these four domains. For the majority of the participants, the experiential learning cycle positively influenced their cultural intelligence. The spouses experienced behavioral intelligence through their: increased interaction with locals, community involvement and the opportunity to teach their own children. Behavioral CQ involves changing verbal and non-verbal actions when interacting cross-culturally (Livermore, 2015). The participants were able to engage in these behaviors to better adapt to their life in Taiwan. The expatriate spouses exhibited motivational CQ through increased motivation in different areas. The participants experienced increased motivation to engage in family discussions and discuss cultural topics with their spouse and children. The spouses also indicated they had a desire to continue learning about different cultures. The spouses declared that having a positive attitude is important to adapt to life in Taiwan and also to help their families adapt. These examples relate to the level of interest and energy the participants exhibited
so as to adapt cross-culturally (Livermore, 2015). Cognitive CQ related to cultural knowledge. The spouses manifested their knowledge about the Taiwanese culture increased during their time in Taiwan. Finally, the metacognitive facet of cultural intelligence was displayed through the spouses’ reflections about the lessons learned. These transformed into lifelong lessons that they tried to apply in their lives.

It is important for expatriate spouses to exhibit culturally intelligent behaviors. The family’s cultural adaptation is often left to the spouse since the expatriate is often occupied with work (Kupka & Cathro, 2007). Therefore, these women have significant influence in their households. According to Livermore (2015), cultural intelligence can be learned by anyone and it offers individuals an overall repertoire and perspective that can be applied to various cultural situations. It is important for these women to learn culturally intelligent skills so they can better aid their families in the cultural adaptation process. In this study, it was seen that one of the important aspects of the spouses’ life in Taiwan was teaching their children. By them demonstrating cultural intelligence and setting a positive example, their husband and children can imitate those behaviors and better adapt to life in the host-country. Cultural intelligence in its four facets is useful not only to adapt to life in Taiwan but also to different cultural contexts and international assignments.

For the majority of participants, the experiential learning process positively impacted their cultural intelligence. Cultural intelligence is focused on the relationship of individuals and the environment. This theory includes an intraindividual perspective of intelligence including the functions of metacognition, cognition, motivation, and behavior on a daily basis. Context is crucial in cultural intelligence, since cultural intelligence focuses on the ability to adapt to new cultural contexts (Early & Ang, 2003). This study specifically focused on Taiwan as a setting and the way the spouses interacted with the environment demonstrating CQ in the four different domains. Therefore, cultural intelligence includes both internal and external views of intelligence. That also includes behaviors, as the individual adapts to his or her new cultural environment. This study presented the way Latter Day Saints Expatriate spouses demonstrated CQ in Taiwan as a specific context. This study also viewed CQ’s four facets as a set of learning capabilities. The spouses CQ influenced the likelihood that they were engaged in the experiential learning cycle. Similarly, the experiential learning cycle helped increase the spouses CQ since learning is a continuous process;
ideas are formed and reformed and are not fixed. The experiential learning cycle helped increase the majority of the spouses’ CQ, except those who manifested little motivation to learn.

The experiential learning process theory is based on several propositions that relate to cultural intelligence. First the experiential learning theory emphasizes that learning is a process not an outcome. In this study, it was observed how some of the spouses’ culturally intelligent behaviors and adaptation came about as a process not as an outcome. Second that learning is a continuous process grounded on experience. In this study, the spouses relied on previous international experience to adapt to their life in Taiwan. Third that it is a holistic process (Kolb, 2015) this relates to cultural intelligence since CQ includes both external and internal behaviors that portray human adaptation in a holistic way. Fourth, Kolb’s theory states that learning involves transactions between the person and the environment. As the spouses exhibited cultural intelligent behaviors they seemed to interact and engage more with the environment.

**Additional Findings**

These findings were reported because these participants experienced little motivation to continue learning about different cultures. Even though the majority of the spouses’ CQ was positively impacted by the experiential learning process these participants did not seem to have motivation to continue learning. One of the participants expressed that she had hesitation to continue learning because she had been in the expatriation profession many years and had become lazy over the years. Hominess was also another factor mentioned by the spouses as to why they had little motivation to learn, since they missed the familiarity of their own culture. Finally, other participant had developed advanced adaptation strategies and felt she didn’t have to be as involved in the local culture, since she would be in Taiwan only for three years. These findings can be taken in consideration for future studies to explore expatriate spouses’ motivation and learning.
CHAPTER V CONCLUSIONS AND SUGGESTIONS

This study addressed the challenges and experiences faced by Latter Day Saints expatriate spouses. Using an experiential learning and cultural intelligence perspective, this study explored this specific population. A qualitative approach allowed the researcher to explore life experiences and anecdotes in more depth with Taiwan as a specific setting. The experiential learning process positively influenced most of the spouses’ cultural intelligence. Additional findings included the finding that some of the spouses had little motivation to continue learning. Once these fundamental steps were achieved, this research was able to go forward. This chapter reports the conclusions, implications, suggestions and limitations of this study.

Conclusions

The first aim of this research study was to explore the expatriate spouses’ relevant concrete experiences that contributed to their adaptation process in Taiwan. This was achieved through a qualitative approach and the use of interviews and field observation. Themes and codes emerged from the data that indicated that the spouses experienced both positive and negative events during their time in Taiwan. These concrete experiences were significant contributors to their adaptation process in Taiwan.

The second aim of this research was to examine how the experiential learning process influenced the spouses’ cultural intelligence. The same procedure was followed to explore this research question. For most of the participants, the experiential learning process positively influenced their cultural intelligence in all its four facets (behavior, motivation, cognition, and metacognition). Nevertheless, there were exceptions and participants who did not have motivation to learn or to engage in the local culture. This was reported in the additional findings and should be considered for future studies.

According to McNulty (2005) more studies are being conducted on expatriated spouses nowadays, but the majority of these studies are quantitative in nature and do not address adaptation as a learning process. Furthermore, studies that address the issue with an experiential learning process perspective focus on expatriates, not on their spouses. This study made a contribution to the expatriate field of study by exploring the expatriate spouses’ adaptation using experiential learning and contributed to the knowledge in this field of study. This study also made a unique
contribution by incorporating both experiential learning and cultural intelligence in the research framework. No Latter Day Saints expatriate studies incorporated both of these theories in one framework.

This study also made a contribution to extend knowledge by focusing on Taiwan as a specific context. Chien & McClean (2011) believe that more research has to be conducted in order to generate knowledge in a Taiwan cultural-specific setting. Furthermore, this research focused on a specific religious denomination’s adaptation process in Taiwan, in this case Latter Day Saints expatriate spouses. This research made a contribution to Latter Day Saints expatriate family literature and is significant because nowadays, more Latter Day Saints are serving in international assignments. This research helps to fill the gap in the Latter Day Saints literature, since no previous research had been conducted on the expatriate spouses with Taiwan as a specific setting.

Finally, this study contributed to the field of narrative research. According to Plum et. al (2008), there are few studies that utilize a narrative approach to examine the spouses’ adaptation process. This study utilized narratives as a complementary approach to explore the spouses’ personal experiences and cultural encounters.

This research explored the Latter Day Saints spouses’ experiences in Taiwan using a qualitative approach. This allowed the researcher to explore the spouses’ experiences in more depth and to see how they apply to a specific context. Its contributions to knowledge and literature involve implications for researchers, managers and HR practitioners.

**Implications**

The findings of this study have implications for multinational companies, HR practitioners, researchers and religious leaders. These practical implications can be useful in improving the management of global talent, specifically in the field of expatriation.

**Multinational Companies**

Multinational companies need to continue keeping in consideration spouses’ adaptation, since it has been proved that the accompanying spouse has a marked impact on the overall success of the international assignment (Lauring & Selmer, 2010). Multinational companies will continue utilizing traditional expatriates for many international assignments. Therefore, it is important that
companies provide appropriate assistance to help expatriates, their spouses and their families adapt to life in the host country effectively. Some of the challenges experienced by the spouses in this study were: finding a purpose and feeling like an outsider. Researchers have suggested several interventions to specifically support the expatriate spouse to adapt effectively. Three types of organizational support have been identified: practical, professional and social. Practical support refers to: pre-assignment visits to the host location, furniture storage, tax advice, home-sale assistance, language courses, cross-cultural training and immigration paperwork. Professional support includes: job search, career counselling, resume preparation, and work permit assistance. Finally, social support is: introductions to other expatriates, memberships in sports and social clubs, and information about and access to expatriate forums and spouse networking groups (McNulty, 2012). Even though most organizations provide practical support, many fail to provide social and professional support (McNulty, 2014). Therefore, organizations must strive to provide these kinds of assistance in order to better assist spouses to overcome the emotional challenges presented in this study.

**HR Practitioners**

In this research, the expatriate spouses who had been in the expatriate profession for a longer period of time expressed they had less motivation to learn about different cultures. HR practitioners face the challenge of motivating the unmotivated expatriate spouse. This is of vital importance since it is already known that the spouses’ adaptation is crucial for the expatriates’ success. HR practitioners can search for organizational support to provide formal support programs, as well as encourage informal support systems in hopes of aiding the expatriate spouses with transition (Teague, 2015). HR practitioners should also raise awareness of the special needs and issues faced by the expatriate spouses. This can help their transition become smoother and also can help them support their family in their new global functions.

**Latter Day Saints Bishops**

Even though traditional gender roles are part of the Latter Day Saint Church values, Latter Day Saint spouses face some of the same challenges as other spouses who do not belong to this religious community. In Latter Day Saints families, men are expected to lead and provide and women are encouraged to be mothers and homemakers (Vance, 2002). Despite the fact that the majority of participants are homemakers and were fulfilling the role they were expected to, they
still experienced feelings of isolation and the need to find a purpose. It is important for Latter Day Saints leaders to be aware of these specific needs specifically, the bishops. Latter Day Saints bishops are in charge of helping church members with their spiritual, temporal, and emotional needs. It is important for the bishops to be aware of these needs in order to better assist the spouses and their families and to help them adapt to the host- country.

Latter Day Saints Bishops know when new families will arrive to the church’s ward or branch. The church has a worldwide record system and every time a member moves to a new location, its records are transferred to the new church branch’s he or she will be attending. Therefore, bishops can contact individuals prior to their arrival date. Bishops can connect these new families with other church members who can help them in their adaptation process.

HR departments can provide the same kind of assistance that the Latter Day Saints Bishops provide to the new families. HR departments can help expatriate spouses with networking and connecting the newcomers with other expat spouses.

**Suggestions for Future Research**

This study explored the Latter Day Saints expatriate spouses’ adaptation using an experiential learning and cultural intelligence perspective. This allowed the researcher to explore the learning process and its impact on the spouses’ cultural intelligence. Nevertheless, there are many suggestions for future studies to expand and create new knowledge in the expatriate’s spouse field of study.

Some of the additional findings of these study include the little motivation to learn experienced by the spouses who had been in the expatriation profession for many years. Future studies should address this issue and consider alternatives to motivate these spouses to continue learning. Future research should specifically focus on expatriate spouses who have been in the expatriation profession for many years.

Also, a quantitative approach can produce more generalizable results that can apply to a larger population. Also, the use of a mixed methods approach can also be beneficial for future studies. This study addressed Taiwan as a specific context. Other studies can be conducted in other geographical locations and countries where no expatriate spouses’ studies have been conducted.
The majority of the participants in this research were American. Other studies that include other nationalities should be considered.

Researchers and graduate students should also consider exploring other religious communities in Taiwan in future studies. For example, there is a community of Korean expatriates who attend a specific Christian church in Taipei. The church Bread of Life in Taipei also has a community of expatriates. Indonesian and Malaysian expatriates also attend the Muslim mosque located in Daan Park. New knowledge that targets specific religious communities can be generated by pursuing future studies with these populations.

Future studies should also include both the husbands and the children in order to have a better understanding of the spouses’ adaptation and learning process. All stakeholders should be included in the interview process. Future studies can also benefit from the male expatriates’ standpoint.

Limitations

This study is not without its limitations. Due to the fact that this research is qualitative in nature, it is subject to several limitations. First, the findings of qualitative approaches cannot be extended to wider populations because the findings of the research were not tested to discover whether they are statistically significant (Atieno, 2009). Therefore, the findings of this research are only applicable to the context and setting where the research was conducted. In this case, the findings will only be applicable to Latter Day Saints expatriated spouses who currently live in Taiwan. These findings cannot be generalized.

The type of sampling that was utilized in this study is also a limitation. Purposeful sampling is legitimate for some exploratory and qualitative research. It is legitimate when the purpose is creating a representative sample (Neuman, 2014). In this research, the purpose was obtaining a representative sample of expatriated Latter- Day Saints spouses. Despite this, it is important to address the limitations of this kind of sampling. It suffers from a number of inherent biases since the characteristics and mindset of the participants might be similar.

Only the expatriates’ spouses were interviewed in this study. Having the expatriates themselves involved in the interview might have led to a better triangulation of the findings.
Children and other family members were not included in this study, due to scope and time constraints.
REFERENCES


Hall, D., Zhu, G., & Yan, A. (2011). Developing global leaders: To hold on to them, let them go! Advances in Global Leadership, 2(1), 327-349.


APPENDIX A: INTERVIEW QUESTIONS

Demographics
Name:__________________________________________
Age:__________
Nationality:__________________________
Years living in Taiwan: _____________
Countries you’ve lived in: ______________________

Experiential Learning Cycle
1. What have you experienced living abroad as an expatriate spouse?

   *Relevant or significant anecdote (when adapting to a new culture)

2. How do you interpret these experiences? What lessons or new knowledge have you gotten out of these experiences?

3. Do you experiment with the new lessons learned and interpretations you have made? How? Do you try anything new?

Cultural Intelligence

1. Do you feel your cultural knowledge has increased after going through this learning process?

2. Have your interactions with locals and the environment changed? If so, how

3. Do you feel more motivated to learn about different cultures after experiencing this cultural learning process?
APPENDIX A: QUESTIONNAIRE

CQ Scale

Name:

Years living abroad:

Countries you’ve lived in:

Please circle the number that best matches each of the following questions in a scale from 1 to 5. “1” being the lowest and “5” being the highest. Compare your experience living abroad for the first time to your current experience.

Metacognitive CQ

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5
4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

Cognitive CQ
1. I know the legal and economic systems of other cultures

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

2. I know the rules (vocabulary, grammar) of other languages

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

4. I know the marriage system of other cultures.

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5
5. I know the art and crafts of other cultures.

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

Motivational CQ

1. I enjoy interacting with people from different cultures.

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

2. I am confident that I can interact with locals in a culture that is unfamiliar to me.

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5

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

In my first year living abroad
1 2 3 4 5

At the present
1 2 3 4 5
4. I enjoy living in cultures that are unfamiliar to me.

<table>
<thead>
<tr>
<th>In my first year living abroad</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the present</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>In my first year living abroad</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the present</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Behavioral CQ

1. I change my verbal behavior (accent, tone) when a cross cultural interaction requires it.

<table>
<thead>
<tr>
<th>In my first year living abroad</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the present</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>First year living abroad</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>In my first year living abroad</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the present</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
4. I change my nonverbal behavior when a cross-cultural situation requires it.

   In my first year living abroad
   1  2  3  4  5

   At the present
   1  2  3  4  5

5. I alter my facial expression when a cross-cultural interaction requires it.

   In my first year living abroad
   1  2  3  4  5

   At the present
   1  2  3  4  5
APPENDIX B: CONSENT FORMS

Consent Form
(Copy for the Participant)

Dear Sir/Madam,
You are being asked to participate in a research. The researcher is a student at The Graduate Institute of International Human Resource Development at National Taiwan Normal University. The title of the research is “Latter Day Saints Expatriates’ Spouse Adaptation from an Experiential Learning and CQ Perspective”. This research focuses on Latter Day Saints Spouses and their adaptation learning process in Taiwan. Also, on relevant experiences, behaviors, and motivations experienced by them. This form provides you with general information about the research. The researcher will also introduce the study and will answer all your questions related to it. Please read through the following information and if you have any question please do not hesitate to ask the researcher before signing.

- You will be asked to participate in an interview lasting about 30-40 minutes.
- General topics of discussion will include the cultural adaptation learning process, relevant experiences, interpretations, interaction, behaviors and cultural intelligence.
- Additional interaction during the interview is expected only for clarification purpose.
- The interview will be recorded and the researcher will take handwritten notes.
- Observation will be conducted after the interview process.

Confidentiality: Contents of the interview and other interactions with the researcher regarding the study are confidential. Only the researcher and relevant personnel (committee members, advisor, and interview recording transcribers) will have access to the raw data. Writings that derive from this research will not include information that could identify the individual participant. Participants will be assigned a pseudonym (if necessary) to protect their identity.

Contact information of researcher: If you have any concern or question, please contact Gracia Velasquez via email at graciavelasquez@hotmail.com.

Contact information of researcher advisor: Should you have any further concern about this research, you may contact the research advisor, Dr. Wei-Wen Chang, Professor and Director of the Graduate Institute of International Human Resource Development (NTNU) at National Taiwan Normal University (NTNU) via email at changw@ntnu.edu.tw.

________________________________________  _______________________________  ___________
Signature of the Researcher           Printed Name               Date
Dear Sir/Madam,

You are being asked to participate in a research. The researcher is a student at Graduate Institute of International Human Resource Development of the National Taiwan Normal University. The title of the research is “Latter Day Saints Expatriates’ Spouse Adaptation from an Experiential Learning and CQ Perspective”. This research focus on Latter Day Saints Spouses and their adaptation learning process in Taiwan. Also on relevant experiences, behaviors, and motivations experienced by them.

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I have read and fully understood the consent form. I sign it freely and voluntarily; and a copy of this form has been given to me.

Signature of the Participant __________________________  Printed Name __________________________  Date ________________
APPENDIX C: CODING LIST

Coding list generated for the interview data

Coding for emotional and experiential challenges

Unmet expectations UNE_EmC
Finding a Purpose FP_EmC
Feeling like an Outsider FLO_EmC
Receiving unwanted attention RUA_ExC
Intercultural communication barriers ICB_ExC
Grocery shopping GS_ExC

Coding for positive experiences

Using public transportation USP_Pe
Previous international experience PIE_Pe

Coding for adaptation

Accepting differences AD_Adp
Appreciating Taiwanese culture ATC_Adp

Coding for experiential learning

Inability to communicate IC_CeExL
Encountering kindness from Taiwanese EKT_CeExL
Interactions with fellow country mates ICM_CeExL
Observing other foreigners OF_RoExL
Observing the locals OL_RoExL
Having a broader perspective HBP_RoExL
Focusing on Similarities FOS.AcExL
Awareness about differences AAD_AcExL
Appreciating Taiwanese culture
Strategizing to communicate with locals
Setting a positive example
Showing empathy
Openness to try new things

Coding for cultural intelligence
Increased interactions with locals
Community involvement
Teaching children
Motivation to engage in family discussions
Desire to learn about different cultures
Having a positive attitude
Gaining knowledge about the Taiwanese Culture
Reflecting about lessons learned

Coding for little motivation to learn
Hesitation towards learning about different cultures
Homesickness
## APPENDIX D: ADDITIONAL EVIDENCE

<table>
<thead>
<tr>
<th>Category</th>
<th>Code</th>
<th>Representative Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finding a purpose</td>
<td>Unmet Expectations</td>
<td>As opposed to your husband, they come here they have their job, they have their network of people and so that I think that me, I came here and I didn’t have, a job, I didn’t have a network of people, I just kind of came over with nothing,</td>
</tr>
<tr>
<td>Emotional Challenges</td>
<td></td>
<td>I thought Luke, he’s going to be ok, he’s got me this is what his world is right now and that was where I was wrong, and sometimes when you’re expectations, you put them out there and they don’t come true that makes it harder,</td>
</tr>
<tr>
<td></td>
<td>Using public transportation</td>
<td>It is different, than the US, so I just, and since we don’t have a car here, I had to learn to get around by the public transportation, so that was, different right away, learning how to get places</td>
</tr>
<tr>
<td>Experiential Challenges</td>
<td>Receiving unwanted attention</td>
<td>I know people are watching...especially when I have my two blonde girls with me. We don’t go anywhere where someone doesn’t talk to us, or wanna take pictures with us</td>
</tr>
<tr>
<td></td>
<td>Previous international experience.</td>
<td>Because we lived in Singapore before we had a previous experience but you have to realize that each culture isn’t like you. So you can’t expect people to act and treat you the same way family in Idaho does</td>
</tr>
</tbody>
</table>
# APPENDIX D: ADDITIONAL EVIDENCE

<table>
<thead>
<tr>
<th>Category</th>
<th>Codes</th>
<th>Representative Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adaptation</td>
<td>Accepting Differences</td>
<td>There’s not just one right way of doing things. Sometimes we might think oh the American way, that’s the way it has to be done, but seeing other cultures, I think I have a better respect. Things can be done in a different way and still be correct, and still be good and sometimes better than the American way… we can learn from them</td>
</tr>
<tr>
<td>Adaptation</td>
<td>Appreciating Taiwanese culture</td>
<td>I like the way that the Taiwanese people do this, like I like the way that they’re very orderly. I like the way like when you go to the MRT, they line up just automatically on the right hand side of their stop and if they want to walk they go on the left hand side, I never been in a country that does that as a whole country. I mean everywhere I’ve ever gone it’s just been hot topic, and I like that Taiwanese people are orderly so I think “I want to try to be more like them, more orderly like you know more like… I don’t what the word is... maybe socially conscious.</td>
</tr>
<tr>
<td>Theme</td>
<td>Category</td>
<td>Code</td>
</tr>
<tr>
<td>----------------------------</td>
<td>----------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Concrete Experience</td>
<td>Inability to communicate</td>
<td></td>
</tr>
<tr>
<td>Reflective Observation</td>
<td>Observing the locals</td>
<td></td>
</tr>
<tr>
<td>Abstract conceptualization</td>
<td>Focusing on similarities</td>
<td></td>
</tr>
<tr>
<td>Active experimentation</td>
<td>showing empathy</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX D: ADDITIONAL EVIDENCE

<table>
<thead>
<tr>
<th>Theme</th>
<th>Category</th>
<th>Code</th>
<th>Representative Quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behavior</td>
<td>Increased interaction with locals</td>
<td>I feel like have more interactions, week by week, even more with local people. Especially with my new church responsibility, it’s helping me to stretch, it has its challenges because I don’t understand everything, and I’m the foreigner visiting but I think it will be good. I’m trying to be teachable.</td>
<td></td>
</tr>
<tr>
<td>Motivation</td>
<td>Having a positive attitude</td>
<td>I call it my dream come true that I never dreamt. I never thought I would enjoy Taiwan was much as I do.</td>
<td></td>
</tr>
<tr>
<td>Cognition</td>
<td>Gaining knowledge about Taiwanese culture</td>
<td>She taught us a lot, we would exchange food and ideas, she would share what she did in those holiday times like Christmas well they don’t have one, and we shared what we do. So that part on a personal level we’ve experienced more, I’m glad we took those classes.</td>
<td></td>
</tr>
<tr>
<td>Metacognition</td>
<td>Reflecting about lessons learned</td>
<td>Why are they burning paper money? What’s the purpose of that? All these truly unique traditions here, I try to learn from them…so I write them in my journal, so I can explain them to someone if they ask or so I don’t forget.</td>
<td></td>
</tr>
</tbody>
</table>

Cultural Intelligence
APPENDIX E: WORD FREQUENCY QUERY

![Word Frequency Query Result](image)

<table>
<thead>
<tr>
<th>Word</th>
<th>Length</th>
<th>Count</th>
<th>Weighted Percentage (%)</th>
</tr>
</thead>
<tbody>
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<td>6</td>
<td>39</td>
<td>0.52</td>
</tr>
<tr>
<td>time</td>
<td>4</td>
<td>38</td>
<td>0.51</td>
</tr>
<tr>
<td>even</td>
<td>4</td>
<td>36</td>
<td>0.48</td>
</tr>
<tr>
<td>much</td>
<td>4</td>
<td>36</td>
<td>0.48</td>
</tr>
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<td>kids</td>
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<td>0.47</td>
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<tr>
<td>experience</td>
<td>10</td>
<td>33</td>
<td>0.44</td>
</tr>
<tr>
<td>good</td>
<td>4</td>
<td>33</td>
<td>0.44</td>
</tr>
<tr>
<td>love</td>
<td>4</td>
<td>33</td>
<td>0.44</td>
</tr>
<tr>
<td>thing</td>
<td>5</td>
<td>32</td>
<td>0.43</td>
</tr>
<tr>
<td>years</td>
<td>5</td>
<td>32</td>
<td>0.43</td>
</tr>
</tbody>
</table>
APPENDIX: WORD CLOUD
APPENDIX G: PHOTOGRAPHS

A Nativity
The Church of Jesus Christ of Latter-day Saints

Join us for Taipei's 15th annual live musical presentation of the Nativity. Enjoy this free evening of family entertainment and remember the true spirit of Christmas.

「聖誕節的由來」音樂劇
2015·12·12(六)
5:00 pm & 7:00 pm
耶穌基督後期聖徒教會
台北市大安區愛國東路256號
# 256 Ai Kuo East Road DaAn District, Taipei
www.lds.org.tw

聖誕節的由來
APPENDIX G: PHOTOGRAPHS
APPENDIX G: PHOTOGRAPHS