Bridging Cultural Gaps Through Creating Awareness About Differences in Value Systems and Cultural Norms Between Students' and Instructors' Home Cultures

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Based on Stiegler & Hiebert's theoretical orientation that teaching is a cultural activity, many foreign-born faculty experience cultural barriers in U.S. classrooms. The purpose of this study is to demonstrate that these cultural barriers stemming from differences in value systems and cultural norms between students' and instructor's home cultures can be used to bridge cultural gaps. The results of interviews conducted among foreign-born instructors at a 2-year college indicate that although most participants experienced cultural barriers, they used differences in cultural norms and value systems to build a bridge between their home cultures and the U.S. culture in the classroom.

Keywords: foreign-born faculty, cultural barriers, 2-year college, different cultural norms, various value systems

INTRODUCTION

Foreign-born faculty – all faculty members who were not born in the United States and earned their undergraduate or graduate degree or both in their home country – are an invaluable asset to U.S. higher education institutions. Their cultural backgrounds, experiences, world views can be brought directly into their classrooms, thus enriching campuses (Alberts, 2008; Mamiseishvili, 2010). Through the presence of foreign-born faculty, "U.S. institutions, research programs, scholars and students benefit significantly from the perspectives, research methods and skills visiting scholars bring" (O'Hara, 2009, p. 41). Foreign-born faculty "are in demand and provide unique opportunities for students to learn about cultural diversity right in their own classrooms" (Nimoh, 2010, p. 61). Foreign-born faculty can mentor junior foreign-born colleagues or international students with similar cultural backgrounds (Lee, 2014). Foreign-born faculty make important cultural contributions to U.S. higher education institutions.

Along with cultural contributions, foreign-born faculty make significant intellectual contributions to U.S. higher education institutions. Foreign-born faculty have proved to make valuable contributions to research in U.S. higher education institutions (Corley & Sabharwal, 2007; Mamiseishvili, 2010; Mamiseishvili & Rosser, 2010; Marvasti, 2005). Foreign-born faculty have shown that they published many research articles. Multiple studies show that foreign-born faculty are more productive in the research area than their U.S. colleagues and demonstrate stronger preferences for research (Corley & Sabharwal, 2007; Kim, Twombly & Wolf-Wendel, 2012; Lee & Lim, 2016; Levin & Stephan, 1999; Mamiseishvili & Rosser, 2011). Foreign-born faculty help to strengthen collaboration in research in their areas of expertise between their home countries and the U.S., particularly in the fields of science, technology, engineering, and

mathematics (STEM) fields by building network between the scientific communities of their home countries and the United States (Corley & Sabharwal, 2007; Lee & Lim, 2016; Marvasti, 2005). In many ways, foreign-born faculty enrich campuses through research, mentorship, and building cross-cultural communication in their classrooms.

While great numbers of foreign-born scholars get faculty positions at 4-year U.S. institutions, especially in science, technology, engineering, and mathematics (STEM) fields, 2-year colleges do not attract many foreign-born faculty members. Foreign-born faculty are "disproportionately underrepresented at the nation's public 2-year institutions" (Mamiseishvili, 2011, p. 14). Foreign-born faculty predominantly reside in urban centers: Los Angeles, New York City, San Francisco, and Chicago (Manrique & Manrique, 1999). Foreign-born faculty members are more likely than U.S.-born faculty to work at institutions located in larger cities, at institutions that award more doctoral degrees and at more internationalized campuses – campuses with larger numbers of foreign-born faculty and international students (Kim, Twombly, & Wolf-Wendel, 2012). Demographic distribution of foreign-born faculty in the United States is important for this study, because this study focuses on 2-year colleges, which are usually located in rural and suburban areas and smaller cities (Brawer & Cohen, 1996).

THEORETICAL FRAMEWORK

To achieve an understanding of foreign-born faculty's experiences in U.S. 2-year colleges, exploring their lived experiences within the Faculty Socialization framework (Tierney & Rhoads, 1993) was necessary. In order to study foreign-born faculty lived experiences and to explore how they socialized into 2-year colleges, the faculty socialization model was appropriate because according to this model, faculty socialization is a complex ongoing process that begins while prospective faculty members receive their graduate education, before they get employed by higher education institutions. The complexity of socialization process under faculty socialization model was significant for this study, because foreign-born faculty in the study received their graduate education in their home countries.

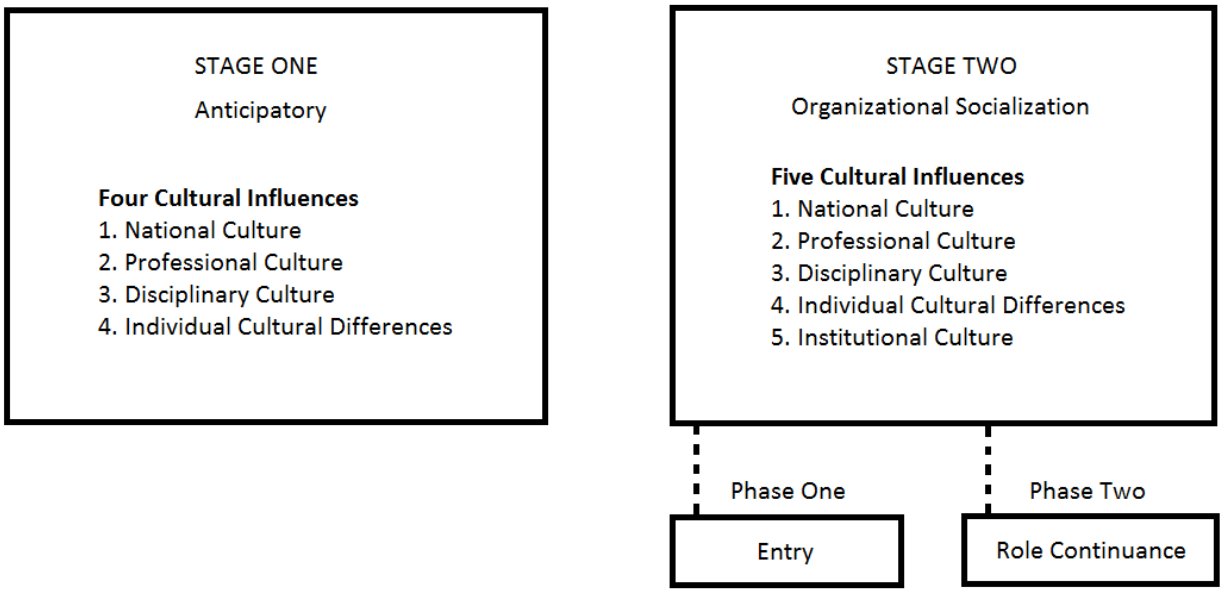
Another reason why faculty socialization model was compelling for this study was that this model viewed socialization through cultural lens. Socialization is the process, through which individuals acquire the values, attitudes, norms, knowledge, and skills needed to exist in a given society (Merton, 1957); it is a means of reproducing the cultural capital of society (Bourdieu, 1986). Socialization is also a ritualized process that involves the transmission of institutional culture (Tierney & Bensimon, 1996). This study defined faculty socialization as complex ongoing cultural bidirectional process of transmission of institutional culture through ceremonies, rituals, rites of passage, and interactions with students and colleagues. The values, beliefs, and attitudes held by faculty reflect their socialization experiences and reflect faculty culture (Tierney & Rhoads, 1993). Exploring foreign-born faculty experience through cultural lens is important because "individual's culture does influence how one is socialized into a new environment" (Thomas & Johnson, 2004, p. 47).

Both the faculty and higher education institution play significant roles in faculty socialization because socialization is bidirectional. The faculty socialization model presents faculty socialization as a cultural bidirectional process between organizational culture and faculty culture. Organizational culture is shared understanding and the formal and informal processes used to develop meaning and understanding by organization participants (Rhoads & Tierney, 1993). Faculty culture is based on complex interplay between five sociological forces: national, professional, disciplinary, individual, and institutional (Rhoads & Tierney, 1993). Faculty socialization is bidirectional because organizational culture – the culture of colleges and universities – produces change in faculty, and faculty produce change in organizations (Geertz, 1973). Faculty socialization is not only the process of change for faculty to fit the culture of higher education institutions, but also a process for higher educational institutions to adapt and change to meet the needs of a faculty population.

Faculty socialization is complex ongoing cultural bidirectional process. Understanding the socialization process in the academic community is critical for faculty "survival" in higher education institutions (Samimy, 2006, p. 105) Faculty socialization happens in two stages: anticipatory stage and organizational

socialization stage (Tierney & Rhoad, 1993). Anticipatory stage of faculty socialization happens at undergraduate and graduate school levels, even before a prospective faculty member becomes employed by a higher educational institution. During anticipatory stage, a prospective faculty member's experience is shaped by four cultural influences that produce general orientation. These four cultural influences are national culture, professional culture, disciplinary culture, and individual cultural differences. Organizational socialization stage begins as a newly-hired faculty enters the higher educational institution of employment. At this stage, the newly-hired faculty member must learn about the organization's culture while at the same time this faculty member continues to be shaped by the four other cultural influences. Stage two includes five cultural influences. These influences are national culture, professional culture, disciplinary culture, individual cultural differences, and institutional culture (Clark, 1987). These cultural influences are discussed further in the literature review. Organizational socialization has two phases: initial entry and role continuance. The entry phase moves the new faculty member from an outsider to a novice. The role continuance phase refers to the continuing relationship between the institution and the faculty member (Tierney & Rhoads, 1993). Figure 1 represents faculty socialization model that guided this study.

FIGURE 1
FACULTY SOCIALIZATION MODEL (TIERNEY & RHOADS, 1993)



At stage one anticipatory socialization on the part of a potential recruit occurs. Anticipatory socialization pertains to how non-members take on the attitudes, actions, and values of the group to which they aspire (Tierney & Rhoads, 1993). Anticipatory socialization contains four cultural influences: national culture, professional culture, disciplinary culture, and individual cultural differences. During undergraduate and graduate education, for example, students anticipate the types of roles and behaviors they should demonstrate to succeed as faculty members. The way students interact with their mentors (Samimy, 2006), advisors, and peers in undergraduate and graduate school, the conferences aspiring faculties attend, the connections they build serve as significant force in socializing students into the roles and expectations associated with faculty life (Tierney & Rhoads, 1993). Socializing experiences at the anticipatory stage may have already happened in the home country, so foreign-born faculty's anticipatory socialization experiences are associated with higher education institutions in their home countries. However, those socializing experiences tend to be different from U.S. culture.

At stage two, organizational socialization occurs. The organizational stage consists of two phases: initial entry and role continuance. The entry phase involves any kind of interaction that may happen during

recruitment and the selection process as well as faculty's initial experience at the employer's institution. Role continuance phase begins as soon as the faculty is anchored in the institution. Faculty socialization is a ritualized process that involves the transmission of culture at a higher education institution (Rhoads & Tierney, 1993). Faculty socialization is an ongoing process, but it occurs most clearly when new recruits enter a college or a university (Samimy, 2006). As shown in Figure 1, faculty socialization is shaped by five cultural influences: national culture, professional culture, disciplinary culture, individual cultural differences, and institutional culture.

LITERATURE REVIEW

The focus of this study was foreign-born faculty's socialization experiences in 2-year U.S. colleges. The study used Tierney and Rhoad's faculty socialization theory (1993) to guide the organization of the literature review (Tierney & Rhoads, 1993). Faculty socialization theory provided "an overall orienting lens" for the literature review and the whole study (Creswell, 2014, p. 64).

Places of Origin

According to Institute of International Education, scholars from 195 countries came to the U.S. higher education institutions to teach and conduct research in academic year 2015-2016 (IIE, 2016). Of those scholars, 56.6% came from Asia (IIE, 2016). The majority of foreign-born faculty are from East Asia (IIE, 2016). The percentage of Eastern Asian faculty members in U.S. higher education institutions in academic year 2015-2016 compared to all foreign-born faculty members was 43.8% (IIE, 2016). The leading places of origin for foreign-born faculty in academic years 2015-2016 were China, India, and South Korea (IIE, 2016). These three countries are countries of origin for 47.9% of all foreign-born faculty members in the United States. China is the leading country of origin for foreign-born faculty (IIE, 2016). In academic year 2015-2016 the U.S. higher education institutions attracted 44,490 scholars from China, which was10.7% higher than the year before (IIE, 2016). Regardless of how foreign-born faculty are defined, multiple quantitative studies consistently show Asian faculty are the largest group of foreign-born faculty in U.S. higher education institutions (Lawrence, Celis, Kim, Lipson, & Tong, 2014; Gahungu, 2011; Kim, Twombly & Wolf-Wendel, 2012; Mamiseishvili, 2011; Park et al, 2007).

Misconceptions and Prejudices Towards Foreign-Born Faculty

Foreign-born faculty's diversity in terms of their countries of origin helps students and other faculty members enrich their views of the world, but studies show that many U.S. students, faculty, staff, and administrators have misconceptions about foreign-born faculty and their national cultures. Foreign-born faculty in Gahungu's study call some U.S. students and faculty culturally unaware, indifferent to world affairs, and apolitical (Gahungu, 2011). Foreign-born participants in the study were surprised by very limited geographical, historical, and political knowledge of their U.S. students and colleagues about foreign-born faculty's home countries (Gahungu, 2011). Participants reported that in the educational systems of their home countries students are expected to know about geography and history of other countries (Gahungu, 2011). This lack of knowledge about foreign-born faculty's national cultures leads to foreign-born faculty's invisibility and creates barriers to their socialization into U.S. higher education institutions.

Lack of knowledge about foreign-born faculty's national culture leads to prejudices. An Ethiopian professor in Johnson and Thomas's (2004) study said that his academic rank excluded him from the experience "of being Black", because once people found out he was Ethiopian, they attributed his academic achievements to his national culture, but not to "his identity as a Black man" (p. 59). A foreign-born professor, who is originally from the Republic of Trinidad and Tobago and is a daughter of an African Caribbean mother and a Hispanic father, is opposed to being labeled as an African American, Black, or Hispanic, yet in the United States she feels pressured to choose a category for herself, in which she does not belong (Hernandez, Ngunjiri, & Chang, 2015). She has been accused by her acquaintances of trying "to negate her Blackness" and has been "given a quizzical look" when people saw her for the first time having

known only her Hispanic last name (Hernandez, Ngunjiri, & Chang, 2015, p. 537). The professor confessed she was offended by attempts to classify her into a particular group, because she identified herself as a "Trinidadian" (Hernandez, Ngunjiri, & Chang, 2015, p. 537).

The influence of prejudice on foreign-born faculty's experiences in a classroom may be very strong, even if a faculty member is originally from an English-speaking country. An instructor from Ghana explained that English is an official language in her home country, but her race and the fact that she spoke English with the dialect, in her opinion, affected the way students respond to her (Nimoh, 2010). Prejudices towards foreign-born faculty arise in U.S. higher education institutions, because students, faculty, and administrators are sometimes unable to recognize foreign-born faculty's cultural differences (Mfum-Mensah, 2016).

Approaches to Teaching and Research

Teaching and research are approached differently throughout the world (Hutchison, 2016). Depending on countries of origin, foreign-born faculty members may have different socialization experiences in U.S. higher education institutions. A Chinese American scholar described her experience at U.S. university: "I seriously felt it [was] an act of disrespect to call a professor by his first name" (Lin, 2006, p. 300). Lin further explained that in her country of origin students were expected to absorb the knowledge presented by the professor rather than question it, but in the U.S. assignments required that students exercise critical thinking skills (Lin, 2006). While getting used to differences in approaches between the two cultures was a challenge for her at first, she eventually utilized her "ability to acquire a large amount of information, to structure knowledge, and … quality of perseverance, so emphasized in Asian education" (Lin, 2006, p. 300).

Many cultures value discipline in a classroom, and foreign-born faculty who come from those cultures perceive U.S. students as lacking discipline. Students are expected "to be seen and not heard" in some cultures (Johnson & Thomas, 2004, p. 52). This expectation is the reason why some foreign-born faculty acquire the reputation of strict faculty among their students (Collins, 2008; Johnson & Thomas, 2004).

Teaching in a foreign culture may be harder than conducting research. Some scholars claim that research is universal, and thus international, while teaching is local, because in addition to content knowledge, teaching requires the knowledge of the national culture, pedagogical practices, and teacher-student relationships (Luxon & Peelo, 2009; Mamiseishvili, 2013).

Value Systems

Many foreign-born faculty, experience cultural barriers in the U.S. higher education institutions because of differences in value systems. The U.S. is characterized as an individualistic culture which values its representatives to care for themselves and their immediate family members (Beckett & Li, 2006; Hart & Sallee, 2015). Individualistic cultures are described by sharp boundaries between people, with each person being a complete unit (Black & Leake, 2005). People in individualistic cultures are considered to be independent (Black & Leake, 2005). Foreign-born faculty, who were not born and raised in individualistic cultures, like the U.S. often come from collectivist cultures, which value people being interdependent.

Collectivist countries are characterized by strong ties between family members who care for each other throughout life span, extended networks of society members, and shared responsibilities (Hart & Sallee, 2015). Extended family plays an important role in socializing experiences of foreign-born faculty with children in collectivist cultures, because collectivist cultures expect extended families' support in raising children and in running household chores. Collectivist countries include countries of Asia, Africa, South America, and Central America (Hart & Sallee, 2015). Some foreign-born faculty from collectivist cultures in Hart and Sallee's (2015) study chose to leave their children in their home countries with extended family members. Other foreign-born faculty in the study brought their parents to the U.S. to help them raise children. Other participants in the study did not have any extended family support, and some participants reported stress associated with this lack of support (Hart & Sallee, 2015). When foreign-born faculty who come from collectivist cultures immerse into U.S. individualist culture, they experience socialization barriers.

An Indian professor compares egalitarian way of interacting at a workplace between employees in the U.S. to "hierarchical relations" in India (Jaipal, 2006, p. 193). In her opinion, U.S. "individualistic mindset" of treating each other with respect regardless of social status, considering everyone's voices at workplace meetings, and striving for "consensual democratic process" has "unexpected consequences regarding attitudes towards cultural and contextual differences" (Jaipal, 2006, p. 193). In U.S. individualistic society, there is a tendency to disregard people's socio-economic and cultural backgrounds, family obligations, and economic pressures (Jaipal, 2006). In the U.S. "people are expected to perform in spite of adverse circumstances or difficulties in their home context or family life" (Jaipal, 2006, p. 193). They are "expected to be a kind of superman with superhuman strength and, even if there are not enough hours in the day, be able to tackle any number of tasks with "time management" skills" (Jaipal, 2006, p. 193). A U.S.-born faculty member applies rules and deadlines equally to everyone; no paper can be submitted late regardless of circumstances (Jaipal, 2006). Contextual collectivist morality "tends to be more sensitive to context and mitigating factors", such as an ill relative or poverty leading to lack of ability to obtain learning materials (Jaipal, 2006, p. 194).

Cross-Cultural Communication

Communication differences, which occur depending on faculty's national culture, affect foreign-born faculty's socialization into U.S. higher education institutions. A faculty from South Africa said that classrooms in his home country are quieter than U.S. classrooms, because students in the U.S. "need to talk", but "in most other cultures, unless you really have something to say, you don't. And a silent class does not mean that the class is not following" (Johnson & Thomas, 2004, p. 53). A Jamaican faculty reported in his home country a faculty member is an authoritative figure who cannot be confronted by students (Johnson & Thomas, 2004). Classrooms in Israel, according to another foreign-born faculty member are the opposite. In his home country confronting faculty can be expected; shouting out is normal, and nobody would consider this behavior to be offensive (Johnson & Thomas, 2004). Some cultures practice conversational turn taking (Yang, 2007) and silence (Nakane, 2006). A Japanese faculty shared her experience when participating in formal meetings with her colleagues:

> "I don't speak very much…, because American people just keep talking and then I can't just jump in, because that's considered very rude in Japanese culture. So it's waiting, then I want to say, but I never have a chance to get in, so I usually don't speak very much in the meeting" (Folwell, 2013, pp. 209-210).

While some cultures are quieter than the U.S. culture, other cultures are considered to be too "loud" by U.S. standards (Aryal, et al., 2016). The participants in Aryal, et al. (2016) study were criticized for being "too loud" both inside and outside the classroom, and "their loudness was taken to be offensive or rude by Americans" (p. 67). One of the participants resisted to become acculturated to the norms of the host culture, trying to keep his own identity (Aryal, et al., 2016). The other participant reflected on his past experience in his home country trying to understand the need to be loud (Aryal, et al., 2016). He realized that he was raised in one of the densest cities in the world, where people had to be loud (Aryal, et al., 2016). The size of an average classroom was 100 students, and the teacher did not have a microphone, so in order to be heard, the teacher had to speak up (Aryal, et al., 2016).

People in the U.S. value their personal space, but some cultures communicate by creating physical contact. A faculty member violating student's personal space is considered inappropriate in the United States; foreign-born faculty are sometimes warned not to get too close to students and to keep doors open when having private meetings (Johnson & Thomas, 2004). According to one foreign-born faculty member, what is considered common faculty-student interaction in his home country, could easily be interpreted as sexual harassment in the U.S.; his jokes could be rendered as gender-offensive (Gahungu, 2011). Cultural differences related to personal space force foreign-born faculty to be on guard not to say or do anything culturally inappropriate, which creates additional barriers to socialization.

Collegiality

Collegiality is characterized by a sense of community, which provides both social and intellectual support (Johnson & Thomas, 2004). The sense of collegiality is different in various national cultures and depends on a number of factors. Two foreign-born faculty members from New Zealand and Sweden in Johnson and Thomas's study said they had had regular tea or coffee breaks during the day in their home countries (2004). The breaks provided the faculty and students an opportunity to meet and interact. In the U.S. institution, all faculty members have coffee on their own, which does not allow faculty build a community (Johnson & Thomas, 2004).

A Jamaican foreign-born faculty of color teaching and conducting research at a predominantly White university calls collegiality in the academy "an elusive concept" and "a system of unbalanced power … in the hands of white majority" (Stanley, 2006, p. 337). She shares her experience of being told how diversity and collegiality are valued in the academy, but instead the system of power and privilege is maintained, and all faculty who are different are expected to assimilate (Stanley, 2006). Stanley says "a prime example of walking assimilation line with collegiality" is serving on faculty search committees (Stanley, 2006, p. 337). As a foreign-born woman of color, she is invited to serve on multiple committees, and her administration expects her to agree to serve on those committees, because she brings a diverse perspective, "represents" all people of color, and validates "the departments' or colleges' efforts at having a diverse group of people on the committee" (Stanley, 2006, p. 337).

Isolation

Some foreign-born faculty experience the feeling of isolation (Collins, 2008; Gahungu, 2011; Johnson & Thomas, 2004; Manrique, 2002; Skachkova, 2007; Stanley, 2006). In Collins's study, 63% of foreign-born faculty indicated they were "not coping well with loneliness" (Collins, 2008, p. 183). Participants in the study reported isolation due to loss of family connections, friends, and "former ways of life" (Collins, 2008, p. 183). Some participants noted that their institution established support groups for foreign-born faculty, but those groups were "not very active or well publicized" (Collins, 2008, p. 183). One of the participants in the study was told about the support group during the job interview, and the support group was one of the reasons why the participant accepted the offer, but when she arrived, she found out nobody on campus, including International Office knew about the club (Collins, 2008).

Foreign-born faculty's isolation is examined in Thomas and Johnson's study (2004). A Japanese professor in the study had her graduate experience at a research university, which emphasized individual research in isolated environment (Johnson & Thomas, 2004). When this professor started her career at a university, which emphasized teaching, she did not know how to assimilate, because she did not have experience assimilating into U.S. teaching institutional culture (Johnson & Thomas, 2004). Another difference between the two universities is that at teaching university she was the only foreign-born faculty in her department, whereas during her doctoral studies, there were other international faculty members in her institution (Johnson & Thomas, 2004).

Being a foreign-born faculty of color herself, Stanley claims that "academic environment can be very cold and isolating" for everyone, but for minority faculty in particular (Stanley, 2006, p. 339). The reason for isolation in academic world is that "solo work" is rewarded (Stanley, 2006, p. 339). Minority faculty are in an even less favorable position, because they are often "the only one or one of the few in the department" (Stanley, 2006, p. 339). Foreign-born professor Manrique shares that "being one of a few dark flowers in a lily-white institution can be very lonely indeed" (Manrique, 2002, p. 156). An Asian participant in Skachkova's study supports Stanley's claim about academic environment being isolating, "I didn't find a home here at this department. I feel I don't belong here." (Skachkova, 2007, p. 720). Another Asian woman in Skachkova's study shares her alienation, "I didn't feel happy or happier about my belonging here. I always wanted to leave this place. I didn't feel any sense of belonging" (Skachkova, 2007, p. 720).

Teaching as a Cultural Activity

Teaching in U.S. higher education institutions is difficult for some foreign-born faculty, because teaching is a cultural activity (Stigler & Hiebert, 1999; Hutchison, 2016; Luxon & Peelo, 2009; Johnson &

Thomas, 2004). Cultural activities are learned implicitly over long periods of time and are consistent within a stable system of beliefs (Stigler & Hiebert, 1999). People within the same culture share the same idea of what teaching is, because as preschoolers they play school, and then they become students, and experience twelve years and more of school (Stigler & Hiebert, 1999). According to Hiebert and Stigler, cultural nature of teaching manifests itself in "core beliefs about the nature of the subject, about how students learn, and about the role of a teacher should play in the classroom" (Stigler & Hiebert, 1999, p. 87).

The study conducted by Hiebert and Stigler demonstrates that teaching varies significantly across cultures but does not vary much within cultures (Stigler & Hiebert, 1999). The most dramatic difference in the study was between Japanese and U.S. mathematics teachers (Stigler & Hiebert, 1999). The majority of U.S. teachers expected their students to learn new skills, whereas most Japanese math teachers wanted their students "to think about things in a new way, such as to see new relationship between mathematical ideas" (Stigler & Hiebert, 1999, p. 90). This difference in goals affects the nature of learning and the role of the teacher in both cultures (Stigler & Hiebert, 1999)

Learning in the U.S. occurs by practicing skills multiple times, preferably, error-free, so the difficulty of tasks may increase only slightly (Stigler & Hiebert, 1999). Japanese teaching views frustration, struggle, and confusion as a natural part of learning, so Japanese students are allowed to make mistakes and then examine the inconsistences and consequences of those mistakes. U.S. teachers "take responsibility for keeping students engaged and attending" by "increasing the pace of activities, by praising students for their work and behavior, by the cuteness of real-lifeness of tasks, and by their own power of persuasion through their enthusiasm, humor, and "coolness" (Stigler & Hiebert, 1999, p. 93). Japanese teachers start their lessons with a challenging task, and students are expected to look for a solution (Stigler & Hiebert, 1999).

Luxon and Peelo discuss "localism of teaching practices", meaning that foreign-born faculty need geographic and cultural contexts, "entering work as a novice in local teaching practices" (Luxon & Peelo, 2009, p. 651). Luxon and Peelo (2009) further explain that when foreign-born faculty arrive to teach at higher education institutions, "about whose teaching practices they are likely to have only limited knowledge", assimilation into local practices will be challenging (p. 652). Foreign-born faculty member's

> "habitus has developed within another culture and within their international disciplinary field; their dispositions have been formed on this basis and these may not necessarily "fit" the new field. They are unlikely to be familiar with the local assessment practices, curriculum design principles, teaching styles, and most of all the students they will be teaching, neither their academic, nor social background" (Luxon & Peelo, 2009, p. 652).

Effectiveness of Foreign-Born Faculty in Teaching

Teaching effectiveness of foreign-born faculty in U.S. higher education institutions is one of the most commonly discussed topics in the studies, which this literature review examined (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Collins, 2008; Folwell, 2013; Hernandez, Ngunjiri, & Chang, 2015; Hune, 2011; Lee & Lim, 2017; Mamiseishvili, 2013; Nimoh, 2010; Skachkova, 2007). Studies examining teaching effectiveness of foreign-born faculty in U.S. colleges have yielded inconsistent and even contradictory results.

A study by Alberts (2008) reported that foreign-born professors' foreign accents was the largest area of concern for the students. The students in the study commented that other students had recommended not to take classes from professors whose names do not "sound American", because "school is already hard enough without trying to understand what your professor is saying" (Alberts, 2008, p. 192). A few participants said some foreign-born faculty's accents were so heavy they were impossible to understand (Alberts, 2008). Several students in the study reported some foreign-born faculty's vocabulary was not sufficient enough for the faculty to explain the learning material clearly, and some students believed faculty with insufficient English skills should not be allowed to teach (Alberts, 2008).

A study by Collins (2008) found that 96% of students reported positive experiences with their professor when the professor's first language was not English as compared to 98% of students reporting positive experiences with the professor when the professor's first language was English. When the students were

asked to list positive or negative aspects of being taught by a foreign-born faculty member, most aspects were positive (Collins, 2008). Some students viewed foreign-born faculty's accents as a negative aspect for their learning, but others thought the accents were "interesting" and helped them "pay attention", because they needed to "listen a little closer" (Collins, 2008, p. 185). Some participants also indicated that the vocabulary foreign-born faculty use is different, which keeps class interesting (Collins, 2008).

A study conducted by Folwell (2013) found that the majority of foreign-born faculty (65%) received negative commentaries from students about their accents, but only 45% of participants in the study reported their accents to be a barrier to effective communication. Folwell interpreted these findings by "detachment" and "not wanting to recognize the impact" foreign-born faculty's accents have on students, or by "social desirability of not having one's accent affect his or her teaching capabilities" (p. 200). However, 35% of participants in the study reported they "felt students used their accents as an excuse for the students' poor performance in class" (Folwell, 2013, p. 202). One female Italian professor commented, "when I see that students use this [accent] as a weapon, I get hurt, but also frustrated because in that case I don't know what to do" (Folwell, 2013, p. 202). Nimoh, a foreign-born faculty from Ghana, where English is the official language, demonstrates her teaching effectiveness is challenged by her students, "You have an accent and I have trouble understanding you" (Nimoh, 2010, p. 59).

Skachkova's study shows that "the classroom is not a neutral and safe space", and foreign-born female faculty's teaching credibility is constantly questioned (Skachkova, 2007, p. 705). An Indian female faculty in engineering field from the study reported that students were skeptical about her expertise, because her home country is not considered a leader in technical field, and she was a female expert in a predominantly male profession (Skachkova, 2007). Another foreign-born faculty member in the study shared her student's comment, "How can a foreigner teach an American history?" (Skachkova, 2007, p. 706). Skachkova's study also shows that testing and questioning the teaching credibility of foreign-born female faculty is "further reinforced by their accents", and "accent is the most problematic aspect" of foreign-born faculty's teaching (Skachkova, 2007, p. 707). Foreign-born faculty Hernandez, Ngunjiri, and Chang (2015) also show in their autoethnographic study that their authority as teachers was challenged by students openly and implicitly.

The students in the mixed-method study conducted by Constantinou, Bajracharya, and Baldwin (2011) reported that foreign-born faculty had received "a quality education and are qualified to teach" (p. 258). Some participants in the study said they did not notice the difference between U.S.-born and foreign-born faculty. Some students reported that foreign-born faculty work harder to ensure students' understanding in the classroom (Constantinou, Bajracharya & Baldwin, 2011). However, 73% of participants indicated foreign-born faculty should be required to pass a standardized test before they are allowed to teach in the U.S. (Constantinou, Bajracharya & Baldwin, 2011). Fifty-one percent of students thought understanding course material taught by foreign-born faculty was difficult. The interview results clarified that this problem in understanding is not necessarily rooted in foreign-born faculty's language barriers but may be the result of the difference in the education systems between the US and foreign-born faculty's home countries (Constantinou, Bajracharya & Baldwin, 2011).

Most students in the study disagree that foreign-born faculty cannot be effective educators due to language barriers, but 61% of participants reported that "accented faculty are hard to follow in class" (Constantinou, Bajracharya & Baldwin, 2011, p. 259). The interviews in the study clarify this contradiction by students' examples of interacting with different foreign-born faculty: some foreign-born faculty are easier to follow than others (Constantinou, Bajracharya & Baldwin, 2011). Almost 60% of students in the study said they were inspired by foreign-born faculty's accomplishments (Constantinou, Bajracharya & Baldwin, 2011). Additionally, the study surveyed and interviewed U.S. faculty. The results of faculty survey and interviews show that foreign-born faculty are not always accepted or respected by their U.S. peers and students (Constantinou, Bajracharya & Baldwin, 2011). One faculty participant said a foreign-born faculty member needs to handle issues in teaching alone (Constantinou, Bajracharya & Baldwin, 2011). However, other participants argue that foreign-born faculty need support from their colleagues and the department chair (Constantinou, Bajracharya & Baldwin, 2011). Overall, despite the evidence that foreign-born faculty are not always accepted or respected by students and U.S-born faculty members, both

qualitative and quantitative data show that foreign-born faculty are perceived as vital members of higher education (Constantinou, Bajracharya & Baldwin, 2011).

Effectiveness of Foreign-Born Faculty in Research

Foreign-born faculty have proven to be effective in research in U.S. higher education institutions (Corley & Sabharwal, 2007; Kim, Twombly & Wolf-Wendel, 2012; Lin, Pearce & Wang, 2009; Lin & Yan-he, 2010; Mamiseishvili, 2011; Mamiseishvili, 2013; Mamiseishvili & Rosser, 2009). Studies examining foreign-born faculty's research effectiveness agreed that foreign-born faculty are more productive in research than U.S.-born faculty (Corley & Sabharwal, 2007; Kim, Twombly & Wolf-Wendel, 2012; Lin, Pearce & Wang, 2009; Lin & Gao, 2010; Mamiseishvili, 2011; Mamiseishvili, 2013; Mamiseishvili & Rosser, 2010).

Various measures of productivity are used in different studies to evaluate foreign-born faculty's productivity in research. Corley and Sabharwal (2007) used two measures of productivity in their study to analyze foreign-born scientists' and engineers' productivity in U.S. universities: (1) the number of publications, (2) the number of patents and grants received. The results indicated that foreign-born faculty in the field of science and engineering were more productive than their U.S.-born peers in both measures of productivity (Corley & Sabharwal, 2007). Mamiseishvili and Rosser (2010) measured productivity as (1) the number of articles in refereed and non-refereed journals in the past 2 years; (2) the number of books, reports, book reviews, and chapters in the past 2 years; and (3) the number of presentations and performances or exhibitions in the past 2 years. The study utilized the 2004 National Study of Postsecondary Faculty (NSOPF:04) data set, and the results revealed that foreign-born faculty were significantly more productive in research in all measures of productivity (Mamiseishvili & Rosser, 2010).

Kim, Twombly, and Wolf-Wendel analyzed multiple data sources, including Survey of Doctorate Recepients (SDR:2003), National Survey of Postsecondary Faculty (NSOPSF:1993, 1999, and 2004), Pretenure Faculty COACHE (2005 – 2008), and IPEDS (2009 and 2010), and found foreign-born faculty to be significantly more productive than U.S.-born faculty as measured by annualized publication rates (2012). Lin and Gao use peer-reviewed journal articles as a measure of research productivity, because "peer-reviewed journal article represents one of the most important scholastic contributions that any university faculty can make" (p. 78). The study finds that foreign-born faculty outperform U.S.-born faculty in terms of research productivity as measured by the study (Lin & Gao, 2010).

Science, Technology, Engineering, and Mathematics (STEM) Disciplines

According to the data from the Institute of International Education (2016), there were 134,014 foreign-born faculty members teaching or conducting research at U.S. colleges and universities in the 2015-2016 academic year, and 76% of these faculty members concentrated in science, technology, engineering, and math (STEM) disciplines. The majority of foreign-born faculty are concentrated in science and engineering fields, more specifically, physical and life sciences (34.7%), engineering (16.6%), and social sciences (7.7%) (Corley& Sabharwal, 2007; IIE, 2016; Kim, Twombly, & Wolf-Wendel, 2012). Foreign-born faculty are more likely than U.S.-born faculty to specialize in the areas of pure and applied sciences for both teaching and research (Lin, Pearce, & Wang, 2009).

Around 50% of doctoral recipients in the fields of science and engineering in the United States are foreign-born (Kim, Twombly, & Wolf-Wendel, 2012). Most foreign-born doctoral degree recipients stay in the United States and are employed in science and research (Lin, Pearce, & Wang, 2009). With the growing number of foreign-born individuals receiving doctoral degrees in the United States, the numbers of foreign-born faculty proportionately increase, particularly in the fields of science, technology, engineering, and math (STEM) (Kim, Twombly, & Wolf-Wendel, 2012). This large number of doctoral recipients in U.S. higher education institutions has implications for globalization and internationalization discussed later.

Disciplines Related to Foreign-Born Faculty's Ethnic, National, or Regional Background

The choice of disciplines related to foreign-born faculty members' ethnic, national, or regional background are explored by multiple studies (e.g. Constantinou, Bajracharya, & Baldwin, 2011; Hernandez, Ngunjiri, & Chang, 2015; Hune, 2011; Manrique & Manrique, 1999; Skachkova, 2007). Some foreign-born faculty intentionally choose teaching and researching disciplines related to their gender, race, ethnicity, culture, or country of origin to serve as role models, to enrich campuses by enhancing students' knowledge about other cultures and societies, and to promote diversity by infusing new perspectives into the curriculum (Hernandez, Ngunjiri, & Chang, 2015; Hune, 2011). Other foreign-born faculty, however, feel segregated to teach courses and research topics related to their ethnic, national, or regional background (Manrique & Manrique, 1999; Skachkova, 2007). When foreign-born faculty members teach or research their own culture, they are considered to be an authoritative source, but their credibility is questioned if they choose U.S.-based topics (Constantinou, Bajracharya, & Baldwin, 2011; Skachkova, 2007). Foreign-born faculty are, therefore, forced to choose the discipline that is stereotypical of their backgrounds, or face repercussions.

English

English has become a global language, which means it has developed a special role and is recognized in every country (Crystal, 2012). English has a special role because of being spoken as a mother tongue in the United States, Canada, the United Kingdom, Ireland, Australia, New Zealand, South Africa, and several Caribbean countries; English is the official language in over 70 countries throughout the world; English is most widely taught as a foreign language in over 100 countries, often displacing other foreign languages; English is used by more people than any other language in the world: about 25% of the world's population are fluent or competent in English; English is the language of science, technology, mass communication, and economics (Crystal, 2012). The global status of the English language creates the need for English language educators worldwide (Braine, 2010). According to Braine's study, about 80% of all English teachers worldwide are nonnative speakers of English (2010), but teaching English in U.S. colleges and universities is the privilege of U.S.-born faculty (Derbel, 2005).

English is the discipline that prospective foreign-born faculty widely choose for teaching and research, but many U.S. administrators and students do not accept foreign-born faculty teaching English, so these faculty members suffer cases of discrimination (Braine, 1999; Braine, 2010; Constantinou, Bajracharya, & Baldwin, 2011; Derbel, 2005; Saenkhum, 2016; Skachkova, 2007). Braine (2010) claims that the reason for this discrimination is the assumption that a native speaker has a cultural and sociolinguistic competency, which a foreign-born faculty lacks. Although in most cases discrimination against foreign-born English faculty is subtle (Constantinou, Bajracharya, & Baldwin, 2011; Saenkhum, 2016; Skachkova, 2007), some sources report open cases of discrimination (Derbel, 2005). Derbel, who had a PhD in education, was told she could not be hired to teach writing because she was foreign-born (2005). Some students prefer not to take English classes taught by foreign-born faculty (Skachkova, 2007; Thomas, 1999). If foreign-born faculty teach English-related disciplines, students are more inclined to question the faculty's credibility (Braine, 1999; Constantinou, Bajracharya, & Baldwin, 2011; Saenkhum, 2016; Skachkova, 2007; Thomas, 1999).

Race

Among foreign-born faculty, 46% are White, 39.2% are Asian, 7.3% are Hispanic, and 7.1% are Black/African American, which means that more than half of all foreign-born faculty are in racial minority category (Lin, Pearce, & Wang, 2009). The majority of foreign-born faculty experience marginalization, but foreign-born faculty of color also experience racism in U.S. higher education institutions (Akindes, 2002; Asher, 2006; Beckett & Li, 2006; Hidalgo-de Jesus, 2011; Loo & Ho, 2006; Hune, 2006; Hune, 2011; Johnson & Thomas, 2004; Kamina, 2011; Lin, Kubota, Motha, Wang, & Wong, 2006; Lee, 2006; Lim, 2006; Manrique & Manrique, 1999; Manrique, 2002; Odhiambo, 2012; Pangsapa, 2006; Rong, 2002; Skachkova, 2007; Trejos, 2011; Vargas, 2002; Zong, 2006). Marginalization is a process by which a group or individual is denied access to certain positions (Odhiambo, 2012).

Marginalization of foreign-born faculty may manifest itself in refusing to consider foreign-born faculty for employment positions in U.S. higher education institutions because of international credentials; refusing to acknowledge international work experience; excluding foreign-born faculty from networking events and denying access to social groups (Hernandez, Ngunjiri, & Chang, 2015; Odhiambo, 2012).

Racism is the belief that all members of a particular race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or other races (Hoyt, 2012). Foreign-born faculty of color in U.S. higher education institutions experience various forms of racism from students, colleagues and administrators (McKay, 1988). One form of racism is prejudice, which is a preconceived opinion not based on reason or actual experience (Hoyt, 2012). Racism may also express itself in micro-aggressions: words, behaviors, and expressions of everyday racism that look innocuous on the surface, but implicitly communicate an affront identified as racist or offensive by the micro-aggressed (Fleras, 2016). Another form of racism is differential treatment, which is treating individuals unequally because of their race (Hune, 2011; Pager & Shepherd, 2008; Skachkova, 2007).

Gender

Multiple studies related to foreign-born faculty in U.S. colleges and universities state that female foreign-born faculty experience negative gender stereotypes in U.S. higher education institutions from students, colleagues, and administrators (Akindez, 2002; Bang, 2016; Hidalgo-de Jesus, 2011; Hune, 2011; Hutchison, 2016; Johnson & Thomas, 2004; Kamina, 2011; Manrique & Manrique, 1999; Manrique, 2002; Odhiambo, 2012; Rong, 2002; Skachkova, 2007; Trejos, 2011; Vargas, 2002). Female foreign-born faculty are expected to act in a feminine way (Hernandez, Ngunjiri, & Chang, 2015), are sexualized (Hune, 2011), and are subject to systematic differential treatment in academia (Skachkova, 2007). Negative gender stereotypes, sexism, and other forms of gender discrimination are not only limited to foreign-born faculty, but are also experienced by U.S.-born female faculty in U.S. higher education institutions (Kooiman, 20016). However, unlike U.S.-born faculty, foreign-born faculty are perceived as guests who are expected to be nice to their hosts (Hutchison, 2016). Female foreign-born faculty have double minority status: firstly, they are women, and, secondly, they are guests, or outsiders (Hutchison, 2016). In addition, foreign-born faculty are significantly more likely than U.S.-born faculty to be men (Lin, Pearce, & Wang, 2008). Female foreign-born faculty experience discrimination, sexual harassment, and physical and verbal offenses (Bang, 2016; Hidalgo-de Jesus, 2011; Hune, 2011; Hutchison, 2016; Johnson & Thomas, 2004; Kamina, 2011; Manrique & Manrique, 1999; Manrique, 2002; Odhiambo, 2012; Rong, 2002; Skachkova, 2007; Trejos, 2011; Vargas, 2002).

Family

Foreign-born faculty's socialization is influenced by family obligations, particularly parenting and spousal roles (Hart & Sallee, 2015; Loo & Ho, 2006; Manrique, 2002; Samimy, 2006; Skachkova, 2007; Ward & Wolf-Wendel, 2013). In their case study, Sallee and Hart (2015) describe how foreign-born male faculty from collectivist cultures – cultures that rely on support of family members – find balance between their demanding academic careers and parenting roles. The study demonstrates that being separated from their extended families, who would have normally provided support in raising children, foreign-born faculty fathers were forced to adopt U.S. individualistic culture – the culture whose members take care of themselves and their immediate families. Some participants in the study were engaged more at home than they would have been with extended family support in their home countries. Other participants indicated disagreements with their spouses on their roles in the family as parents (Hart & Sallee, 2015).

In Skachkova's (2007) study female foreign-born faculty parents shared similar experiences about the role of extended family. In the study participants also indicated their parents' role in raising children was understood and was considered to be a tradition. For most foreign-born faculty in Skachkova's study, the birth of their children and the achievements of their children were the most important events in their lives, and most participants in the study reported they would have chosen their families over careers if they were to choose. Some female participants in the study, however, chose careers over families. One woman left the marriage, in which she felt pressured by her husband to take a traditional role of a housewife, and she

preferred career to a traditional family (Skachkova, 2007). Scholars researching parenting in U.S. academia agree that family responsibilities affect female faculty differently from male faculty (Skachkova, 2007; Ward & Wolf-Wendel, 2013).

Spousal support is considered an important factor in foreign-born faculty's socialization (Hart & Sallee, 2015; Loo & Ho, 2006; Skachkova, 2007). In Skachkova's study, most female faculty acquired their immigration status through their spouses, which put these women in a disadvantaged position of domestication (2007). Skachkova further explained that foreign-born female faculty's professionalism is less valued than U.S.-born, because foreign-born faculty's primary roles are considered to be the roles of wives and mothers (Skachkova, 2007). Loo and Ho (2006) show in their study that some foreign-born faculty's spouses can be very supportive, compassionate, and understanding when faculty share their frustrations about academic life at home. Other foreign-born faculty do not feel their partners provide enough emotional support to overcome work-related stress, and these faculty choose to leave their relationships (Loo & Ho, 2006).

Religion

Foreign-born faculty's religious beliefs sometimes lead to discrimination in U.S. higher education institutions (Aryal at al., 2016; Derbel, 2005; Haj-Ali, 2006; Hutchison, 2016). Haj-Ali (2006) provides several examples in her study, which made her feel excluded. Being the only Muslim Arab foreign-born faculty in her department, she wears religious clothing in public, and receives compliments to her outfit, which made her feel like a guest in someone's house instead of giving her the feeling of belonging. She also stated that the curiosity of her colleagues about her religion and questions about why she chose her religion became tiresome and forced her to avoid social events so she is not the focus of the conversation (Haj-Ali, 2006). Cases of discrimination towards religious foreign-born faculty are usually indirect, but Muslim foreign-born faculty in the United States suffer from direct discrimination (Aryal at al., 2016; Derbel, 2005; Hutchison, 2016). Derbel (2005), a Muslim Arab foreign-born faculty, states her colleagues excluded her after 9/11. After the events of 9/11, Derbel and her graduate students organized a group to bridge gaps about the Arab world, but the majority of her colleagues did not participate (Derbel, 2005).

Area of Residency

Foreign-born faculty predominantly reside in urban centers: Los Angeles, New York City, San Francisco, and Chicago (Manrique & Manrique, 1999). Foreign-born faculty members are more likely than U.S.-born faculty to work at institutions located in larger cities, at institutions that award more doctoral degrees and at more internationalized campuses – campuses with larger numbers of foreign-born faculty and international students (Kim, Twombly, & Wolf-Wendel, 2012). Although the majority of foreign-born faculty choose larger higher education institutions for teaching and research, some foreign-born faculty are dispersed throughout the United States, and are represented in most higher education institutions in the United States in all areas, including rural communities (Manrique & Manrique, 1999). Demographic distribution of foreign-born faculty in the United States is important for this study, because this study focuses on 2-year colleges, which are usually located in rural areas (Brawer & Cohen, 1996).

Types of Institutions

Foreign-born faculty's socialization experience depends on the type of higher education institution, where socialization occurs (Tierney & Rhoads, 1993). Higher education institutions in the United States are usually divided into two large categories: 4-year institutions and 2-year institutions (National Center for Education Statistics, 2016). Four-year higher education institutions can be further subdivided into research universities, which emphasize research activity, and teaching institutions, which primarily emphasize undergraduate education (National Center for Education Statistics, 2016). Two-year colleges focus on teaching functions, which include academic transfer preparation for students, vocational-technical education, continuing education, remedial education, and community service (Brawer & Cohen, 1996). Foreign-born faculty have stronger preferences for research, have higher research productivity than U.S.-born faculty in all measures of productivity, including the numbers of publications, the number of patents

and grants received, and the number of presentations and performances or exhibitions; but foreign-born faculty have lower productivity in teaching than U.S.-born faculty (Corley & Sabharwal, 2007; Mamiseishvili & Rosser, 2010, Marvasti, 2005).

Most studies related to foreign-born faculty in U.S. higher education institutions focus on four-year institutions (e.g. Corley & Sabharwal, 2007; Lin, Pearce, & Wang, 2009; Manrique & Manrique, 1999; Marvasti, 2005; Skachkova, 2007; Thomas & Johnson, 2004). Foreign-born faculty in 2-year colleges in the United States have received limited attention: only two studies have been found that explored foreign-born faculty in U.S. 2-year colleges, and these studies use quantitative methodology (Mamiseishvili, 2011; Wells, 2007). Research related to faculty at 2-year colleges is limited compared to four-year colleges (e.g. Anthony & Valadez, 2001; Cohen & Brawer, 1996; O'Connor, Farnsworth & Utley, 2013; Townsend & Twombly, 2008; Twombly, 2005; Ward & Wolf-Wendel, 2013). Twombly and Townsend (2008) explain possible reasons why faculty at 2-year colleges are not widely researched. One possible reason is that faculty at two-colleges are not required to do research, but faculty at research universities receive tenure, promotion, or merit pay based on the number of publications. Twombly and Townsend (2008) further state that faculty at research universities write about higher education issues related to research universities, because most of these faculty members do not experience 2-year colleges.

Job Satisfaction

The majority of studies related to foreign-born faculty show that foreign-born faculty demonstrate lower levels of job satisfaction than U.S.-born faculty. The studies related to foreign-born faculty in U.S. 2-year colleges (Mamiseishvili, 2011; Wells, 2007) explored foreign-born faculty's job satisfaction, and both studies showed that foreign-born faculty in U.S. 2-year colleges are significantly less satisfied with their jobs. In Mamiseishvili's study (2011) foreign-born faculty reported lower satisfaction than U.S.-born faculty on all satisfaction measures, including satisfaction with authority, technology, facilities, institutional support, workload, salary, benefits, and the job overall. In Wells's (2007) study foreign-born faculty were also less satisfied with their jobs overall. However, Wells's (2007) study showed that foreign-born faculty were more satisfied with their job security than their U.S.-born colleagues.

The majority of studies on foreign-born faculty's job satisfaction focus on 4-year higher education institutions, and the results of these studies are consistent with 2-year institutions: foreign-born faculty at 4-year institutions are also less satisfied with their jobs than U.S.-born faculty. Using data from Survey of Doctorate Recipients (SDR:2003), Kim, Twombly, and Wolf-Wendel (2012) found that foreign-born faculty are significantly less satisfied with their jobs than their U.S.-born colleagues. In order to understand significant differences in faculty satisfaction, Kim, Twombly, and Wolf-Wendel (2012) explored COACHE data of pretenure faculty regarding faculty satisfaction with institutional policies and programs. They found that although foreign-born faculty were more satisfied with the tenure process and expectations around research productivity including time and funding expectations, foreign -born faculty were significantly less satisfied than U.S.-born faculty with collegial interactions.

Job satisfaction depends on foreign-born faculty's country of origin. Park et al. (2007) used the 1999 National Study of Postsecondary Faculty (NSOPF:99) to survey full-time faculty at 4-year U.S. higher education institutions. Although foreign-born faculty in the study did not show significant differences in job satisfaction from U.S.-born faculty, foreign-born faculty from the Middle East and Asia were significantly less satisfied with their autonomy and authority to make decisions (Park et al., 2007).

The level of job satisfaction depends on the discipline foreign-born faculty teach or research. Corley and Sabharwal (2007) explored the differences in work satisfaction levels between foreign-born and U.S.-born academic scientists. The results revealed that foreign-born scientists were significantly less satisfied than U.S.-born scientists on all measures of work environment: opportunities for advancement, job benefits, intellectual challenge of the job, degree of independence, location, level of responsibility, salary, job security, and contribution to society (Corley & Sabharwal, 2007).

One study showed that foreign-born faculty members were more satisfied with their jobs than U.S.-born faculty members. Lin, Pearce, and Wang (2008) used 2004 National Study of Postsecondary Faculty (NSOPF04) to survey activities and instructional duties of full-time U.S.-born and foreign-born faculty in

4-year institutions during the 2003 Fall term. The researchers found significant differences between the job satisfaction measures for U.S.-born and foreign-born faculty. Foreign-born faculty in the study were significantly more satisfied with decision making, salaries, and their jobs overall (Lin, Pearce, & Wang, 2008).

Job satisfaction plays an important role in faculty retention. Celis et al. (2014) explored job satisfaction of Asian faculty in science, technology, engineering, and mathematics (STEM) fields and found that faculty who were more satisfied with time available for research and those who expressed stronger organizational commitment were more likely to say they would stay. Foreign-born faculty members in the study who were dissatisfied with the fairness of work evaluations and believed tenure decisions were not merit-based, were more likely to say they would leave.

Challenges

Foreign-born faculty experience challenges, which create socialization barriers. Socialization barriers are organizational challenges experienced by foreign-born faculty at the organizational stage of faculty socialization. The major challenges, which foreign-born faculty experience in U.S. higher education institutions can be divided into four categories: linguistic barriers, sociocultural barriers, pedagogical barriers, and systemic barriers (Collins, 2008; Hutchison, 2016; Thomas & Johnson, 2004).

Linguistic Barriers

The first major type of challenge foreign-born faculty experience in higher education institutions is related to linguistic barriers. Linguistic barriers constitute the most difficult challenge for foreign-born faculty socialization because they may lead to prejudices, misconceptions, marginalization, and other forms of discrimination (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Collins, 2008; Folwell, 2013; Gahungu, 2011; Hutchison, 2016; Nimoh, 2010; Skachkova, 2007).

Linguistic barriers refer to challenges related to language differences between foreign-born faculty's native language and American English, including accent and dialect. Accent is "the most problematic aspect" of foreign-born faculty teaching (Skachkova, 2007, p. 707). Accent often results in employment discrimination, especially in the field of English and English as a Second Language (Braine, 2010; Derbel, 2005; Gahungu, 2011). Some students express negative feelings regarding foreign-born faculty accents in faculty evaluation forms or confront foreign-born faculty about their accents in person, which leads to frustrations and creates the feelings of marginalization (Collins, 2008; Folwell, 2013; Gahungu, 2011; Nimoh, 2010; Skachkova, 2007). Although some students report they appreciate a foreign-born faculty teaching a class because an accent may help them pay more attention and may have different vocabulary, which keeps the class interesting, (Collins, 2008) language, particularly accent, is the largest barrier to foreign-born faculty socialization.

Sociocultural Barriers

Sociocultural barriers refer to sociocultural differences between the United States and foreign-born faculty home cultures, which lead to socialization barriers. Sociocultural barriers can be further subdivided into three subcategories: (1) culture shock and adjustment to new society (Gahungu, 2011; Hart & Sallee, 2015; Hernandez, Ngunjiri, & Chang, 2015; Hutchison, 2016); (2) collegial relationships (Gahungu, 2011; Hernandez, Ngunjiri, & Chang, 2015; Hutchison, 2016; Skachkova, 2007; Tapia, 2007; Thomas & Johnson, 2004); (3) identity issues (Gahungu, 2011; Hutchison, 2016; Johnson & Thomas, 2004; Samimy, 2006; Skachkova, 2007).

Foreign-born faculty culture shock refers to psychological reactions which originate from exposure to sociocultural norms that are different from how one traditionally interacts with family, colleagues, and students (Nichols, Aryal, & Prat-Resina, 2016). Foreign-born faculty must react to this exposure to different sociocultural norms and adjust to these norms regularly (Gahungu, 2011; Hart & Sallee, 2015; Hernandez, Ngunjiri, & Chang, 2015; Hutchison, 2016). Culture shock and adjustment to different norms create socialization barriers for foreign-born faculty because of immersion in less familiar social environment.

Collegial relationships may be challenging for foreign-born faculty socialization because collegiality is one of the areas of faculty life, in which they have to evaluate on their own what needs to be done for successful socialization. Foreign-born faculty adopt U.S. cultural norms through day-to-day interactions with colleagues (Thomas & Johnson, 2004). Collegial environment is crucial to faculty welfare (Bode, 1999), because it creates a sense of community and provides social and intellectual support (Thomas & Johnson, 2004). However, foreign-born faculty sometimes experience lack of collegiality, which leads to loneliness and isolation (Gahungu, 2011; Hernandez, Ngunjiri, & Chang, 2015; Hutchison, 2016; Skachkova, 2007; Tapia, 2007; Thomas & Johnson, 2004). This lack of collegiality may stem from lack of physical space that fosters collegial communication (Thomas & Johnson, 2004) or from cultural differences between the United States and foreign-born faculty's home cultures (Gahungu, 2011; Hernandez, Ngunjiri, & Chang, 2015; Hutchison, 2016; Skachkova, 2007; Tapia, 2007; Thomas & Johnson, 2004). Some foreign-born faculty explain in their cultures having regular tea breaks is customary, during which colleagues have opportunity to socialize (Thomas & Johnson, 2004). Because U.S. higher education institutions do not always provide the same collegial environment as foreign-born faculty's home cultures, some foreign-born faculty experience socialization barriers.

Identity issues refer to foreign-born faculty internal conflict during socialization process which involves forging a new cultural identity that is neither fully American nor fully representative of their home culture. Foreign-born faculty live on the margins between the host culture and their home culture (Manrique & Manrique, 1999). Balancing two cultures can be challenging (Johnson & Thomas, 2004). On the one hand, foreign-born faculty are insiders in U.S. higher education institutions because of their employment status. On the other hand, these faculty members are outsiders in the U.S. culture because of their cultural background (Hernandez, Ngunjiri, & Chang, 2015). Identity issues are particularly prominent for foreign-born faculty of color (Gahungu, 2011; Hutchison, 2016; Johnson & Thomas, 2004; Samimy, 2006; Skachkova, 2007). A lot of foreign-born faculty of color look like the rest of the population in their home countries, and are, therefore, not identified by their race or ethnicity. In the U.S. they have to acquire "racial consciousness" (Hernandez, Ngunjiri, & Chang, 2015, p. 538), because they are identified as minorities. During the process of evaluating and acquiring their new identities, a lot of foreign-born faculty feel as outsiders (Johnson & Thomas, 2004), which creates socialization barriers.

Pedagogical Barriers

Pedagogical barriers refer to challenges foreign-born faculty experience within the classroom, which create socialization barriers. These barriers include two subcategories: (1) grading expectations (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Collins, 2008; Gahungu, 2011; Hutchison, 2016); and (2) faculty-student relationships (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Hernandez, Ngunjiri, & Chang, 2015; Collins, 2008; Folwell, 2013; Gahungu, 2011; Hutchison, 2016; Nimoh, 2010; Skachkova, 2007; Thomas & Johnson, 2004).

Grading expectations differ in various cultures. Knowing these expectations is important, because differences in grading criteria between the U.S. higher education institutions and foreign-born faculty's home cultures may lead to culture clashes in the classroom (Hutchison, 2016). Both students and foreign-born faculty may get frustrated with inconsistencies and differences in the grading systems (Alberts, 2008). Foreign-born faculty report frustrations regarding U.S. students' expectations for high grades with minimum efforts (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Collins, 2008; Gahungu, 2011; Hutchison, 2016). Students state foreign-born faculty are stricter than U.S.-born faculty and are not familiar enough with the U.S. system of education (Alberts, 2008; Collins, 2008). These differences in grading expectations between foreign-born faculty and students sometimes lead to low faculty evaluations, clashes in the classroom, and confrontations, which create socialization barriers.

Faculty-student relationships are challenging for many foreign-born faculty because a foreign-born faculty member is "psychologically viewed as a "guest" in the host country (Hutchison, 2016, p. 260). Such perception often colors how students view and treat foreign-born faculty, which leads to socialization barriers (Alberts, 2008; Constantinou, Bajracharya, & Baldwin, 2011; Hernandez, Ngunjiri, & Chang, 2015; Collins, 2008; Folwell, 2013; Gahungu, 2011; Hutchison, 2016; Nimoh, 2010; Skachkova, 2007;

Thomas & Johnson, 2004). Some foreign-born faculty report power dynamics they experience from their students (Skachkova, 2007) because foreign-born faculty are perceived as guests who are expected to be nice to their hosts (Hutchison, 2016). Faculty-student relationships are even more challenging for foreign-born faculty of color (Hernandez, Ngunjiri, & Chang, 2015; Gahungu, 2011), females (Skachkova, 2007), and younger faculty (Hutchison, 2016) because these groups reported they felt the need for additional effort to establish credibility with the students.

RESEARCH DESIGN

The phenomenological approach was employed to answer the research question: What are the lived experiences of foreign-born faculty in 2-year U.S. colleges? The phenomenon is foreign-born faculty socialization in U.S. 2-year higher education institutions. Phenomenology describes the meaning "for several individuals of their lived experiences of a concept or a phenomenon" (Creswell, 2007, p. 57). In a phenomenological in-depth interview, a researcher asks participants "to reconstruct their experience and then reflect on its meaning" (Seidman, 2013, p. 19). The things that participants try to reconstruct in their interviews "are not really things at all" – they are "literally "nothing" (Van Manen, 2016, xviii). However, using language, phenomenological inquiry creates "some-thing" (Van Manen, 2016, xviii). Context is particularly important to understanding the meaning of participants' lived experience (Seidman, 2013). Context provides important details "to engage participants in the act of attention that then allows them to consider the meaning of a lived experience" (Seidman, 2013, p. 19). Three-interview series allow the participant and the researcher to make the meaning of the phenomenon.

PARTICIPANTS

Ten full-time and part-time foreign-born faculty members were selected for this study based on the criteria that they teach in a 2-year U.S. higher education institution, that they were born in a country other than the United States, and that they have earned their undergraduate or graduate degree or both in their home country. The sample size of 10 participants is explained by phenomenological methodology (Creswell, 2013; Dukes, 1984). Snowball sampling strategy, which is identifying potential participants of interest from people who know people who know what potential participants are information-rich (Creswell, 2013), was used. The participants differed in areas of expertise, age, work and life experience, gender, country of origin, marital status, and the length of work for the institution to represent diverse views, and to fully describe multiple perspectives about the phenomenon (Creswell, 2013) at hand – foreign-born faculty socialization in U.S. 2-year higher education institutions.

PROTOCOLS

In order to address the research question "What are the lived experiences of foreign-born faculty in 2-year U.S. colleges?", in-depth phenomenological interviewing was used. The idea of the "three-interview series" was utilized (Schuman, 1982). "Three-interview series" suggests the series of three interviews – (1) focused life history, (2) the details of experience, and (3) reflection on the meaning (Seidman, 2013). The interview protocol is provided in Appendix A. During the first interview participants were asked to provide the context to their lives, that is to provide as many details as possible from their past in relation to the phenomenon being studied – faculty socialization (Seidman, 2013). The purpose of the second interview is to reconstruct concrete details of "participants' present lived experience" in relation to the phenomenon. (Seidman, 2013, p. 21). In the third interview, participants were asked to reflect on the meaning of their experience (Seidman, 2013).

For first interview – "focused life history" – the participants were asked a wide range of open-ended questions. Asking open-ended questions helped to elicit the faculty's background, both personal and professional, that brought them to teaching at a U.S. 2-year higher education institution (Seidman, 2013). Focused life history is different from life history (Jackson & Russell, 2010) in that the aim of focused life

history is to elicit the experiences related to the phenomenon, which is foreign-born faculty socialization in U.S. 2-year colleges. According to faculty socialization theory used as a theoretical lens for this study, faculty start their socialization before they become faculty members, during their training (Rhoads & Tierney, 1993). In faculty socialization theory, socialization during training stage is called anticipatory socialization (Rhoads & Tierney, 1993). Focused life history intended to provide information about foreign-born faculty's socialization at anticipatory stage.

At the second stage of the interview the participants were asked to share their everyday experiences as foreign-born faculty members. They were asked to talk about their interaction with other faculty members, students, and administrators (Seidman, 2013). Participants were asked to reconstruct their typical workday (Seidman, 2013). At this stage of the interview they were asked to describe what it is like to be a foreign-born faculty at a U.S. 2-year college (Seidman, 2013). Faculty socialization theory guiding this study explains that faculty socialization is influenced by five cultural forces: national culture, professional culture, disciplinary culture, individual cultural differences, and institutional culture (Rhoads & Tierney, 1993). Faculty socialization is complex ongoing cultural bidirectional process of transmission of institutional culture through ceremonies, rituals, rites of passage, and interactions with students and colleagues. The purpose of the second interview was to elicit details about foreign-born faculty's everyday lived experience at a U.S. 2-year college (Seidman, 2013). These details helped the researcher understand which forces shape foreign-born faculty's socialization to U.S. 2-year colleges.

At the final stage of the interview the participants were asked to reflect on their own experiences. The questions the participants were asked were as follows: "What does it mean for you to be a faculty member?", "How do you define your role as a faculty member?", "How would your cultural backgrounds and gender play a role in shaping your role as a faculty member?", and other meaning-making questions (Seidman, 2013). At this stage of the interview, the participants' meaning-making might not only depend on their background, but also the duration of work for the institution. According to faculty socialization theory, after faculty enter a new place of employment, they experience two stages of socialization: entry and role continuance (Rhoads & Tierney, 1993). Initial entry socialization usually happens during the first year of employment and is associated with difficulties of adaptation to new environment (Rhoads & Tierney, 1993). Role continuance stage happens after the faculty are anchored at the institution (Rhoads & Tierney, 1993). The purpose of this stage of the interview was for participants to make meaning of their experience.

DATA ANALYSIS

According to Burke, in phenomenological analysis, "participant experiences are drawn out of the data and then compared and analyzed to describe or clarify the research topic as a phenomenon" (Burke, 2009, p. 110). The phenomenon in this study is faculty socialization, so the purpose of data analysis was to describe foreign-born faculty socialization in U.S. 2-year colleges. For data analysis, each interview was transcribed verbatim by the researcher to ensure the accuracy and confidentiality of the transcriptions. All participants were then invited to review their transcripts for validation.

Three stages of coding were used to analyze data: pre-coding, concept coding, and axial coding. The first stage of the coding process, which is pre-coding, involved reading through the transcripts and highlighting meaningful words used by participants (Saldana, 2016). The purpose of the pre-coding stage was to find initial codes that were "powerful," "intriguing," or "provocative" (Saldana, 2016, pp. 20-21). These codes were compelling because they used participants' voices to describe their lived experiences. These codes were further used in creating or describing subcategories. At this stage, analytic memos were created for every transcript to record initial observations about each interview.

Two cycles of coding were implemented in the study: concept coding was used for the first cycle of coding, and axial coding was used for the second cycle of coding. Concept coding involves assigning the meaning to a concept, instead of naming an object or an action (Saldana, 2016). Concept coding focuses on the idea behind words and on the concepts, which actions and objects represent (Saldana, 2016). This type of coding focuses on the idea of participants' lived experiences, instead of nuances and details of

description. This focus is the reason why concept coding is suggested for phenomenological methodology (Saldana, 2016). Concept coding created the foundation for the next cycle of coding – axial coding.

The second cycle of coding, which was axial coding, derived from concept coding and involved reassembling data from the previous cycle of coding. Axial coding involves analysis of initial codes, determining which codes are significant, and which ones are less important (Saldana, 2016). At this cycle of coding, "redundant codes are removed, and the best representative codes are selected" (Saldana, 2016, p. 244). The focus of analytic memos at this stage was on emerging codes and categories' properties (Saldana, 2016). At this stage, analytic memos were further extended with the researcher's observations to prepare for creating categories.

Axial coding was used to connect five predetermined categories and new subcategories, which emerged from the second stage of coding process. Manual coding was used to code the data. Memos were used to keep track of my thinking about the data and relationship among the codes.

RESULTS

The participants in the study indicated that cultural background is a factor in their socialization to U.S. 2-year institutions. The participants interviewed by the researcher include faculty members whose countries of origin are in Western and Eastern Europe, South America, Caribbean, Africa, and Asia. The data suggest that native school systems significantly impact foreign-born faculty's socialization. Because of the differences between foreign-born faculty's national cultural norms and the cultural norms in the U.S., seven out of 10 foreign-born faculty participants experienced barriers socializing to 2-year U.S. colleges. However, many participants described they used differences in cultural norms to build a bridge between their home culture and the U.S. culture in the classroom.

Cultural Norms

Seven out of ten participants in the study explained that the differences between cultural norms in the U.S. and those in their home countries created barriers to socialization to U.S. 2-year colleges. Most participants said they used these differences to create cultural awareness in the classroom. In fact, Mike gave various examples of how differences in cultural norms can be barriers to socialization, and how these differences can be used to bridge the gap between cultures. Mike was particularly passionate about the topic of culture because it was one of the areas of his research, and he teaches some classes related to culture. One cultural concept that impacted his socialization was personal space. The concept of personal space was emphasized and considered significant by several native Spanish speaking participants. As a Spanish teacher from Latin America, Mike said there is no concept of personal space in the Spanish language. He also explained how this cultural difference influences his teaching experiences and his socialization:

> And teaching a class, and not only the language, but also the culture, it's one of my learning experiences myself. So, a student says, "How do you say, "personal space" in Spanish?" I say, "We don't say "personal space" in Spanish. I can tell you word by word what it means, but we don't have the concept of personal space" And this is one of the ways that culture influences my teaching.

This example demonstrates that there was some level of adjustment to the concept of personal space for Mike. The differences in the concept between the two cultures create a barrier for translating the concept from English to Spanish, which is significant for Mike as a Spanish and Hispanic culture teacher. However, Mike explained he used this as a learning opportunity in the classroom to explain cultural differences to his students.

Mike also discussed individualism in the U.S. The concept of individualism is particularly significant in Mike's case, because he is a foreign-born faculty member coming from a collectivist culture. Mike explained his experience with individualistic culture in the U.S. in the following way:

> I know that in the American culture, it's kind of different. That this idea, this individualistic idea is one that is strong. I don't believe in that. I believe that there should be a community approach to education, and that you should work in groups, and that you should interact with other persons. But this is something that I would say in terms of my cultural approach is different.

Mike explained cultural concept of individualism went against his collectivist beliefs, but he was using this cultural difference to organize group work and create community in the classroom.

Heather, another Spanish-speaking participant with similar cultural background, stated her experiences with the concept of personal space:

> I don't know, if I hug a guy, that I haven't seen for a long time, it's okay, because it's like well, ma hugging [laughter]? I never touch any student even, like, patting. I don't do that. I keep the distance. But, with female students, I hug them easily, and they love that.

Heather recognized the concept of personal space is approached differently in the U.S. and her home country, but she learned to negotiate between the two cultures and to find the appropriate situations to be more casual about students' personal space, such as the students' age, gender, and length of acquaintance. Heather also reported positive response from students, which indicated she was able to use the difference in cultural concept of personal space to create cultural awareness in the classroom.

When describing his lived experiences, Adam described two cultural concepts that created barriers to his socialization to a U.S. 2-year college. These concepts were as follows: the concept of greeting and the concept of real meaning. Because of the differences in cultural norms between his home country and those in the U.S., he experienced socialization barriers, such as culture shock and communication barrier. He used these barriers as a teaching moment in his classroom to bridge a culture gap. Adam introduced the cultural concept of greeting and said that these concepts differ in his home culture and the U.S.:

> When I walk into the classroom and say, "Hello. Good morning" and so on, I really mean it. And I want them to say, "hello" and "Good morning" to me, because that was the biggest culture shock when I came here – that people don't just say, "Hello", that people don't just greet each other, and that they can get into an elevator and start talking to you without saying "hello". And to me, culturally that was very rude.

Because Adam describes the cultural concept of greeting as "the biggest culture shock", he clearly views the notion of giving a greeting or not giving a greeting as socializing barrier to a U.S. 2-year college. He stated this concept was important for him, so he used this concept to introduce his students to his culture:

> Being in the classroom and introducing myself, I always tell students there are very important things in my culture that I don't want to ever give up… there are certain very important parts of my culture, and this kind of human interaction is very important. And saying "hello", asking people how they are doing, paying attention to their presence – to me that kind of determines the kind of interaction in relationship that I have with my students. I want them to know that it's important that they understand where I am coming from culturally speaking.

Adam further stated that at first most students are reluctant to greet him the way he expects, but after several class meetings they get used to his style and learn to value his cultural norms:

> They know that's something I value in my culture. And I want them to learn. That's how they learn about other cultures. And I'm not ashamed of my background, where I'm coming

> from, and I want them to know that. So, it's a very big part of who I am as a teacher, as a faculty member.

Although Adam described the differences in cultural concept of greeting created barriers to his socialization, he accentuated the importance of introducing this concept to his students to create cultural awareness in the classroom.

Another cultural concept Adam spoke about was the concept of real meaning. He gave an example which showed that in his native culture and in the U.S. culture the same social interaction may have different meanings:

> I've heard one professor tell a student who was going to take part in the exchange program and go to Africa. The professor said to them, "When you go to Africa, and somebody invites you to spend the holiday with their family, they really mean it." And it was interesting again to hear an American say that about Africa, because I remember then at the time, as a student, that sometimes somebody might say, "Oh, do you have plans for Thanksgiving?" And then you say, "No." "Oh, you should come with me." And then they never talk about it. And then it was like, "Did they mean it or did they just say it?" so when that professor said, "When people invite you to spend the holiday with their family, they really mean it", I thought, "Why did he say "they really mean it"? Why would somebody ask anybody to do something without meaning it?"

Adam described the cultural concept of real meaning created a barrier to communication, which impacted his socialization experiences. However, he chose to use the difference in the cultural concept to educate his students about his culture, and he saw the need to indicate he "really means it", which was suggested by one of his students:

> When I started teaching, I tell my students, "Come to my office. I want you to come to my office when you have a question. Come see me." And so on, and so forth. And one day a student said in English 2. He was from a different country, but he's been living here for a long time, and he said to me, "When you say that you want us to come to your office, that you want us to talk to you, we don't really think you mean it. I think, you should show", and he was an older student, and so he said, "You should show them that you really mean it." And I said, "Why do I say that if I don't mean it?" And he said, "You know, for example, in class, when we do peer review, you can pull someone aside and talk to them, and say, "This is what I want you to do." … And I did that in class, and I started saying, "Oh, when I say I want you to come to my office, I really mean it. I'm not gonna hold your hand and drag you to my office, but if I had to, I would do it. But please, I really mean it."

Adam's socialization was impacted by the difference in cultural concepts, but he used these differences to create cultural awareness in the classroom.

Andrea discussed the difference in the cultural concept of responsibility between her home country and the U.S. This difference created barriers to her socialization experiences to a U.S. 2-year college because she was used to different level of responsibility in her native culture:

> They just don't take responsibility for what they do and what they don't. In Colombia that's not possible. And in France that's not possible either. If you don't do something, you own it. You have to say, "I didn't do it", right? Or if you did it, "Yes, I did it. It was me"? When you are taking classes, you will not just show up, "I don't have the homework". You will actually contact your instructor, you know, "I didn't have the time. I don't have the homework. I was working" or "I was busy" – you give an explanation. Here it's like such

> a clientelism, I would say, that is everything has to be catered to students. And is kind of like, "Why?" They are coming here to learn. They are not clients.

Although Andrea's stance on the cultural differences in understanding of the concept of taking responsibility was very resolute, she was willing to use this difference as a teaching experience on cultural differences:

> I always tell my students, "Here in the U.S., if you ask for help from an instructor, here the culture is "You are stupid", because "how stupid you are because you are not able to figure it out on your own". So, because you don't want to feel that way, you don't ask for help. But in my home country, it's different. In my home country it's "how stupid it is that you are not asking for help if you need help". It's very different." So, it's a huge cultural difference, and I have to battle that every time.

Andrea used the differences in cultural concepts to bridge the cultural gap in the classroom. Jane, an economics instructor, emphasized the importance of exposing students to other cultural norms when teaching her discipline:

> When I'm giving examples in class, I do it two-fold. Sometimes I would use examples that are U.S.-based, but sometimes I intentionally pick examples that are from different countries or from my country just to expose them to different cultures or different things. And so maybe I'm talking about a market. I might talk about not Target or Walmart, but I'll talk about a market where you have a lot of people selling goods in an open outside market… that is where most people buy and sell goods and services. So, I sometimes use that to put a little bit of my culture and some cultures around the world into the classroom, because I know that for some students it's new. They haven't had that exposure to different cultures or they haven't had this much exposure.

Jane recognized the differences in cultural concepts of different economies as they relate to the discipline she teaches, especially when describing big retail stores in the U.S. compared to street markets in her home country. Jane further explained that economies do not operate in isolation. She emphasized the importance of learning where products are manufactured. She also stated there are a lot of foreign-born people at workplaces; students need to learn how to interact with people from all over the world. Jane's experiences indicated that she recognizes the differences in cultural concepts between the U.S. and her home country, and that she uses those differences to bridge culture gap.

Similarly, Ted commented he used cultural differences to educate his students and co-workers about cultural inclusion:

> I think that the fact that I have always liked other cultures, and I have worked also in other countries and that I have known and seen other cultures – that helps me try to teach in a way that is inclusive to other cultures and also that elicits from participants openness to other cultures.

Further Ted explicitly stated there had been difficulty for him as a foreign-born faculty to socialize because he came from a different culture. His lived experiences indicated that he used the cultural differences in the classroom to build cultural awareness on campus. Robert also explained how he used cultural concept of giving in his classroom:

> It's a culture of giving, culture of sharing the ability to live or to be happy with little or some, so others can have some with you. That's what shapes my personality, and based on

> that, I like to extend that to the students, to give them that opportunity and give them the chance to earn something.

Robert further stated how he used his national cultural concept of giving in the classroom to reach out and connect to his students at a U.S. 2-year college.

National culture impacts foreign-born faculty's socialization through foreign-born faculty's places of origin, particularly, native schooling systems, and cultural concepts. Seven foreign-born faculty members participating in the study described the differences between cultural concepts in the U.S. and those in their home countries and that these differences created barriers to socialization to U.S. 2-year colleges. Most participants explained they used these differences to bridge culture gap in the classroom and on campus.

Intersectionality

The main finding within the subtheme of intersectionality shows that foreign-born faculty in U.S. 2-year colleges have unique individual cultures and backgrounds; intersection of these unique backgrounds and individual culture along with foreign-born faculty perception impact their socialization experiences in U.S. 2-year colleges. Participants in the study indicated their socialization in a U.S. 2-year higher education institution was impacted by a variety of individual cultural factors. Because participants reported it was not only one individual factor that affected their socialization, but a combination of factors, the subtheme of intersectionality emerged. When asked about individual culture and backgrounds, seven foreign-born faculty participating in the study perceived their experiences at U.S. 2-year colleges as overall positive, whereas 20% of participants described negative experiences.

Most participants had positive experiences about intersectionality of their individual culture and backgrounds. Jane explained she included a variety of personal factors when she talked about socialization. She included her gender, origin, and language simultaneously when describing her lived experiences:

> I think, for me it is not just my gender, but it's included, it's kind of this whole thing about just me – my gender, my origin, the accent piece. So, in my class when I go in, I think that aspect of, I tell them upfront a little bit about myself, that I am easy to deal with, I'm laid-back, but I require respect.

She further explained the difficulty in making the distinction between the individual factors in terms of impact they have on socialization and how intersectionality impacted her lived experiences at a U.S. 2-year college:

> And so just letting them know that it's a space for us all to explore and learn, requiring that respect aspect, so I think for me it's together, it's not just a gender. And stressing that has made me not have that many problems because, again, we talk with other talking with some other faculty. Sometimes you have that problem of students not showing them respect, and the question is: is it because of their gender? Is it because of the accent? Is it because of where they come from? Things like that. So, it makes it a little bit difficult to know where exactly that's coming from. But for me, I tell them, you know, again, "I'm fair, I am laid-back, but if I need to be strict, I will be."

Jane's perception demonstrates her confidence and high level of comfort with intersectionality of her individual culture and background. Like Jane, Ted is also a person of color. In his interview, he talked about intersection of ethnicity and national origin, and, like Jane, he did not perceive his minority status to be a barrier for him:

> I remember when we moved here, there is a typical stereotype for immigrants, especially for Latino immigrants, you have to begin from the bottom. And then you have to, you know, further your education here, which is true. I agree with further the education piece.

> That's why I remember my ex-father-in-law – he told me that this was an amazing college, and so on, and that I should take some classes here. And I told him, 'no, I wanna teach there. I don't wanna take classes. I wanna teach there'.

Ted further explained in his interview although it took some time, he eventually got the position at the U.S. 2-year college, as he planned, and his overall experiences were positive. Mike shared his rewarding experiences of being a mentor to his students when talking about intersectionality of his ethnicity, age, and national origin:

> Yes, scholars of color... I'm a mentor, I've been a mentor there since that started. I'm a mentor for students and part of my mentoring is being like… I believe people there appreciate my work. Because I go there, I'm busy as hell, but I'm still wanting to do that because some of the students who are there, not only need help, but also appreciate that you are as they – brown or black or old. I came to this country, as intern. I studied, I worked at Woodman's from plastic to manager, because I used to speak Spanish, and then I still got a PhD from this institution that I know it's a really hard commitment. I know many people, not because I'm smarter, just because I was tenacious, and I was working hard, and I made that.

Mike further explained he believed sharing with his students his experiences of being a foreign-born person of color combined with his age and gender was helping his students, and was rewarding for him. When Robert described his hiring experiences at a U.S. 2-year college, he described his intersectionality of his individual culture and backgrounds as him being "different", and his perception about the hiring experience, interaction with students and coworkers was positive:

> I think the students promoted me. Besides, the faculty were kind and understanding, and compassionate about teachers who are different. They were not hesitant to give me the opportunity.

Heather also described intersectionality of age, gender, culture, and language. She believed intersectionality of her age and gender helped her build rapport with student. Because she came from a Spanish-speaking country and the discipline she taught was Spanish, she provided various examples of how she was using her cultural background in her teaching:

> Well, it's an opportunity to share my culture, to maybe expand the point of view that the students have, to show them many different ways to see the world, not just one. The world is not just white. There are many colors. And to be able to share that for me is so important. And one thing that I find that the students appreciate, and actually sometimes the comments that the students make is that it's my own culture I brought.

Heather's perception of how intersectionality of her individual culture and background impacted her socialization in U.S. 2-year college was positive. Anna's conversation about intersectionality revolved around the topic of diversity:

> Diversity is a big thing, and, people come from different countries, from different backgrounds, so, I think it's very important to have a diverse faculty body, because students need to work at different places, and there are a lot of people from different places. On top of it, for students that transfer, for example, to university, it's good to have experience of foreign-born faculty with an accent, because at university most of the faculty that taught me were, actually, foreign-born. And it's a good skill to get used to accents. You need to get used to different accents very quickly. That is the reality. I wouldn't say there were a

> lot of American faculty, at least, in my program. It varies by department, but some departments have more foreign-born faculty than American faculty. So, getting used to different perspectives, different styles, different accents, different backgrounds, I think, is a very important skill for students, as well as for faculty.

Anna's perception of intersectionality of her individual culture and backgrounds was positive. Mary's conversation about intersectionality was related to her national origin, family, and gender. She shared her status as a female and a mother in the STEM field as well as her country of origin, where "math was the most important thing in the world" helped her build rapport with students because they were learning from her experience mothers can succeed in the field.

Two participants shared negative experiences associated with their intersectionality. Throughout her interview, Andrea described intersectionality of her national origin, ethnicity and gender, and she believed her experiences were negative because of this intersectionality.

> I have been having a lot of issues here, a lot of issues, but that is also why the research that I'm conducting right now was triggered by those experiences. Because now focus is on minority and of color faculty and students. If I am treated like this, being from a different culture, it cannot just be me.

This example demonstrates Andrea's negative experiences with intersectionality of her national origin and ethnicity. Like Andrea, Adam described negative experiences when talking about intersectionality of his individual culture and background: "there's something misleading about how we talk about diversity". Adam discussed intersectionality of his ethnicity, gender, and national origin. While most of his experiences with students were positive, he shared he did not generally perceive his interaction with coworkers as fair or equitable.

Foreign-born faculty's individual culture and backgrounds, in particular gender, age, ethnicity, and family influence foreign-born faculty socialization in U.S. 2-year colleges. Foreign-born faculty in U.S. 2-year colleges have unique individual culture and backgrounds; intersection of these unique backgrounds and individual culture along with foreign-born faculty perception impact their socialization experiences in U.S. 2-year colleges. 70% of participants shared positive experiences socializing in U.S. 2-year colleges when talking about their individual culture and backgrounds, whereas 20% had negative experiences.

Advantages of Being Foreign-Born Faculty

Advantages of being a foreign-born faculty that participants observed from their interactions with students and co-workers included cultural diversity and other personal experiences. Most participants in the study indicated they were an asset to the 2-year U.S. higher education institution of employment because they build cultural bridges through their cultural backgrounds and other personal experiences. The participants stated they were able to share their unique valuable experiences with students and co-workers to broaden their perspectives.

Cultural Diversity

Many foreign-born faculty participating in the study stated they brought cultural diversity to U.S. 2-year colleges through their cultural backgrounds. Ted believed his multicultural experience allowed him to be more inclusive of other cultures:

> I think that it's maybe more about my experiences and how they shape my instruction. And I think that the fact that I have always liked other cultures, and I have worked also in other countries. The fact that I have known and seen other cultures helps me try to teach in a way that is inclusive of other cultures and also that elicits from participants openness to other cultures.

Like Ted, Jane believed she was able to offer her students the cultural experiences of a foreign-born faculty. As economics teacher, she integrated examples and case studies from other cultures, including her own culture in her curricular:

> When I'm giving examples in class, I do it two-fold. Sometimes I would use examples that are US-based, but sometimes I intentionally pick examples that are from different countries or from my country just to expose them to different cultures or different things. And so maybe I'm talking about a market. I might talk about not Target or Walmart, but I'll talk about a market where you have a lot of people selling goods in an open outside market. Kind of like a farmer's type… where most people buy and sell goods and services. So, I sometimes use that to put a little bit of my culture and some cultures around the world into the classroom, because I know that for some students it's new. No, they haven't had that exposure to different cultures or they haven't had this much exposure, and so I think that's important.

Jane further explained this cross-cultural awareness was particularly important for her discipline, because "no country is an island", and "we interact with other countries" through selling and consuming goods. Like Jane, Mary came to the U.S. as an international student, and she was willing to share these experiences with students to build connections with them:

> Whenever I meet a new group of students, I make a point of telling them a little about me, where I'm from, and how I ended up here, because I feel that people wonder sometimes. And I discover that I can establish very good connections with international students because of my background, so hopefully they feel a little more welcomed here because of that.

Mike, a Spanish teacher from a Spanish-speaking country stated he chose culture studies as his major, and now culture is part of his work:

> I believe that I can give students something else different, so in terms of my own experience and in terms of what I know. So that's what I'm teaching. Sometimes it's culture, like Spanish grammar, mostly Spanish, – all related to Hispanic culture and language.

Throughout his interview, Mike emphasized the significance of these cultural examples for his students as they relate to the discipline he teaches. Like Mike, Andrea comes from a Spanish-speaking country and teaches Spanish. In addition, she has lived and received formal higher education in three different countries. Variety of her cultural experiences allowed her to educate her students and co-workers on cross-cultural communication:

> I'm happy who I am. I'm happy of my culture. I'm proud of bringing my culture to the classroom every time. So that shapes a lot of how I work here and how I do my classes.

Andrea stated in the interview she was making conscious effort integrating cultural component in her curriculum and bringing her cultural perspective in interactions with colleagues. Adam explained as a foreign-born faculty member coming from an African country and teaching African American literature, he received a lot of positive feedback from his students:

> I could tell just based on their facial expressions when I started talking, and this was the first time they had a teacher from Africa. This was the first time they had a teacher from Africa with a French background. This is the first time they had a black teacher… I have students who look at you and say, 'It was nice to have a teacher from a different

> background, because you really look at things differently. You are asking us these questions that really make us question these things that you take for granted.' It's positive feedback. And people are more open to giving you positive feedback.

Adam's diverse cultural perspective allowed his students to look at topics at hand differently and think deeper. John stated his cultural background let him develop love for his career: "Because I'm Indian, my cultural background is a teacher's respect back home. And it's kind of a born culture. Teaching comes quite naturally in my case, or at least, I translate it."

In his interview, John explained he enjoyed teaching and invested time and effort to constantly improve his teaching skill. Like John, Anna comes from culture, where the profession of a teacher is respected:

> It used to be high status. I don't know what it is now. But it used to be a high-status job… I, myself, was so fortunate to have a lot of wonderful teachers, actually, in a middle and high school, at that level.

Anna explained because she was taught by dedicated teachers, she liked learning at school and tried to make learning interesting for her students using the methods she learned from her cultural background. Heather believes the cultural diversity she brings to shared governance system at a U.S. 2-year college impacts policies and practice at the institution is important.

Other Personal Experiences

The subtheme of other personal experiences emerged within the advantages of being foreign-born faculty. As a foreign-born faculty of color, Jane stated she was able to share her experiences of being an international student with international students at a U.S. 2-year college:

> One year I helped with the onboarding of international students. There was a faculty panel, where we interacted with them, and they had other foreign-born faculty to interact with the students, and that was really neat, because we had all been in their shoes before. We remember the semester we came as fresh-eyed international students into this country. The things that we had to deal with, the things we had to adapt to, different culture, being away from home, not having family here, different educational system, things like that, and on top of that some of the international students have to come and learn English before they can take their classes. So that was one of the ways, where clearly my experiences and where I come from had an impact on the role that I played in interacting with students.

This example showed Jane's personal experience of coming from a different background and different system of education gave her an opportunity to share her experience with the students, so they could learn from her what being an international student in the U.S. is like. She further stated her personal experiences were helpful in supporting students of color:

> And then there's also African Students Union. They had a program a couple of years ago with the Black Student Association, where they also had different races in the panel. But the second one was Black faculty. So that's where maybe my race or ethnicity played a role, where we just wanted to talk about our experiences not just as international faculty, but as faculty of color and experiences we've had here in the U.S. as students and how that could help the students that we were talking to as they also navigate their educational process here.

Jane stated in her interview she believed her experiences clearly had an impact on the role she played on interacting with students. She could share her experiences for students to learn from them.

As a foreign-born faculty who originally came from a country that was undergoing "political unrest", when he immigrated, Ted had had difficult experiences, due to which he developed resilience:

> The fact that my life hasn't been easy and there have been many difficult moments in my life that have given me resilience, and is something that I teach also when I'm teaching, and I try to convey that there is a need for people to be resilient, to bounce back from difficult moment.

Ted explained he brought his experiences to the classroom to teach his students the resilience he had because of his unique experiences. Mike stated he shared with his mentees his experiences of being an immigrant and having to start with a low-wage job because of his lack of English proficiency, although he had had an equivalent to graduate degree from his home country. He explained he taught his students by his personal example because his tenacity helped him grow. Mike's personal experiences as a foreign-born faculty allowed him to educate his students about the significance of perseverance. In her interview, Andrea described the change she believed she was bringing into the institutional culture through her research related to student and employee satisfaction and college climate, commitment to diversity and inclusion, and her own personal experiences that inspired this research:

> I really like working here. I like working with the students here because I can see that I can make a change. I can have a positive effect on the students here.

Andrea stated her experiences, backgrounds, and dedication to diversity drove the change in institutional culture in the U.S. 2-year college. Heather is another foreign-born faculty member teaching Spanish who is originally from a Spanish-speaking country. Heather explained part of her experience was that she traveled to her home country twice a year to stay connected to her home country personally and professionally: "It's part of that stay up-to-date in the language and teaching trends." Adam shared in his home country the system of education is different from the one in the U.S., which allowed him to develop different perspectives and to be able to connect better to students from other countries:

> It's very different because in Senegal we have the French system, and in the French system, they don't really foster interaction between, professor and students. The professor is really "up there." A professor would come, give a lecture, and students would take notes. You are not encouraged to ask a lot of questions, and especially you don't challenge your teachers. A few times that happened during my career as a student in Senegal it really led to clashes between student and professor when students asked some questions or challenged a professor or disagreed. Here I feel like students know that it's okay to disagree with the teacher, and I've had students from other countries who come to my class and have told me, 'Oh, this is really great, I really like this, because in my country you are not allowed to do that.'

Adam believed his personal experiences as a foreign-born faculty member gave him advantage in the U.S. 2-year college:

> I think I have that advantage of coming from a different cultural background and therefore I do look at things differently. I have the students know that I have something different to contribute compared to their American instructor, because I have this cultural background. I have these cultural values that I explain to my students.

Adam's teaching style is dictated by his experiences with the system of higher education in his home country.

John stated in his interview that his personal backgrounds and years of teaching experience taught him that communication skill is key to success:

> I spent half my life as a design engineer. And then, by chance, from 1988 December I got into teaching part-time. That's how I enter the faculty position. I was teaching design and drafting technology at a private college. And I got to liking it, and I start to the profession, and I stayed in the profession from then onwards. I was program chair for 7 years, director of students in design and drafting technology involving software of light auto care and auto products, pro-engineering and solar works, plus light subjects like mathematics and physics, and it's been nine years in ITT tech; I was lead instructor at that point. What I had learned in this whole scenario is more than your education that you acquire, it is communication skills from teacher to the student is more important than the subject matter itself. In other words, better rapport with the students grow first, and then provide them the material – that would give them more confidence in doing their work, and I've been pretty successful.

The participants stated their experiences gave them the advantage in the classroom. The cultural diversity they brought to the U.S. 2-year colleges allowed them to build cultural bridges with college communities.

THEORETICAL IMPLICATIONS

The results of this research study have theoretical implications for faculty socialization model (Tierney & Rhoads, 1993) development. Faculty socialization model, which was chosen as theoretical framework for this study, focused on faculty socialization in U.S. research higher education institutions where tenure and promotions are common. This study focused on foreign-born faculty socialization experiences in U.S. 2-year colleges and the meaning they make of those experiences. Implications of this study for faculty socialization theory development include areas such as (1) revisiting anticipatory stage of faculty socialization to consider foreign-born faculty's unique experiences; (2) further categorizing five cultural influences to include foreign-born faculty and their unique experiences in U.S. 2-year institutions; and (3) clarifying two phases of organizational socialization: entry and role continuance to be inclusive of foreign-born faculty experiences in U.S. 2-year institutions.

RECOMMENDATIONS

The first recommendation is U.S. 2-year institutions develop foreign-born faculty mentoring programs for overcoming socialization barriers and for successful socialization. The second recommendation is for administrators in U.S. 2-year colleges to provide intercultural training for all employees to foster the development of effective intercultural interactions, support internationalization and globalization initiatives on campus, increase retention of foreign-born faculty, and overcome socialization barriers.

CONCLUSION

This study revealed foreign-born faculty experience socialization barriers in the U.S. 2-year colleges. Barriers related to national culture include differences in native school systems and cultural norms between foreign-born faculty's home countries and the United States. Some foreign-born faculty experience barriers related to their professional culture, that is the negative experiences interacting with students and coworkers because of language or cultural barriers. Although the majority of participants in the study stated they experienced socialization barriers, all participants were bridging cultural gaps through creating awareness about the differences value systems and cultural norms between students' and instructors' home cultures. Given that the participants in this study reported there were barriers socializing to U.S. 2-year colleges, one

recommendation is that 2-year institutions provide mentoring opportunities for foreign-born faculty to allow both mentor and mentee socialize in U.S. 2-year colleges. Another way to address these barriers is to provide intercultural training to U.S. 2-year college employees.

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