

**Tertiary Education Context of English as a Foreign
Language: Global-Mindedness and Cultural
Orientation Compatibility**

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Abstract

In the last decades, globalization opened physical and social borders leading to greater interconnectedness of people on this planet providing incredible opportunities for students to become more globally-minded. This of course increases the tolerance/acceptance of the existing differences and leads them to struggle for a peaceful better world. This study aimed at investigating if there is any interconnection among culture orientations (individualism and collectivism) and the global-mindedness of 160 Iranian EFL college students from two universities in Iran. Surveys were conducted to measure global-mindedness and culture orientation status in the context of the study. The obtained data from the questionnaires of global-mindedness (Hersey, 2012) and culture orientations (Triandis and Gelfand, 1998) were analyzed in terms of correlations (Pearson r & multiple regressions) between the pertaining variables. The results showed that

collectivism/individualism both had compatibility with global-mindedness and its subscales (i.e., interconnectedness, cultural pluralism, global centrism, efficacy and responsibility). The findings provided a more conclusive overview of the global-mindedness in the Iranian EFL students and its influencing variables. The significant interconnectedness of individualism with global centrism (sig.=.002) as one of the major sub-constructs and also the higher correlation of collectivism with cultural pluralism (sig.=.000) were among the interesting findings of the study. The outcome of the study implied that culture should be considered in teaching contexts to help students demonstrate respect for themselves and others and develop awareness/appreciation of other cultures, which provides them with a new perspective to the world. This can have a positive impact across the dimensions of global-mindedness. The study also bears some practical implications for language-pedagogy and syllabus designers.

Keywords: global-mindedness, culture-orientations, collectivism/individualism, English learners

Introduction

Due to the increasing pace of globalization, there is a shift from national citizenship to world citizenship and there exists a growing interdependency and interconnection among nations around the world. Nowadays, we need to be unified into a single society and function together with a cross cultural adaptability. We should change our perspective from those of ethnocentric or national concerns to the more global ones and become aware that the world is much larger than the community in which we live. Global-mindedness, as Hett (1993) maintains, refers to “a worldview through which one sees oneself as connected to the global community and feels a sense of responsibility to its members. This commitment is reflected in the individual's attitudes, beliefs, and behaviors”. In order to measure the

people's attitudes towards the world and how they respond to different situations in face to face interactions and with people's difference and diversity in the world, the researcher of the present study utilized the global-mindedness scale or GMS.

Culture orientation shows the differences among people and the ways they define themselves; whether they put emphasis on their groups' interest or on their own. Individualists prefer to do their own activities while collectivists see themselves as parts of the groups to which they belong. They are concerned about the effect of their actions on other people and are willing to accept others' opinions. Individualism is associated with competition and self-assertion, whereas collectivism is associated with collaboration and respect for the authority. Individualists tend to be concerned with their personal success even if that does not help their family while collectivists often choose family over personal goals.

This study aimed at investigating whether there is any kind of interconnection between the students' culture orientations and global-mindedness and determining if those factors are predictors of global-mindedness as a pre-requisite for designing the language learning courses in today's global context. Surveys were conducted to measure the students' global-mindedness and their culture orientation. This study can be significant because it may add to the body of knowledge regarding the contributing factors that impact global-mindedness.

The globalization process has caused a great fear since the members of the society think that this rapid movement towards a unified culture can be the cause of losing their local culture/identity (Saeedi & Tahavvori, 2015). To the best of the present researchers' knowledge, no analysis in Iran has focused on culture orientations in terms of its effectiveness on global-mindedness. Owing to this scarcity of research studies in Iranian EFL

contexts, this study has made an attempt to take one step in this regard and design a research procedure in order to partially fulfill this gap, focusing on the current status of global-mindedness among college students and the factors that influence their level of global-mindedness. The findings of this study can be instrumental in developing a new model which educates and assists students in becoming more culturally sensitive and globally minded. In line with the above line of approach, the purpose of this study was to reveal if there is a compatibility between global-mindedness and the culture orientations of individualism and collectivism and to provide answer to the two research questions: 1. How can the culture orientations of individualist and collectivist be related (in case of any relationship) to the global-mindedness of the Iranian EFL college students? 2. How can the culture orientations of individualist and collectivist predict the global-mindedness of the Iranian EFL college students?

Literature Review

A global minded person is aware of values of other cultures and may be eager to communicate with people of different nationalities or cultures; thus, teaching cultural norms and values should be considered of high importance. There is a necessity for establishing relationship between the source and the target cultures in language teaching. In fact, having an understanding of the linguistic features of a language does not guarantee a successful interaction with the others; therefore, the culture of the target language should be added to the instruction. As Saeedi, Ahmadi, and Nazari (2017) maintain, in the postmodern era of language teaching, cultural awareness has been invoked by intercultural competency. We should acquaint the learners with the culture of the target language by integrating the intercultural dimensions into their lessons. However, as Moradi (2014) asserts, it is seldom considered and

discussed in the Iranian classrooms.

Guffey (2012) emphasizes on the necessity of measuring the students' current status of global-mindedness and determine whether there are factors which could impact global-mindedness. If any factors exist, the next course of action would be to determine how higher education can implement this knowledge into instruction. Global minded person is the individual who demonstrates compassion, understanding, and a desire to improve the circumstances for the less fortunate people of the world (Golay, 2006) and is built up of five subscales which Hett (1993) defines as following:

1. Cultural Pluralism is an appreciation of the diversity of cultures in the world and a belief that all have something of value to offer. This is accomplished by taking pleasure in exploring and trying to understand other cultural frameworks.
2. Efficacy is a belief that an individual's actions can make a difference and that involvement in national and international issues is important.
3. Global centrism means thinking in terms of what is good for the global community, not just what will benefit one's own country? A willingness to make judgments based on global, not ethnocentric standards.
4. Interconnectedness denotes an awareness and appreciation of the interrelatedness of all peoples and nations, which results in a sense of global belonging or kinship with the human family.
5. Responsibility refers to a deep personal concern for people in all parts of the world, which surfaces as a sense of moral responsibility to try and improve conditions in some way.

Hofstede (1980) established collectivism and individualism constructs to differentiate cultures while in this study these two concepts were used at the individual level. Collectivism is often portrayed as the polar opposite of individualism, but this apparent opposition is not necessarily true because they are not necessarily dichotomous at the individual level and appear to be

orthogonal. They are two distinct cultural dimensions which should be considered separately in measuring two fairly unique cultural dimensions (Gregory & Munch, 1996; Schwartz, 1990). The rubric developed by Triandis and Gelfand (1998) is one of the few scales to conceptualize individualism and collectivism as multi-dimensional constructs.

Individualism is associated with competition and self-assertion, whereas collectivism is connected to collaboration and respect for the authority. Individualists are more independent while collectivists consider themselves as interdependent with their in-groups (family, community, group, organization, etc.) giving priority to their group's goals and norms, behaving in a communal way and assuming the primacy of community, social groups, or organization. They place greater value on harmony within such groups than on one's individual desires, needs or aspirations while individualists preserve their individuality in the interpersonal relationships. An Individualist assumes the primacy of attending to one's own interests and/or the interests of one's immediate family, look after themselves and places value on the uniqueness of the individual (which is not equal to egotism or selfishness) (Brown, 2014; Trumbull, 2011).

The researchers assumed that there may be some relations between the extent to which individuals care about community, social groups, or organizations around them (collectivism/individualism) and their desire to improve the circumstances for the less fortunate of the world, which is indeed what global-mindedness implies. The impact of the demographic variables on the global-mindedness has also been taken into consideration in a number of studies including the present research. In addition, different studies have been carried out on global-mindedness (e.g., Guffey, 2012; Golay, 2006; Jeon & Lee, 2012) in which the role of technology, educational policy or studying abroad in shaping a global minded person have been

investigated. However, there appeared to be almost no studies, to the best of the researchers' knowledge, which explored the relationship between the culture orientations and global-mindedness and the urgency to bridge the gap is strongly felt due to the lack of enough previously carried out research studies on this subject.

Method

Participants

The design of this study focused on survey research and the participants were 160 (108 females, 52 males) under-graduate and post-graduate (66 BA, 94 MA & PhD) Iranian EFL students of the three subfields of English major (i.e., translation, literature and applied linguistic) randomly selected from two universities (Razi and Allameh Tabatab'i) in Iran through cluster sampling technique. They took part in the survey voluntarily and were assured that their responses would be kept confidential.

Instruments

Three To provide the answers for the research questions formulated in this study, the following Instruments were employed:

Global-Mindedness Questionnaire

Hett (1993) developed the first instrument to measure global-mindedness for her doctoral dissertation and since the development of this scale, it has been widely used to measure the impact of different variables on participants' attitudes towards global-mindedness. The cultural pluralism, efficacy, global centrism, interconnectedness and responsibility are the sub-constructs of global-mindedness. To provide further information related to internal consistency, a reliability analysis was conducted by Hersey (2012). Cronbach's alpha was calculated for each dimension of global-mindedness

with lower, although acceptable results when compared to Hett's (1993) finding. The internal reliability of this instrument was .96 using Cronbach's coefficient alpha (Hett, 1993). The Alpha index of the subscales ranged from .70 to .79. A team of four judges established a Content Validity Index (CVI) and the CVI for the overall tool was .88 (Hett, 1993).

Individualism/Collectivism Scale

This study measured the individualism and collectivism status of the participants by using a 16-items 9-point Likert type scale designed by Triandis and Gelfand (1998) and has been considered as a reliable instrument (Cronbach's α : .81: HI, .82: VI, .80: HC, .73: VC; factor loadings .40 to .68) showing the differences between those people who define themselves as parts of some social groups and so give priority to in-group goals and those people who consider their own interests as the first priority in life. Triandis and Gelfand improved the original instrument (proposed by Singelis et al., 1995) in several important ways and introduced their scale as a modified version.

Procedure

As mentioned earlier, the design of this study focused on survey research. One of the researchers visited both universities (Razi and Allameh Tabataba'i) in person and collected the data from class volunteers. The students' degrees of global-mindedness, collectivism and individualism were measured using two separate questionnaires that is global-mindedness scale (Hett, 1993) and the culture orientation scale (Triandis & Gelfand, 1998), which were distributed among them simultaneously and were collected the same day so that it could not be ignored easily. It took about 10 minutes to fill each of the two questionnaires. The questionnaires were scored based on

their manual guidelines. Global mindedness was the criterion variable and collectivism/individualism were the independent variables. The results were loaded into and analyzed with SPSS (version 21). The co-relational analysis allowed the researchers of this study to look at variables and evaluate the strength and the direction of the relationship associated with each other. The researchers scrutinized the findings obtained from co-relational analyses to examine the relationship between collectivism/individualism and the degree of global mindedness measured via the aforementioned instruments. Thus, correlations and regression analyses were employed to determine if the two personal culture orientations had a statistically significant interrelatedness with the overall total global-mindedness or its components and if they had any prediction potentials with regard to the second variable of the study (i.e., global-mindedness and its sub-constructs).

Results

First Research Question

The first question asked about the relationship between the culture orientations of individualist and collectivist and global-mindedness (and its sub-components) of the Iranian EFL college students. In order to answer this question, the measures of association were needed to be run between the participants' global-mindedness/its subscales score and individualist/collectivist scores. To decide between parametric and non-parametric correlations, first the descriptive statistics of all the variables' data were computed (as presented in Table 1 below), and then skewedness and kurtosis ratios were computed by dividing the kurtosis and skewness values by their relevant standard error. Since the ratios were a few times beyond ± 1.96 , the data did not fully meet normality assumption; however, since the sample size was quite large ($n = 160$) and only two variables out of

8 had ratios beyond ± 1.96 , Pearson Product Moment correlation could be considered robust against the violation of normality and it was decided to run Pearson r to answer the first question.

Table 1

Descriptive Statistics of the Culture Orientations and the Global-Mindedness

	N	Mean	Std. Deviation	Skewness		Kurtosis	
					Std. Error		Std. Error
Collectivism	160	52.26	11.02	-.25	.19	-.57	.38
Individualism	160	51.61	10.27	-.28	.19	-.40	.38
Global-mindedness	160	110.52	16.35	-1.29	.19	5.51	.38
Responsibility	160	26.08	5.15	-.58	.19	.26	.38
Interconnectedness	160	19.24	4.69	2.69	.19	20.01	.38
Cultural. Pluralism	160	31.67	4.96	-.41	.19	-.58	.38
Efficacy	160	18.32	3.34	-.05	.19	-.59	.38
Global. Centrism	160	15.83	3.51	-.23	.19	.44	.38
Valid N (listwise)	160						

Table 2 presents the Pearson correlation coefficients between the participants' global-mindedness/its subscales scores and individualist/collectivist scores. What could be initially understood from Table 2 was that collectivism and individualism both had significant correlations with global-mindedness and four of its subscales ($p < .05$), but collectivism did not have any significant correlation with global centrism ($p > .05$), and individualism did not have any significant correlation with efficacy ($p > .05$). Moreover, individualism had positive significant correlations with global-mindedness and three of its subscales (i.e., responsibility, interconnectedness, & cultural pluralism), but individualism's correlation with global centrism was significant and negative ($p < .05$).

In sum, by squaring the correlations, r squares as measures of common variance were computed for all the coefficients, which in general indicated that collectivism had significant and positive relationships ($p < .01$) with global-mindedness and four of its subscales (i.e., responsibility, interconnectedness, cultural pluralism, & efficacy) with medium to large effect sizes according to Cohen's (1988) guidelines with 12 to 17% common variances. According to his guideline, 0.02 was small, 0.13 was medium, and 0.26 was a large effect size. In other words, there was between 12 to 17% probability and if collectivism increased among Iranian EFL college students, their global-mindedness and four of its subscales (i.e., responsibility, interconnectedness, cultural pluralism, & efficacy) increased too, and vice versa.

With regard to individualism, r squares as measures of common variance indicated that individualism had (a) a significant and positive relationships ($p < .05$) with global-mindedness and three of its subscales (i.e., responsibility, interconnectedness, & cultural pluralism) with small to medium effect sizes, and (b) a significant and negative relationship with global centrism ($p < .05$) with small to medium effect size according to Cohen's (1988) guidelines with 2 to 5% common variances. In other words, there was between 2 to 4% probability and if individualism increased among Iranian EFL college students, their global-mindedness and three of its subscales (i.e., responsibility, interconnectedness, & cultural pluralism) increased too, and vice versa. In terms of global centrism, there was 5% probability that if individualism increased among Iranian EFL college students, their global centrism decreased, and vice versa.

A more detailed look at Table 2 indicates that collectivism in general has higher significant correlations ($p < .01$) with global-mindedness and three of its subscales (except global centrism) than individualism does.

Table 2

Pearson Correlation Coefficients between the Participants' Global-Mindedness and Individualist/Collectivist Scores

		Global. Minded-ness	Resp.	Interconn.	Cultural./ Pluralism	Efficacy	Global. Centrism
Collect- Ivism	Pearson r	.423**	.400**	.347**	.426**	.375**	-.112
	Sig.(2tailed)	.000	.000	.000	.000	.000	.159
	N	160	160	160	160	160	160
Individual- ism	Pearson r	.173*	.173*	.213**	.171*	.028	-.241**
	Sig.(2tailed)	.029	.029	.007	.030	.723	.002
	N	160	160	160	160	160	160

*. Correlation is significant at the 0.05 level (2-tailed).

Resp. =Responsibility, Interconn.=Interconnectedness.

In order to examine whether the differences between collectivism and individualism in terms of their correlations with global-mindedness/its subscales scores were significant or not, Fisher's z transformation was run to compare pairs of collectivism and individualism Pearson coefficients, whose results are presented in Table 3 below. The results of the transformations in Table 3 indicated that collectivism was of significantly higher correlations with global-mindedness, responsibility and cultural pluralism ($p < .01$) than individualism does; however, there was no significant difference between the correlations of individualism and collectivism with interconnectedness ($p > .05$).

Table 3

Fisher's z Transformations comparing collectivism and individualism Pearson Coefficient

Global-Mindedness	n	r 12	r 13	r 23
	160	.423	.173	.214
	Test Statistic Z			2.691
	Probability P			0.004
Responsibility	n	r 12	r 13	r 23
	160	.400	.173	.214
	Test Statistic Z			2.426
	Probability P			0.008
Interconnectedness	n	r 12	r 13	r 23
	160	.347	.213	.214
	Test Statistic Z			1.422
	Probability P			0.078
Cultural Pluralism	n	r 12	r 13	r 23
	160	.426	.171	.214
	Test Statistic Z			2.746
	Probability P			0.003

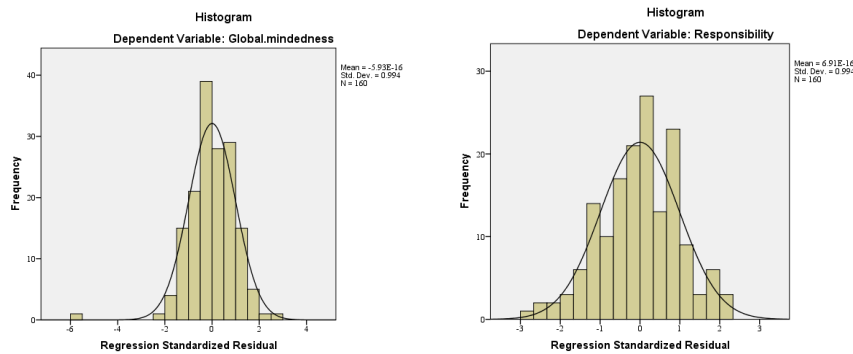
Second Research Question

The second question asked if the degree of global-mindedness (and/or its subscales) in the Iranian EFL college students could be predicted by their degree of collectivism and individualism. In order to answer this question, individualism and collectivism were used as multiple predictors of global-mindedness and its subscales (i.e., predicted variables) in several multiple regressions. One of the assumptions of multiple regressions is significant correlations between the predictors and criterion variables. As the results in the previous question indicated, these correlations were significant ($p < .05$).

Another assumption of multiple regressions is lack of multi-co-linearity (i.e., correlations below .7), which was also met based on the results of the previous question. The last assumption is to do with the normality of standardized residuals, which was checked by drawing the histograms of

regression standardized residuals (Figure 1). Evidently, Figure 1 shows almost bell-shaped histograms for standardized residuals, hence meeting the assumption of normality.

Since, there was no logic for entering the predictor variables in the model in any order, simultaneous multiple regressions were run. Table 4 presents the Adjusted R Squares for all predicted variables, which show that when predictor variables (i.e., collectivism & individualism) are together included in the model, they can explain between 5% to 17% variance in each predicted variable. The highest level, of course, belonged to cultural pluralism (medium to large effect size) and the lowest was related to global centrism (small to medium effect size).



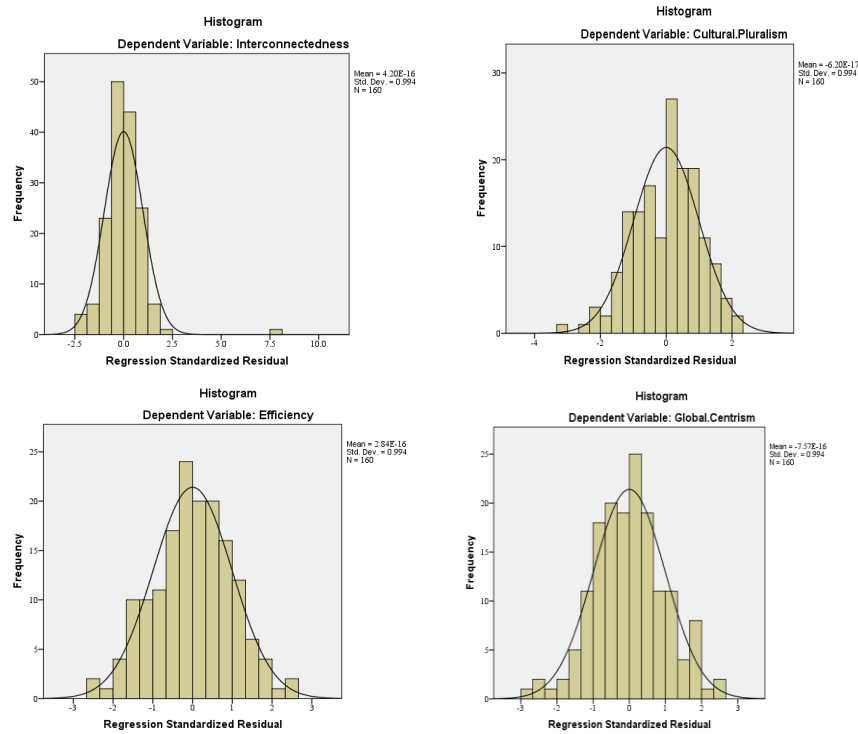


Figure 1 Histogram of Standardized Residuals for Collectivism and Individualist
Table 4
Model Summary for Culture Orientations

Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.431 ^a	.186	.175	.22 (medium to large)
a. Predictors: (Constant), Individualism, Collectivism				
b. Dependent Variable: Global-mindedness				
Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.410 ^a	.168	.158	.20 (medium to large)

a. Predictors: (Constant), Individualism, Collectivism

b. Dependent Variable: Responsibility

Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.375 ^a	.141	.130	.16 (medium to large)

a. Predictors: (Constant), Individualism, Collectivism

b. Dependent Variable: Interconnectedness

Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.434 ^a	.188	.178	.23 (medium to large)

a. Predictors: (Constant), Individualism, Collectivism

b. Dependent Variable: Cultural. Pluralism

Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.378 ^a	.143	.132	.16 (medium to large)

a. Predictors: (Constant), Individualism, Collectivism

b. Dependent Variable: Efficacy

Model	R	R Square	Adjusted R Square	Effect size (f^2)
1	.248 ^a	.062	.050	.06 (small to medium)

a. Predictors: (Constant), Individualism, Collectivism b. Dependent Variable: Global. Centrism

Table 5

ANOVA Results for Culture Orientations

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	7898.38	2	3949.19	17.89	.000 ^b
	Residual	34653.51	157	220.72		
	Total	42551.90	159			
a. Dependent Variable: Global. mindedness b. Predictors: (Constant), Individualism, Collectivism						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	710.97	2	355.48	15.86	.000 ^b
	Residual	3517.80	157	22.40		
	Total	4228.77	159			

a. Dependent Variable: Responsibility b. Predictors: (Constant), Individualism, Collectivism						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	492.69	2	246.34	12.85	.000 ^b
	Residual	3008.79	157	19.16		
	Total	3501.49	159			
a. Dependent Variable: Interconnectedness b. Predictors: (Constant), Individualism, Collectivism						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	736.64	2	368.32	18.19	.000 ^b
	Residual	3178.45	157	20.24		
	Total	3915.10	159			
1	Regression	254.66	2	127.33	13.11	.000 ^b
	Residual	1524.43	157	9.71		
	Total	1779.10	159			
a. Dependent Variable: Efficacy b. Predictors: (Constant), Individualism, Collectivism						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	121.30	2	60.65	5.16	.007 ^b
	Residual	1843.14	157	11.74		
	Total	1964.44	159			
a. Dependent Variable: Global. Centrism b. Predictors: (Constant), Individualism, Collectivism						

Table 5 above indicates that the results for all predicted variables are statistically significant ($p < .05$), meaning that the regression models overall (i.e., including all the predictor variables) can predict global-mindedness and its subscales significantly with different effect sizes as explained above.

Table 6 below presents the beta coefficients for the predictor variables and each predicted variable. While we know from the ANOVA results before that all predictor variables together can significantly predict global-mindedness and its subscales, the t-tests indicated whether each predictor variable individually (i.e., collectivism or individualism) was making a significant contribution to the model or not. If the t-test associated with a b-

value was significant, then the predictor was making a significant contribution to the model holding the other predictors constant. Evidently and as predicted from the correlation coefficients, it was the collectivism which could individually and significantly predict the global-mindedness, responsibility, efficacy, interconnectedness, and cultural pluralism ($p < .05$), but not global centrism ($p > .05$). As for global centrism, it was the individualism which could significantly predict it while collectivism was taken constant in the model ($p < .05$).

Table 6
Coefficients between the Culture Orientations and the Global-mindedness

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1	(Constant)	72.127	7.478	9.645	.000
	Collectivism	.600	.109	.404	.000
	Individualism	.137	.117	.086	.246
a. Dependent Variable: Global. Mindedness					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1	(Constant)	14.419	2.383	6.051	.000
	Collectivism	.178	.035	.381	.000
	Individualism	.046	.037	.091	.223
a. Dependent Variable: Responsibility					
a. Dependent Variable: Interconnectedness					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1	(Constant)	8.789	2.204	3.988	.000
	Collectivism	.135	.032	.316	.000
	Individualism	.066	.035	.145	.057
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.

	B	Std. Error	Beta		
	(Constant)	19.991	2.265	8.827	.000
1	Collectivism	.184	.033	.408	.000
	Individualism	.040	.036	.084	.257

a. Dependent Variable: Cultural. Pluralism

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	
	B	Std. Error	Beta			
1	(Constant)	13.118		8.363	.000	
	Collectivism	.117	.023	.386	.5107	.000
	Individualism	-.018	.025	-.055	-.722	.471

a. Dependent Variable: Efficacy

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1	(Constant)	20.894		12.114	.000
	Collectivism	-.020	.025	-.063	.427
	Individualism	-.078	.027	-.227	.005

a. Dependent Variable: Global. Centrism

Discussion and Conclusion

The present study attempted first to explore the relationships between culture orientations and global-mindedness. Collectivism and individualism both had significant correlations with global-mindedness and its subscales ($p < .05$). Collectivism did not have any significant correlation with global centrism and individualism did not have any significant correlation with efficacy ($p > .05$) even though it was what was expected at the beginning of the study. Moreover, individualism's correlation with global centrism was significant and negative (0.002), which was a quite interesting finding due to the reasons to be elaborated on later, in this section. The results of the transformations indicated that collectivism was of significantly higher correlations with global-mindedness, responsibility and cultural pluralism than individualism; however, there was no significant difference between the

correlations of individualism and collectivism with interconnectedness subscales of the global-mindedness, which shed some light on the distinctive feature of the Iranian cultural and local context. In other words, even the individualistic characteristic of the participants of the study, was not detached from the interconnectedness construct of global mindedness.

The second goal of this study was to examine whether any of the cultural orientations could predict the global-mindedness in the students. Together individualism and collectivism could predict global-mindedness and its subscales significantly. However, when collectivism and individualism were taken separately in the model, collectivism could significantly predict the global-mindedness, responsibility, efficacy, interconnectedness, and cultural pluralism and individualism could significantly predict global centrism ($p < .05$). This is indeed another crucial finding of the present study since individualistic feature could predict global mindedness, which maybe another distinctive cultural feature of the local context under study.

Even though very few studies, to the best of the researchers' knowledge, have been carried out on the interconnection between global mindedness and cultural orientations (i.e., collectivism and individualism), some research has been conducted on other variables involved in intercultural communication and their compatibility with different nations' orientations with regard to individualistic and collectivistic features. Following the above line of approach, some scholars (e.g., Oetzel & Ting-Toomey, 2003; Oetzel et al., 2001) showed in their studies that cultural orientations or collectivism/individualism had direct effect on conflict styles and mediated effects via self-construal and face concerns. In line with these studies, the present research showed that global-mindedness formed partly via the interpersonal experiences or conflicts could have a significant interconnection with the individualistic and collectivistic characteristics. The findings of the present research support the new movement of glocalization in the educational contexts and, as shown in the study, individualism had a significant correlation with global centrism despite the researchers' expectations. Global centrism, as defined by Hett (1993), is a willingness to

judge according to the existing global standards rather than the ethnocentric ones. This shows that individuals attempt to have their own attitudes and views but simultaneously try to follow the global standards during the process of stabilizing their viewpoints. The findings of the present study also support the idea that the cultural orientations (i.e., collectivism/individualism) can be a predictor of global mindedness and the sub-constructs of global centrism, responsibility, efficacy, interconnectedness and cultural pluralism and if the learners' social experiences are scaffolded, the process of constructing global mindedness will be accelerated. In fact, the hegemony of one culture or the idea that one's culture is the only perfect culture, is not appropriate for developing intercultural competence.

Even though in the present study collectivism had a significantly higher correlation with global mindedness, responsibility, and cultural pluralism than individualism, the findings of this research on the high correlation of the latter (i.e., individualism) with global centrism are somehow contradictory with what is stated in Mooij and Hofstede's (2011: 183) study. In their research it is claimed that in such collectivist cultures as Indonesia and Thailand the self is an interdependent entity and inseparable from the society while in some individualist Western societies (e.g., United States) the autonomy of individuals and their distinctive characteristics are valued. The present study is indeed a counter-discussion to the claim since it shows that a person can be individualistic and independent but be globally centered and sometimes be quite obliged to follow the values and norms of the society. This can indicate that the individualistic/collectivistic dichotomy requires another third option which may be called the "rightness" variable that is if the individual feels that the society's present stance is not based on the fundamental system of values/norms or what is right, he/she may prefer to act quite independently (individualistic) and in cases where the collectivistic views of the society are matched with the higher level value system, the intention is towards collectivism. Since the research context of the present study was Iran and this country based on the individualism-collectivism

continuum is a collectivist culture with the score of 41¹, it was expected that the collectivistic feature be highly correlated with global centrism while the findings of the study showed the opposite, which supports the claim made earlier by the researchers of this study.

In the present research an attempt was made to provide contributions to the understanding of global-mindedness' significance and its probable relationship with the individualistic/collectivistic culture orientations. Surveys were conducted to measure the students' global-mindedness and culture orientations. Correlations between the five subscales of global-mindedness and the culture orientations indicated that there was significant relationship among the collectivism and individualism with the global-mindedness and its subscales. Individualism had positive significant correlations with global-mindedness and three of its subscales (i.e., responsibility, interconnectedness, & cultural pluralism) and significant and negative correlation with global centrism. Collectivism had significant and positive relationships with global-mindedness and four of its subscales (i.e., responsibility, interconnectedness, cultural pluralism, & efficacy).

The outcomes of this study indicated that individualist and collectivist culture orientations predict the global-mindedness of the Iranian EFL college students, which provides some benefits and implications for instructors, curriculum designers and on the ways that the educational systems can utilize the information. The results provided them with a more conclusive overview of the global-mindedness in the Iranian EFL students and the factors that influence it, therefore; they can utilize this data to implement pedagogies in higher education systems to enhance global-mindedness. The results of this study implies that curriculum designers and educational organizers should consider culture in designing the educational programs, frameworks and courses to help the students demonstrate respect for themselves and others, become a whole person and have capacity to participate in the world around them. Teachers should develop awareness

Retrieved from Hofstede insights website: <https://www.hofstede-insights.com/country-comparison/iran/>¹

and appreciation of other cultures in the students, which provides them with a new perspective to the world and this has a positive impact across the dimensions of global-mindedness and enhances it. In fact, understanding how collectivism and individualism contributes to global-mindedness is essential in helping the teachers finding the appropriate strategies to educate individuals about varying cultures (e.g., teaching about the culture more directly or developing more collectivist approaches and views among the students).

Having exposure to various cultural experiences increases the global-mindedness in the students and one way to have exposure is through 'study abroad programs. Study abroad program is an incredible opportunity for the students to re-examine or change their world views and in doing so have a reduction in cultural ethnocentrism. Being exposed to the cultural diversity increases the awareness of cross- cultural issues and global affairs. However, not all students have the possibility to travel or study abroad. Iranian students' native language is Persian/Farsi and they are learning English as a foreign language, which means that they are learning the language outside the English-speaking countries and some of them do not have the chance to study abroad specially at BA or MA level; therefore, most of the students do not have the possibility to be directly exposed to different cultural preferences; thus it is imperative for the educational institutions to measure the students' current level of global-mindedness and then provide them with the global education so that they will not have to go beyond the local community. There is a need for more studies in Iran on the educational opportunities for the development of the skills, values, behaviors and attitudes necessary for life in this global era. That is, some experimental studies and data triangulations should be carried out in the EFL contexts with different cultural backgrounds in order to come up with the significant variables which have a role to play in determining the culture orientations and developing more global-minded language learners.

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