

Doctoral Dissertations Chaired
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1. Adkins, Gabriel L. (2011). *An exploratory analysis: The role of network structures and boundary spanner behaviors as related to collaboration in inter-organizational networks.* (UMI No. AAT 345053).

Using data collected as part of a grant project funded by the National Science Foundation (NSF# 0538924), an exploratory analysis of the latent organizational structures and boundary spanner behaviors that impact perceived levels of inter-organizational collaboration among organizational employees is conducted. The importance of inter-organizational networking and collaboration is illustrated, and gaps in existing knowledge are identified. Structural and communication factors that may have a significant impact on collaborative success are explored; specifically position in organizational hierarchy, levels of communication activity, channels utilized for communication, and directional communication flow. The analysis indicates that managerialism has a significant impact on inter-organizational networking, with those in the managerial class of employees having more inter-organizational connections, networks of increased structural integrity, and higher levels of network performance than non-managerial employees. Additionally, it was found that communication behaviors and channels for communication also play a significant role in the structural and performance aspects of inter-organizational networks. The implications of these relationships are discussed, and limitations of this study are addressed in terms of the study's population, instrumentation, and potential generalization. The study concludes with a discussion of possible future directions for research, specifically focusing on research opportunities within the contexts of crisis communication and emergency management communications.

2. Akande, O. (2002). *A semiotic analysis of political cartoons: A case study of Nigeria.* (UMI No. ATT 3045839).

Using two methodological approaches, a purely structural semiotic analysis with hermeneutics, this study analyzes how meaning is produced in Nigerian political cartoons published in three magazines during 1993-1996. This was a time when Nigeria was characterized as a model of democracy for third world countries even though censorship of the press was at its peak. This era also reflected the most volatile period of Nigeria's political activity. This study contributes to our understanding of political cartoons as a political communicative tool and specifically how cartoons are used as political statements in assessing political developments in Nigeria. Furthermore, the contribution of this dissertation to communication literature is that it addresses the question of how political cartoons work to establish dominant political themes. This study uses Nigerian political cartoons as a case study in order to increase our understanding of the structures and important features of political cartoons.

3. Al-Habib, Saleh Abdullah. (1995). *The perception of Jordanian and Saudi elites on national and international radio services.* (UMI No. AAT 9619707).

This study investigated the use of national and international radio services (VOA, BBCI and RMC) among the Jordanian and Saudi elite. This study also investigated the perception of the Arab elite toward national and international radio services in terms of credibility, satisfaction, and censorship. The first set of analyses were exploratory in nature; a description of national and international radio use. The second set of analyses examined the media exposure to international and national radio (controlling for demographics such as gender, country, age, and group elites). The third set of analyses assessed the perception of the Arab elite in terms of credibility, satisfaction, and censorship related to demographic characteristics. A survey method was employed to collect the data in Jordan and Saudi Arabia by the researcher. The sample was drawn from the Arab elite in Jordan and Saudi Arabia. A sample size of 150 was selected from each country with the total being 300 Arab elite. An exploration of national media found that the Jordanian elite was exposed to the national radio service more than the Saudi elite. Also, Jordanians perceive their national radio service as more credible than Saudis. As for international radio exposure, it was found that the Saudi elite tend to be exposed more to VOA, BBC, and RMC than the Jordanian elite. The Saudi elite perceives BBC, VOA, and RMC as more credible and satisfactory than the Jordanian elite. The BBC is found to be more popular in Saudi Arabia than RMC and VOA. In Jordan, RMC is the most popular radio station compared to the BBC and VOA. VOA, relative to RMC and the BBC, is considered less popular in both countries. The national media perceived censorship was positively related to international radio service (VOA, BBC, and RMC) exposure. Also, perceived credibility of VOA, BBC, and RMC was positively correlated to international radio service exposure. In terms of possible influence, mixed results were found. Exposure to the BBC, VOA, and RMC was positively related to shaping the Saudi elite's perception of the Gulf War. In Jordan, exposure to RMC was found to be positively associated to the Jordanian elite's opinion about the Gulf War.

4. **Anderson, A. T. (2004). *Shortwave broadcasting in a new world order: An historical examination of the influences of satellite radio and Internet radio on shortwave broadcasting since the end of the Cold War.* (UMI No. ATT 3128839).**

From the application of shortwave frequencies to broadcasting in the 1920s until the last decade of the 20th century, international broadcasting was synonymous with shortwave broadcasting by state-run radio stations. For the bulk of this history of international broadcasting, such cross-border communication was developed, sustained, and refined in war--first the radio propaganda wars preceding World War II, then World War II, and finally the Cold War which dominated geopolitics for the better part of 40 years. With the emergence of other international communication media such as satellite broadcasting beginning in the 1960s, and the internet in the 1990s, the potential for the monopoly in practice and name of shortwave on international broadcasting has been ever present. Additionally, at the termination of the Cold War conflict, the social/political framework that had governed international broadcasting for nearly half a century was removed, thus creating the potential for additional revisions and mutations in the realm of international broadcasting. This project examines the first decade of state-sponsored international broadcasting following the end of the Cold War in order to document the changes that have taken place in international broadcasting. Specific attention is paid to the emergence of newer international broadcasting media through which international broadcasting has begun to be carried and received since 1991. Additionally, changes made, and challenges faced, by the state-run international broadcasters are examined and documented in order to better understand the evolution of international broadcasting at a time in history that may well mark the beginning of the decline of the nation state in the face of such changes in international broadcasting. It will be illustrated that with the advent of additional electronic media for international broadcasting which is increasingly becoming commercially driven, the nation state that emerged on the heels of the advent of the printing press is in the process of mutation and possible decline.

5. **Bingham, C. M. (2017). *An ethnography of Twitch streamers: Negotiating professionalism in new media content creation.* Retrieved from SHAREOK database. (<https://shareok.org/handle/11244/50709>).**

Twitch is an online video distribution platform that allows individuals to broadcast live video of themselves playing video games, and includes features that allow viewers to financially support their favorite Twitch streamers. Therefore, the entrepreneurial Twitch streamer has become a new type of media professional. This dissertation works from the perspective that money is a form of communication, and that professional Twitch streamers can read money's movement within this social setting. Therefore, the relationship that streamers experience with their income is explored in order to map the ways that streamers develop conceptualizations of what professionalism means within Twitch content creation. First, critical discourse analysis is used to document the ways that streamers' channel pages articulate what is "for sale" on Twitch. This analysis demonstrates that the main commodity that streamers sell is increased ability to participate in a channel's community. Second, the Twitch-based talk show *Dropped Frames* is analyzed using critical discourse analysis to document the ways that streamers experience and make sense of the precarity (job insecurity) present in their industry. Third, interviews with streamers were conducted to provide a description of the industry from an insider's perspective. Interview data indicated that the central function of a streamer's job is not the creation of video content, but instead the leadership offered to a community of viewers. Finally, a semiotic analysis of the space of TwitchCon, a trade show for the streaming community, is presented to show how professionalism and play are commodified. Ultimately, this dissertation presents an ethnography of Twitch streamers: an exploration of the interdependent webs of meaning, and constituent contexts, from which they perform their job, highlighting the nature and nuance of neoliberal subject positions.

6. **Callahan, L. C. (2002). *Adaptation versus fusion theory in the experience of returned LDS missionaries.* (UMI No. ATT 3070644).**

This dissertation investigates the outcomes of theory-making, as well as many underlying assumptions surrounding intercultural contact. It does this by examining two competing intercultural theories, Kim's Adaptation Theory and Kramer's Fusion Theory, based on a specific intercultural encounter. This study concentrates on the theoretical descriptions surrounding what happens when individuals return "home" from living in a culture foreign to their own. In this way, determinations of acculturation, deculturation, psychological health, and cultural connection were made and then compared against the theoretical descriptions. Subjects consisted of 55 returned LDS missionaries, individuals spending 18 months to two years immersed in a foreign culture. Each was asked to complete a survey instrument measuring theoretical variables. Responses were then coded with concurrent descriptions of either Adaptation or Fusion Theory, followed by tests of significant difference. Results demonstrated

that Fusion Theory was more descriptive of the experience of returned LDS missionaries. Other variables, such as time and co-cultural affiliation, were also identified as important in the intercultural exchange.

7. *Castleberry, G. (2015). Imitating and innovating a critical television studies model for communication. Retrieved from SHAREOK database. (<https://shareok.org/handle/11244/14602>).*

This project imitates a television studies model of criticism by innovating a critical mixed-methods approach for communication scholars. Jonathan Gray and Amanda Lotz posit a television studies model that comprises examination and analysis across four key tenets in the TV encoding/decoding process: programs, audiences, institutions, and contexts. In order to meet the criteria of these four tenets, I employ genre theory and autoethnography as a way to intertwine these intersecting communication factions. I limit my scope to the post-Sopranos or post-Network era of cable television dominance and triangulate focus between three dominate producers of dramatic television output in HBO, FX, and AMC. These three cable networks provide a healthy sample from which I close read or close watch and rhetorically recap select dramatic series—including *Sons of Anarchy*, *Game of Thrones*, and *Hell on Wheels* among others—in an effort to examine their social, cultural, political, and ideological meaning making. Ultimately I contend that not unlike the television studies model itself, contemporary television programming and cable drama series in particular utilize a unique brand of genre-mixing iconicity. In addition, cable series collectively indicate an emerging genre convention I identify in the rotten aesthetic. Through a diverse series of critical analyses, I argue cable televisual programs, audiences, institutions, and contexts constitute and communicate multiple conflicting values. Thus these texts and paratexts can be said to contain rhetorically rich polyvalence that individually and collectively warrant a critical television studies model to be imitated and innovated within communication studies.

8. *Croucher, S. (2006). Looking beyond the hijab: An analysis of Muslim adaptation to French culture. (UMI No. ATT 3206178).*

This dissertation examines Muslim cultural adaptation to French culture. Specifically, this project asserts the Muslim symbol hijab, or headscarf, is a religious and cultural symbol of Islam that is in direct clash with the French concept of secularism. In 2004 the French government passed a resolution forbidding the wearing of the hijab in French public schools. In response to this resolution Muslim men and women protested and have begun to argue for the establishment of a French-Muslim identity. Thus, this analysis closely examined the 2004 law in regard to how it has potentially impacted Muslim cultural adaptation into French culture. The results of this study reveal cultural adaptation has failed in France, the Muslim and non-Muslim French populations are in an identity crisis and that in response to mounting pressures to assimilate, the French-Muslim community (ummah) has responded by closing its doors to outside influence. Moreover, this examination reveals how Islam is in a transformation stage, from a magic/mythic religion into a more perspectival religion. Ultimately, this analysis calls for a communicative society, one where all members of the culture will meet together and discuss the issue of Muslim immigration and French integration practices.* *This dissertation is a compound document (contains both a paper copy and a CD as part of the dissertation).

9. *Dalton, P. D. (2002). Swing voters: A hermeneutic analysis of swing voters' interpretations of 2000 presidential campaign spots. (UMI No. ATT 3038983).*

Swing voters are often neglected in the study of political advertising. Because swing voters constitute the single-most important group of voters, it behooves political advertising researchers to understand their reactions to advertisements more completely. This study examines swing voters by studying how they interpret political advertisements. The study specifically focuses on swing voters' responses to spots from the 2000 presidential election. Because little research has been undertaken to better understand this group of voters, the following approach is interpretive: This study constitutes an initial attempt at understanding them as voters. Data was collected and analyzed utilizing an ethnographic approach wherein subjects were shown political ads, asked to write responses, and participated in interviews that explored their reactions to the spots. An analysis reveals a consistent philosophy regarding politics. Swing voters are critical and active voters. They want to vote, yet without the framework of party or ideology, they have trouble settling on candidates. Analysis of interviews is followed by a hermeneutic explanation of the swing voter's horizon. Essentially, it is maintained that the philosophy of swing voters is a logical product of the values that viii underlie democracy. The act of democratic participation in the United States has developed to make the individual more important (relative to the interests of the group), yet it has placed a burden on the voter that makes it difficult to make decisions, given our culture's emphasis on informed and rational voting.

10. Doty, T. (2007). *The spirit of the Patriot Act: A hermeneutic analysis of patriotism as argument during House Judiciary Committee debate.* (UMI No. ATT 3264591).

The purpose of this project is to explore the symbolic meaning of "patriot" by bracketing the way in which it is negotiated during the policymaking process utilized to authorize, oversight, and reauthorize the Patriot Act. Narrowing the purpose a bit further, I should specify that what I am looking for is the way in which participants in the deliberative process describe their own credibility as patriots, the credibility of other participants in the debate, the credibility of people outside the debate who have a bearing on the way in which the war on terror is engaged, and the way in which this discussion about patriotism speaks to the credibility of the deliberative process itself. In other words, to use Aristotelian terms, I am viewing the debate over patriotism as primarily a matter of ethos---as distinguished from logos (e.g. legal extrapolation of the law) and pathos (e.g. appeals to fear, anger, or sadness). This is not to say that appeals to ethos, logos and pathos can necessarily be separate from each other. In fact, it is nearly impossible to discuss the presence of ethos without also considering logos and pathos, but from my vantage point, I hone descriptive efforts toward the way in which all the various appeals converge to frame the meaning of what it means to be credible as a "patriot."

11. Gough, D. L. (2002). *The development and globalization of a transnational media conglomerate: A historical case study of Matsushita Electric Industrial Company.* (UMI No. ATT 3045827).

Matsushita Electric Industrial Co., Ltd. is one of several media conglomerates that pursues an idealized, transnational conglomerate model. Matsushita Electric participates in the development of technology, the disbursement of goods in a global economic market, and the amassing of wealth and power on an international scale. From a technological determinism perspective, technological developers are viewed as the instigators of social changes and providers of the fundamental understructure of social organization. Media determinism postulates the power of media technology to impact social change. Both theories question the role of technology in shaping human behavior. To study these issues more closely, Matsushita Electric is examined, using the historical case study method. Specific areas of concern include how a transnational media conglomerate's rise to global prominence begins; the social, political and economic events that allow a transnational media corporation to develop and to flourish; the method by which a transnational media conglomerate can gain and hold political, economic and social power; and, the consequences of the business practices and influences that a transnational media conglomerate exerts upon the behavior of consumers. The main emphasis for this study is the history of Matsushita Electric and the impact on society that it has had through the development and distribution of media technology. Further, this project examines the role of Japanese business practices and influences on the Matsushita Corporation as well as the actions and reactions of the United States in dealing with such a strong economic entity.

12. Hall, H. T., Jr. (2005). *Exploring the relationship between United States governmental secrecy and democracy: Classification, cultures of secrecy, and the public sphere.* (UMI No. ATT 3164564).

For the past 60 years government secrecy in the form of officially classified documents has increased dramatically. According to the Information Security Oversight Office there were slightly fewer than 16 million classification decisions in 2004 alone. In what way does classification impact representative democracy as it is practiced in the United States? This dissertation employed hermeneutic analysis to investigate the phenomenon of government secrecy and its effects on democracy. Through the analysis of executive orders, legislation, and official documents, the nature and scope of government secrecy was explored. The internal effects of secrecy on the information flow between governmental agencies were investigated, as well as the external effects of secrecy between the government and its constituents. Findings suggest that overclassification not only negatively impacts the internal communication networks of the government, but also, negatively impacts the public sphere, as citizens are denied access to information vital to informed decision making. The effect of secrecy on civil liberties is also examined. What emerges from this comprehensive hermeneutic analysis is a simple pattern consisting of a threat, followed by increased secrecy and legislation, which finally results in the infringement on individual and group civil liberty. Historically, this pattern frequently repeats itself.

13. Hallford, H. Gene (2010). *DWI: Drinking While Indian. The impact of culture and context on American Indian drinking behavior.* (UMI No. ATT 3449589).

American Indians have long been characterized as particularly susceptible to alcohol misuse and alcohol-related problems. Soon after initial contact with the indigenous populations of North America, European explorers and settlers began to comment on the Indian's extreme and often violent drinking. Generally referred to as the *Drunken Indian* stereotype, this depiction of how Indian people typically consume and respond to alcohol has persisted for more than 500 years. Much research has been done on the impact of alcohol use and alcohol-related problems on Indian populations, but less is known about how the beliefs Indian people have about alcohol use and its causes affect their drinking and its consequences, especially in light of the *Drunken Indian* stereotype. Understanding how Indian people drink and why they drink the way they do requires a deeper understanding of their cultural identity, their participation in that culture and their beliefs about alcohol use and its consequences. This project was undertaken to answer these questions. Two sets of in-depth interviews were done with Indian people and their answers were analyzed within the context of a set of archived interviews done nearly 40 years ago and a set of publically available videos of Indian people drinking. This study found that Indian identity is more complex than generally supposed, Indian people differ in their understanding and interpretation of alcohol-related behavior based on their understanding of themselves and the world they live in, and Indian cultural beliefs and practices shape the drinking behavior of Indian people. The impact of these findings on culture-specific alcohol prevention and treatment programs are considered.

14. Hobbie, G. D. (1992). *An examination of the views of seminary professors regarding the use of clinical methods in homiletical training.* (UMI No. ATT 9305957).

This study is an exploratory analysis of the views of homiletical professors regarding the use of clinical methods. The study relies upon the collection of qualitative data, which was gathered in two phases: (a) a mail questionnaire, sent to 176 homiletical professors, and (b) semi-structured interviews of selected homiletical professors. Initial information is gathered through the literature review of previous communication and homiletical studies. This information is used to design a multiple choice questionnaire which is sent to 176 Protestant and Roman Catholic homiletical professors teaching in seminaries listed in the American Association of Theological Schools. The questionnaire gathers general opinions about three categories of information: (a) the significance of the preacher's personality in preaching, (b) the appropriateness of addressing personality issues in homiletical training, and (c) the value of employing clinical methods in homiletical training. The analysis of the questionnaire provides general information related to the study questions. This information is then used in making interviewee selections and in developing the interview guide. The questionnaire respondents are categorized according to their responses, as negative or positive towards the use of clinical methods in homiletics. Five interviewees are selected from each of the negative and positive categories for a total of ten interviewees. Telephone interviews are audiotaped and transcribed. The transcriptions are then entered into the Ethnograph computer program. This program provides an efficient means of analyzing and coding data. The interview process generates descriptions of problem situations which hinder preaching effectiveness and descriptions of specific clinical methods employed by the professors. Patterns and themes which emerged are grouped and summarized. The general status of clinical methods in homiletics is described. Recommendations are made for future research and for the application of clinical methods in a homiletics context.

15. Igiel, M. (2014). *National symbols and social change: A case study of Poland.* Retrieved from SHAREOK (<https://shareok.org/handle/11244/10392>).

This study focuses on national symbols and the communicative role they play in social change as it manifests itself in social movements and revolutions. Symbols in social movements and revolutions play a crucial role in binding people and groups together, allowing them to focus and form a collective consciousness. In order to contextualize such symbols within a specific national community and provide examples, the author chose her native Poland as a case study. The Polish national symbols included in this study are the cross, the Black Madonna of Częstochowa, and the contested landscape of the National Stadium in Warsaw. The framework used in this study to analyze the selected national symbols is Kramer's theory of dimensional accrual of disassociation and the method is a semiotic analysis. Based on the discussion of national symbols in Poland, the study offers guidelines for how to recognize what national symbols are and to understand how they can affect social change.

16. Ikeda, R. (1995). *Changing interpretations of gender relations in Japan. (UMI No. ATT 9541484).*

What counts as appropriate gender behavior is currently being questioned in Japan. Traditional values compete with a new, emerging ideology of gender relations in Japan, where “manhood” and “womanhood” are being redefined. Such confusion is manifested in the phenomenon of sexual harassment, the concept of which was introduced to Japan from the United States. Although the concept of sexual harassment has begun to take hold, what constitutes sexually harassing conduct remains problematic. Furthermore, many Japanese perceive the phenomenon of sexual harassment as a disturbing challenge to the traditional attitude of gender relations in Japan. This dissertation attempts to delineate the two different attitudes of gender relations. It unfolds the meanings of the phenomenon of sexual harassment where at least two different attitudes are in conflict. In order to reveal how two different interpretations of sexual harassment--perceiving it as ridiculous as opposed to seeing it as a serious problem--have emerged, sexual harassment, in particular, and gender relations, in general, must be situated in a historical context of Japan. To that end, this study applies Husserl's archaeology and Gebser's cultural hermeneutics. Both Husserl's archaeology and Gebser's hermeneutics are based on the principle of phenomenology and hermeneutics--what happened in the past is still alive in the present, which encompasses the future. An essential characteristic of sexual harassment is also delineated in contrast to a similar, but essentially different, conduct--flirting. Finally, gender relations in a postmodern world are illustrated as a systatic phenomenon of differences and harmony.

17. Isa, M. (1996). *Empowerment and disempowerment: The social-cultural reintegration of the wives of Japanese corporate sojourners. (UMI No. ATT 9711464).*

This is the first attempt to investigate the phenomena of reentry shock of the wives of returning Japanese corporate sojourners. This study examines data from 28 in depth, face to face, 90 minute interviews, and 340 self-administered questionnaires sent to Japanese housewives who lived in the U.S. and returned to Japan. The interviews and survey were conducted in 1995 in Japanese. Both quantitative (survey) and qualitative methods (phenomenology/hermeneutics) were used to investigate the phenomena of reentry shock of returnee mothers in more depth. Results of the study reveal that reintegration at home after sojourn not only contains some stress and discomfort, physical health issues and illness, but also some special problems for most returnee mothers: (1) problems in primary relationships (i.e., husband, parents, relatives, friends), (2) problems in daily functions (i.e., children, house, financial problems, husband's job, neighbors), and (3) the wife's job related problems. The women's value change is the most powerful predictor associated with reentry shock and reentry problems. Children's educational problems in Japan (i.e., children's readjustment to school and mother's satisfaction with child' education) have significant direct effect on reentry shock and problems in daily functions. Gender role orientations have significant impact on problems in primary relationship and problems in daily functions. Marital satisfaction has significant direct effect on problems in primary relationships and problems in daily functions. Communication with host country during the sojourn has significant direct impact on reentry shock. Phenomenological analysis explicated how four factors of: (1) space, time, and emotion in Japanese urban cities, (2) space, time, and emotion in Japanese corporate/school organization, (3) space, time, and emotion in Japanese human relationships, and (4) spatial and emotional separation between men and women in Japan influenced returning mother's life. The findings of phenomenological analysis lend support to most of the quantitative findings in the study. Value change and the widened hermeneutical horizon for these mothers occurred after living in the U.S. Upon their reentry, comparison is unavoidable and a new identity emerged with these contrasted differences. These differences made the returning mothers feel alienated in their native culture, the essence of reentry shock. The interview data show that those who learned English, participated in voluntary activities, learned new skills, and attended parties or invited Americans to their homes during the U.S. sojourn were empowered. However, after returning home, the mothers experienced disempowerment and experienced difficulty in creating or sustaining a healthy relational context, which resulted in reentry problems.

18. Iwakuma, M. (2002). *An adjustment process and communication dilemma of people with disabilities in Japan. (UMI No. ATT 3042503).*

Throughout their lives, people make various kinds of adjustments. Most people are capable of making adjustments in order to survive challenging experiences. This fact is especially true for newly disabled individuals whose lives have been turned upside down. An adjustment to a severe disability is accompanied by significant psychological (lowered self-esteem), physical (restricted mobility), and social (changed social identity, “disabled”) changes, and such sudden changes also require short-term (physical) and long-term (psychological and social)

adjustments. In other words, the investigation of adjustment to a disability gives social scientists a unique opportunity to study various facets of human adjustment strategies and processes. This research focuses on how people with disabilities in Japan have changed their worlds after acquiring a disability. The researcher used ethnography and an interview method to follow the participants' disability transformations for three years. Several themes emerged, such as information pooling places for the disabled, interacting with others with disability and adjustment to the disability, negotiation with the non-disabled, an early going-out as a prologue to the disability adjustment, changed perceptions toward the wheelchair, and changed communication with others, just name few. Moreover, based on these themes, this researcher generated three binary oppositions. They are integration-separation, defying disability-accepting disability, and independence-dependence. In the end, it was concluded that communication was the main vehicle for the disability adjustment. The researcher summed up that communication with others facilitated the participants' disability transformations, and in return, they adjusted their communication as they adjusted to their disability.

19. Izumi, Satoko. [泉里子] (2010). *Intercultural Communication of Identity: A study of Japanese International Students in the United States.* (UMI No. AAT 3409336).

The purpose of this study is to explore and describe intercultural communication of personal identity in the case of Japanese international students in the United States. In this study, personal identity is defined as the individual unique attributes such as competence which define who they are and individuate them as a distinctive existence in the social environment. Communication of personal identity refers to presenting one's personal identity toward others and receiving others' feedback on his or her presentation of identity. In order to explore communication of personal identity in intercultural situations, this study focuses on self-perceived personal identity (i.e. how a person considers him- or herself), self-observed performance (i.e. how a person observes his or her own performance) and perception of others' identity (i.e., one's imagination of others' perspectives on his or her personal identity). The following research question is addressed: How do Japanese international students experience their self-perceived identity, self-observed performance, and their perception of Americans' perspectives of their identity in intercultural interactions?

A total of eighteen students participated in the interviews. The interviews were conducted individually based on a semi-structured interview protocol. Interview transcripts were analyzed using an ethnographic approach with the aim of understanding the research topic from the perspectives of Japanese international students and presenting rich and thick description of their experiences.

This study finds four features of Japanese students' experiences of intercultural communication with American students. First, the Japanese students in this study described their perceptions of American students' attitudes and behaviors as unwilling to communicate, unfriendly in their responses, and difficult to understand (e.g., speaking too fast). Second, the Japanese students in this study reported that they developed satisfactory relationships with Japan-connected Americans (i.e., Americans who have an interest in Japan). Third, they reported difficulties communicating with Americans because they lack common topics of conversation. Finally, they felt that they had difficulty joking together with Americans

The Japanese students in this study experience the discrepancy between their self-perceived identities and their self-observed performance (i.e., identity-performance discrepancy) as well as the discrepancy between their self-perceived identities and their perception of others' perspectives on their identities (i.e., identity-other discrepancy) with regard to their essential identity elements of being intelligent and socially attractive (e.g., funny, friendly, talkative). To illustrate, the students observed that their performance in intercultural interactions failed to represent their self-perceived identities as being intelligent and socially attractive individuals. As a result of unsuccessful presentations of their identities, the Japanese students believe that the Americans around them recognize them as less intelligent or less socially attractive individuals.

Based on the interview research, this study finds that Japanese students believe that they tend to communicate a reduced or dissonant representation of their self-perceived identity during intercultural interactions with Americans. To illustrate, Japanese students believe that their performances present a reduced or dissonant version of their identity. Consequently, they believe that Americans interpret that they are less intelligent or less socially attractive. As a result, the feedback they receive is discrepant from their self-perceived identity. Grounded in this finding, I propose the concept identity apnea to describe these problems with intercultural communication of personal identity among Japanese international students. This term was chosen as a way to describe the findings that the Japanese students cannot smoothly present (breathe out) their identity elements of being intelligent and socially attractive and they resist internalizing (breathing in) others' perspective on their identities.

This study finds that, in interactions with Americans, Japanese students are undergoing internal struggles with a dilemma between: (a) high motivation to communicate their identity; and (b) low ability to do so toward Americans. Japanese students have learned techniques to communicate their identities in their native culture. When their

identities are inseparably bound with their habitual communication styles, they need additional communicative competencies which allow them to communicate their identity in their habitual conversational styles through English language. Based on this finding, I propose the conceptualization of identity flexibility in intercultural interactions (i.e., intercultural identity flexibility).

20. Jackson-Kerr, R. (2017). *An ancient practice in the modern age: An examination of the Camino de Santiago and the impact of technology on modern pilgrimage.*

For more than twelve hundred years, sojourners have been walking the pilgrim routes of El Camino de Santiago de Compostela, also known as The Way of Saint James, in northern Spain. With a long and varied history, the Camino de Santiago is a fascinating phenomenon. In modern decades, pilgrimage has become a popular area of study, and the Camino is no exception. Nancy Frey's famous text, *Pilgrim Stories*, stands among the seminal anthropological works on the topic. However, much has changed in the two decades since Frey's work was originally published. The most notable change relates to technological advancement. From online forums to wi-fi access in albergues, the modern Camino varies greatly from even its modern historic iterations.

The impact of such rapid technological advancement can scarcely be overstated. This dissertation seeks to explore the far-reaching impact of technology on the ancient pilgrimage, and the perceptions of pilgrims of the impact of technology along The Way. The Internet has changed everything for those who live within its far-reaching grasp, and the Camino is no exception. From the manner in which pilgrims gather information before embarking on their journey to the ways in which pilgrims stay in touch after returning home and every step in between, technological advancements have impacted the entire experience from start to finish. On the road, technology pervades the experience. While the Camino was once seen as an escape from modernism and a return to ancient ways of being, online pilgrim forums today are flooded with questions regarding the best "apps" [mobile applications] to download before starting the Camino, how to charge SmartPhones and tablets while on the road, and methods for electronically mapping the route. Pilgrims are documenting their journeys online through online blogs and social networking sites like Facebook and Instagram. They are maintaining close contact with friends and loved ones on the road with the aid of communication technology, and wi-fi can be found in most modern albergues and in cafes along the trail.

This work seeks to understand the inevitable tensions and varying perspectives regarding the Camino in the modern age, and the ways in which technology is affecting pilgrim interactions, as well as the reflective nature of the pilgrimage in the age of personal broadcasting. Most importantly, this work will seek to explore the discursive and experiential elements of the Camino and the implications of modern technology on both.

21. Jafri, A. H. (2003). *Karo kari (honor killing) in Pakistan: A hermeneutic study of various discourses. (UMI No. ATT 3082947).*

Honor killing is one form of extreme violence perpetrated on women by men. In Pakistan it is called karo kari (literally: blackened man, blackened woman). It most commonly is a premeditated killing of a girl or woman, committed by her brother, father, or combination of male agnates in the name of restoring what they consider their family's honor by her behavior. The genesis of honor killing in human societies is deeply sedimented in history but has been linked by various scholars with ascendant patriarchal structures. A large number of honor killings are reported from Mediterranean, Latin American, and certain Muslim societies, but research suggests that it would be an error to view it as being peculiar to a certain geographical area or belief system. Pakistan is one of the countries where the incidents of honor killing are among the highest in the contemporary world. There have been important scholarly contributions on the concept of honor and how it is behaviorally expressed and understood in various societies--particularly in the Middle East and around the Mediterranean--but little such work has been done in Pakistan. As a hermeneutic study, and borrowing from theorists and philosophers as diverse as Gebser, Foucault, Barthes, Ricoeur, Kramer, Gramsci, and Spivak, this dissertation contextualizes and analyses the various representative discourses in Pakistan in order to come to an understanding of the possible cultural, religious, and historical reasons that create the exigency for men to kill a female member of their own family. This work looks at this kind of killing as a message, a vivid rhetorical move, in several contexts of Pakistani national life and analyzes how these messages are communicated, and toward what rhetorical ends.

22. Ju, Hyejung (2010). "Glocalization" of the Korean popular culture in East Asia: Theorizing the Korean Wave. (UMI No. ATT 3444453).

This dissertation examines implications of the Korean Wave in relation to East Asia's contemporary media and popular culture, and discusses complex conditions and processing transformation of the Korean and East Asian media industries in response to the globalizing cultural system.

First, the emotional affinity of the diffused Korean TV dramas among Japanese audiences is explored. This was accomplished by in-depth interviews with Japanese audience members; why and the extent to which this local audiences' resonance contributes to influencing rapid circulation of Korean content. Particularly in relation to Japanese audiences, the analysis shows that exposure to Korean TV dramas produces a higher degree of localized identification, which is described as the re-emerging sentiment of "Asianness" from the East Asian viewers' perspective. The shared modern sensibilities and Asian mentality - undergone through the similar social or individual life experience-presented in Korean dramas demonstrates both subtle foreignness and redeemed nostalgia.

Second, this dissertation investigates how the Korean media system builds a glocal identity among regional media consumers. According to Korean media sales crews, the Korean Wave demonstrates a successful market model, which manifests how Korean home-grown content distributes effectively to broader foreign audiences. The Korean Wave in Japan plays an important role in enriching this wave's impact toward broader international markets. The cultural output from the Korean media industry reproduces in multiple genres and connects different media platforms by employing glocalizing commercialism. In that, Korea's media drive toward glocalization also boosts regional media markets toward commercialization of their own media industries.

23. Kong, H. (2016). Finding peace in life's unexpected journey: The process of grieving and identity transformation for mothers of children with Down syndrome. Retrieved from SHAREOK (<https://shareok.org/handle/11244/34679>). (Co-Chair with Dr. Elaine Hsieh)

This qualitative study concerns the process of grieving and identity transformation for mothers of children with Down syndrome. The study aimed to understand the identity loss of mothers of child with disability through their grieving process, and explored how mothers of children with Down syndrome reconstruct their identity during the experience of raising a child with Down syndrome. In addition, the study identified the key events that contributed to the identity reconstruction. In this study, data were collected from 20 mothers of children with Down syndrome in the west of Michigan area. Semi-structured individual in-depth interviews were conducted, recorded, transcribed, coded and analyzed for the report. The grounded theory was adopted to explore and analyze the notions of self, identity, and the experiences of raising a child with Down syndrome through narratives offered by the mothers in the study. The findings of the study lent support to what has been discovered in the previous research regarding the stress, the struggle, and the frustration experienced by parents of children with disabilities. However, the stories of the mothers revealed that during the grieving process, they were not only grieving over the psychological loss of their expected children, but also grieving over a collection of secondary psychological loss, which fundamentally defines who they are as a mother, a wife, a caregiver, a daughter, a sister, a friend, and a coworker. Furthermore, the narratives pertain to the transitional identities the mothers identified undoubtedly inform the nature of the self. The set of transitional identities of a personal health care provider, a resilient fighter, and a knowledgeable educator are derived from the deep sense-making of their engaged daily activities and interactions of taking care of their children's needs. Finally, the narratives of finding peace in their lives and reconstruct the new identity of the mothers they wanted to be emphasize on their own interpretation and understanding of what the motherhood really constitutes. Key words: Down syndrome, psychological loss, identity loss, and motherhood

24. Kim, S. H. (2002). Embodiment, technology and communication: A phenomenological exploration of communication in the technological milieu. (UMI No. ATT 3045835).

Our potential for communication depends on a mutational characteristic of the consciousness structure as embodied, and not on the conscious subject as claimed by the objectivistic- or subjectivistic-biased theories that are based on Cartesian dualism. This study criticizes the absurdity of the objectivistic bias, as illuminated by Husserl, Merleau-Ponty's notion of "embodiment," and Gebser's philosophy of "plus-mutation." After exploring the modern technological milieu as the inevitable consequence of objectivistic-biased tradition, the dangers of this milieu are illustrated with Ellul, Heidegger, and Mumford's arguments. Thereafter, this work considers how the annihilation of space results in the annihilation of communication. For that purpose, Peirce's semiotics, Gebser's "plus-mutation", and Kramer's dimensional accrual/dissociation theory are used as a methodological framework. This study shows the topological characteristic of the lived body that is rooted in habit and that develops through our embodiment within a

social and cultural world. Through this phenomenological account of communication in the technological milieu, the fact that institutional, not constitutional, process between technologies as world and lived-human is integral to existential understandings of our relations to technology is indicated.

25. Kim, Tae-Sik. (2012, February). *Globalization, new technologies, and intercultural flexibility: Communication and culture of Korean adolescents in the United States.* (UMI No. ATT 3503064).

This study aims to comprehend the contextual backgrounds, communicative behaviors, and cultural consequences of South Korean adolescents who are sent to the United States for the purpose of education. Globalization, the recent economic affluence of Koreans, and a long tradition of 'education fever,' has created a new trend of sending young children and adolescents alone to the United States in order to learn English. Three different levels of socio-cultural and historical backgrounds are provided in order to explain this phenomenon: the modern Korean perspective on education, the contemporary world of globalization, and Korean developmentalism. This study is composed of four basic research questions: (1) Why are these young adolescents sent to the United States by their parents?, (2) How do they live in the United States where everything is strange to them?, (3) How do they attempt to use new com techs to cope? (4) How successful are they at coping? and (5) How will their cultural identity be shaped? Based on these questions, this study conducts a series of in-depth interviews with young sojourners in Oklahoma City, Boston, and Dallas. The qualitative study, which is largely guided by grounded theory and phenomenology, divides into two main sections: the first section provides contextual background about their everyday lives in the United States. The second section mainly focuses on their communicative behavior and their use of new communication technologies. Findings of this research show that many of these young sojourners are suffering quite traumatically by living without parents and proper peer relationships. Social media have proven to not be adequate replacements for these young people and their normative social and psychological development. Being completely isolated in the US context, these young people spend much time alone in their private space using the Internet and consuming Korean media content. Cultural consequences in relation to their identity formation reflect the complex nature of the globalized world and the limitations of social media to satisfy the social needs of young people. This study is eventually expected to provide a ground for a refutation of the functionalist tradition of intercultural communication research and to develop new perspectives on internationally relocated populations in the age of globalization and advanced technology.

26. Lee, S. (1997). *Colonizing consumer culture: A semiotic analysis of the Korean advertising.* (UMI No. ATT 9733699).

The purpose of this research is to articulate the relationships between the cultural forms of advertising in Korea and the underlying ideological message. Specifically, this study interprets the structure and content of individual advertisements. This study employs a semiotic method as an analytical framework. Because semiotics makes it possible to connect the underlying meaning of an advertisement with its function within a culture. The overall form of this research may be divided into two sections: The first section of this study deals with the theoretical foundations for analyzing ads, including (a) advertising as a consumer culture, and (b) Gebser's notion of plus-mutation. The second section analyzes Korean advertisements appearing in various magazines and TV based on the theoretical foundations of the first section. This study attempts to interpret the ideological structure as it appears in Korean advertisements with a close attention to English expressions appearing in these ads. Such expressions comprise indications of Westernization. In addition, Korean ads work by using English as a "systematically distorted communication" using the magical structure of consciousness. Jeans ads provide an excellent example of how Western consumer culture has influenced Korean advertising and raise the issue of cultural colonization. Essentially, jeans retain traces of their Americanness wherever they are sold. In this sense, the worldwide proliferation of American cultural commodities suggests a new aspect of cultural homogenization. Korean Nike ads attempt to create magical and mythic structures using the image of Michael Jordan in order to persuade customers. The mythic process of shifting the signified to the status of signifier in Nike ads makes them the form of the perfect meta-structure of mythology. For Koreans, however, the Nike ad serves as the simulation of the real world because this ad creates the (hyper)real world of a utopia. In conclusion, such an analysis makes clear that the uniqueness of Korean advertising is not displaced by its future configurations, but rather integrated into the new consumer culture. That is, Korean culture creates its own uniqueness by combining Western and traditional components. Therefore, this study contributes to the area of investigation using a semiotic approach on the basis of a Gebserian perspective.

27. Liu, Y. (2017). What does it mean to be Chinese?: American sojourners' experiences of being the Other in China. Retrieved from SHAREOK database. (<https://shareok.org/handle/11244/50777>).

This study is an examination of American sojourners' intercultural experiences in China, and an exploration of their identity of being the Other, emerging from intercultural encounters. Through participants' self-descriptions, this study provides a new conceptual understanding of sojourners' Otherness and how American sojourners' Other-identity, as a socio-cultural construct, is ascribed during social interactions with the Chinese, embedded in a particular asymmetric power distribution. The mixed methods design used for this study included data collected through questionnaires and subsequent in-depth interviews. Quantified value changes experienced by each American sojourner during their intercultural experience in China were measured first. These results informed the subsequent in-depth interviews, aimed to better capture the ways in which social interactions with the Chinese impact sojourners' Other-identity. Grounded theory guided data collection and data analysis. A total of 35 American sojourners were recruited for this study. All first came to China as international students and at the time of the interviews were studying or living in China. Through comparative analysis, this study reveals that American sojourners were exoticized, stereotyped, and ostracized Others in China, based almost exclusively on their phenotypical and cultural distinctiveness, as interpreted by the Chinese. Unlike sojourners and immigrants flowing from less advanced countries to developed ones, American sojourners, for whom relocation is reversed, are placed in the position of socially superior minority in China as a result of the socially superior standing extended to United States citizens, based on their standing in the world, and the global White supremacy. Analogous to sojourners and immigrants in many other countries, American sojourners are treated as powerless outsiders in the host country. They are categorized as members of the out-group by the Chinese through the use of objectification, generalization, alienation, and stereotyping in both verbal and nonverbal channels. When the Chinese perceive threats from American sojourners, the latter are further ostracized as disrespectful, untrustworthy, and threatening Other, and are segregated and even rejected by the Chinese national in-group. American sojourners declare that it is impossible for them to be fully accepted by Chinese society and, therefore, they are permanently viewed as the Other or outsiders in China. Unchangeable cultural markers, such as skin color, along with deeply held cultural values combine to produce this perception of insurmountable differences in the view of the sojourners. However, the Americans admit they still can carve their own niches in Chinese society by using their Other-identity to pursue opportunities exclusive to Westerners and/or untapped markets in China. As cultural fusion theory describes, sojourners and immigrants fuse their original Self-identity with their newly acquired Other-identity, which enables them to expand their horizons of understanding the world, increase their tolerance for people who are different from them, and gain new perspectives on how they see the world, others, and themselves. Specific ideas about orientation and training are offered, designed to make transitions into a new culture less difficult, and to improve the perceptions and knowledge of host country individuals who work directly with sojourners and immigrants.

28. Matusitz, J. A. (2006). Cyberterrorism: A postmodern view of networks of terror and how computer security experts and law enforcement officials fight them. (UMI No. ATT 3207541).

The purpose of this study is to investigate how cyberterrorists create networks in order to engage in malicious activities against the Internet and computers. The purpose of the study is also to understand how computer security labs (i.e., in universities) and various agencies (that is, law enforcement agencies such as police departments and the FBI) create joint networks in their fight against cyberterrorists. This idea of analyzing the social networks of two opposing sides rests on the premise that it takes networks to fight networks. The ultimate goal is to show that, because of the postmodern nature of the Internet, the fight between networks of cyberterrorists and networks of computer security experts (and law enforcement officials) is a postmodern fight. Two theories are used in this study: social network theory and game theory. This study employed qualitative methodology and data were collected via in-depth conversational (face-to-face) interviewing. Twenty-seven computer security experts and law enforcement officials were interviewed. Overall, this study found that cyberterrorists tend not to work alone. Rather, they team up with others through social networks. It was also found that it takes networks to fight networks. As such, it is necessary for experts and officials to combine efforts, through networking, in order to combat, let alone understand, cyberterrorist networks. Of equal relevance is the fact that law enforcement agents and computer security experts do not always engage in battle with cyberterrorists. They sometimes try to interact with them in order to obtain more information about their networks (and vice versa). Finally, four themes were identified from the participants' accounts: (1) postmodern state of chaos, (2) social engineering, (3) know thy enemy, and (4) the enemy of my enemy is my friend.

29. McIlwain, C. D. (2001). *Communication ecologies and contemporary African American families: A study of Black family death rituals. (UMI No. ATT 3004877).*

Research in family communication has three current limitations: (a) The lack of a general theory explaining contemporary family interaction; (b) The focus on the family unit as the primary object of study; and (c) A lack of consideration of cultural/ethnic variations in family communication patterns. This study seeks to fill this void by studying the death rituals of African American families. This study seeks to fill this void by studying the death rituals of African American families. This study takes an ecological approach to the study of family interaction utilizing Kramer's theory of dimensional accrual/dissociation to describe and explain family communication patterns in the death ritual process. The study also compares the ritual process of African American and white families and how death rituals helps shape African American family identity. The study finds great similarity among black and white families in the death ritual process, differing in the freedom of emotional expression expressed more by black families. The study also finds that dissociation is evidenced in the death ritual process which is identity-seeking, expressed in myth and entangled in the capitalist process of commodification and commercialization. African American families are shown to include an extended group as family during the death ritual process, with a primary relationship among the family, church and funeral directors.

30. Moellinger, Terry. (2010). *To "Think Different": The Unexpected Consequences of Personal Computer and Internet Use. (UMI No. AAT 3409345).*

This study examines the contemporary user patterns that emerged when a new medium--the personal computer and the Internet--was introduced into the user's media ecology. The study focuses on the introductory period and current usage. Data analysis conformed to practices accepted by oral historians (Richie, 2003, and Brundage, 2008), and grounded theory (Strauss and Corbin, 1998, and Charmaz, 2006), and was coded for dominant themes and categories. In terms of the development of technology within society, the study found support for Mumford (1934/1963), and other constructionist theorists, who argue that new technology is formed within a technological complex where social, historical, and environmental factors influence the shaping of technical innovation. In terms of the users this study found support for Rogers' (1995) assertion that the early adopters occupy the most important position in forming the pattern of acceptance within organizations. However, most importantly, this study confirmed Oudshoorn and Pinch's (2005) contention that for a new technology to be accepted it must the needs of the user. Turning to current usage, this study found that the media is not a neutral actor in the communication process. The use of the Internet encourages users to engage in their own private activities, and allows the user to become further isolated. In addition certain modalities of Internet communication elevated the importance of the thoughts and actions of the sender, and also underpin the validity of egocentric behavior. Most importantly, this study supports the notion that the speed at which knowledge is disseminated by new media, changes human perceptions of space and time, affecting cognitive processing patterns.

31. Nnochirionye, S. I. (2005). *Graduate student perceptions of teacher nonverbal and verbal immediacy and credibility in distance education. (UMI No. ATT 3163447).*

This study was designed to examine how student perceptions of teacher nonverbal and verbal immediacy relate to dimensions of credibility between I-TV face-to-face and distance education classroom settings. The study further examined to what extent classroom setting was a moderator for the relationship between teacher immediacy and credibility. Specifically, the study compared the master's level graduate classes at East Central University, Ada, Oklahoma that are taught face-to-face on-campus and broadcast simultaneously to students at seven selected I-TV distance education classrooms via the Interactive Television (I-TV) instructional system. A total of 224 graduate students participated in this study which was conducted at East Central University, Ada, Oklahoma in the Spring of 2002. Of the 224 participants, 79 were on-campus (ONC) and 145 were off-campus (OFC) at seven selected distance education sites in Oklahoma. A total of nine I-TV instructors participated in this study, six of whom were females and three were males. The following results were found: (1) The first hypothesis predicted that perceived teacher nonverbal immediacy will be significantly lower in the distance education classroom than in the face-to-face classroom was not supported even though the means were in the predicted direction. (2) The second hypothesis that predicted perceived teacher verbal immediacy would be lower in the distance I-TV classroom than in the face-to-face I-TV classroom was significant. Therefore, there was a stronger relationship between class format and verbal immediacy than perceived teacher nonverbal immediacy. (3) Hypotheses 2b and 2e, which predicted that perceived teacher competence and composure will be lower in the distance education I-TV classroom than in the face-to-face I-

TV classroom was supported. However, hypotheses 2a, 2c and 2e, which predicted that perceived teacher sociability, extroversion and character respectively will be lower in the distance education I-TV classroom than in the face-to-face I-TV classroom were not significant, even though the means were in the predicted direction. (4) The result of the research question that asked “Was classroom setting a moderator for the relationship between immediacy and credibility in distance education?” indicated no support. All the correlations showed a positive relationship between teacher immediacy behaviors (nonverbal and verbal) and the five dimensions of credibility (competence, sociability, extroversion, composure, and character) and all were significant at the .01 alpha level, except the correlations between nonverbal immediacy and competence for the on-campus students, which was not significant ($r = .181$; $p > .05$). Thus, this pattern of results does not suggest that classroom setting is a moderator for the relationship between nonverbal and verbal immediacy and dimensions of credibility, as these variables were related positively in both classroom settings. This report reviews relevant literature, outlines the methodology utilized in this study, reports and discusses the findings, limitations of this study, and recommendations for future research.

32. O'Brien, M. W. (1997). *A rhetorical analysis of “The Contract with America”*. (UMI No. ATT 9812261).

The Contract with America (CWA) was rhetorically analyzed to answer the question of how Ludwig Wittgenstein, Aristotle, and Jean Gebser might have reacted to the document based on their philosophies. Wittgenstein's language rule analysis was applied to show that the CWA pretends to play by the “rules” of a contract; implies an authentic dialectic between the Democrats and GOP; and that through the use of language, the CWA creates a “common man” image for the GOP. Analysis using Aristotle focused on structure--arguments, arrangement, and proofs. He would likely have concluded that the CWA is “sophistry,” and would base this on the Contract's lack of structured arguments and proof. The Contract primarily appeals to ethos (to attack ethical character) and pathos. Gebser's analyses of modes of awareness were used to show that the Contract simultaneously manifests all three modes of consciousness--magic, mythic, and mental. He would likely have concluded that democracy is moving backwards, that is, modes of awareness for democracy are returning to mythic and magic modes and, therefore, mentalism (as Gebser uses it to describe rationality) is lacking in the Contract. Wittgenstein, Aristotle, and Gebser's ideas about rhetoric all suggest that democracy is only as good as the degree to which people participate in it and, since there is a lack of participation, democracy will remain image-driven and the country will see more attempts from politicians and parties to deceive the public with rhetorical tools such as the “Contract.” As television played an important role in the image of the CWA, future studies should explore the mediating effects of television on interpretations of the Contract.

33. Pathak, A. A. (1998). *To be Indian (hyphen) American: Communicating diaspora, identity and home*. (UMI No. ATT 9839803).

In this postmodern world, the notion of “identity” is defined as in crisis. This is because the way in which one defines identity is no longer limited by space or time. This crisis is most visible when one considers the growing use of the hyphen in the process of labeling self. Furthermore, though immigration into the United States continues, the type of immigrant coming into this country is continually changing. This change is redefining the notion of “Americanness” at the same time that it is changing the sense of one's original culture. Focusing on the post-1965 immigrant experiences of Asian Indian-Americans, this dissertation serves to examine the notion of identity, diaspora and home. A multi-method study utilizing hermeneutics, ethnography, survey method and phenomenology, this work presents a theory of cultural fusion. Furthermore, this work serves to critique adaptation theory as it is presented in the intercultural communication literature. Informed by a postcolonial perspective, this dissertation examines the notion of hyphenated identities and how identity is both preformed and communicated. Through observations, ethnographic interviews, and survey responses, it is clear that Indian-Americans do engage in cultural fusion, creating a culture in which both original cultures are continuously present and visible. Additionally, as culture is dynamic and continuously changing, the notion of “Indianness” and “Americanness” is continually being re-defined by and within the Indian-American community. This idea of cultural fusion is best examined utilizing Jean Gebser's theory of civilizational expression. In his text, *The Ever-Present Origin* (1949/1985), Gebser explains the structures of consciousness as ways of being and structuring perception. Utilizing Gebser's work, this dissertation presents a historical hermeneutics of Indian-American identity, examining issues such as the concept of model minority, frozen-in-time memory, religion as a system of cultural preservation and the westernization of the world.

34. Porch, Lewis Alan (2010). *Cultural values and persistence in Muscogee (Creek) College Students: Attrition in post-secondary education. (UMI No. ATT 3444456).*

Subjects participating in this research project were interviewed to gather data for this study. These participants were college students who were attending or had attended the University of Oklahoma and are members of the Muscogee (Creek) Nation. These interviews investigated reasons for student enrollment, retention and withdrawal. The findings of this research study addressed family conflicts such as departing home life for an education and future success, socio-economic variance and learning disabilities that may not be obvious. This study researched independent variables of kindness, independence, honesty, social responsibility, reciprocity, social skills, religiosity and self-control as they related to educational goals of persistence, the dependent variable. The significance of this research study defined Native American education and its role in the holistic preparation of future Native American leaders. Religion and family values were identified in this research document. Most noted religion and family values were found to be correlated to post-secondary persistence.

35. Sakai, Jiro. (1997). *A phenomenology of intercultural communication. (UMI No. AAT 9721059).*

The present dissertation has two major purposes. The first is to examine the origin of intercultural communication as an independent academic field cultivated in the US. In order to carry out this task, this study employs Edmund Husserl's phenomenology as a method. In short, this study unveils intercultural communication has developed as a manifestation of Western ideologies (e.g., individualism, pragmatism, etc.). The second objective, on the other hand, is to examine the necessary conditions which constitute the phenomenon of intercultural communication we experience in reality. Eidetic analysis is employed as an appropriate method for accomplishing this objective. The present eidetic analysis elucidates that differences in logics and styles are two necessary conditions which constitute a phenomenon of intercultural communication. This study suggests intercultural communication is not a pre-determined fixed phenomenon, but a unique place where different logics and different styles meet together. It is a manifestation of basic human similarities and meaningful human diversity. This dissertation also indicates latency (i.e., latent presuppositions, latent topics, latent methods, and latent theory, etc.) in the field of intercultural communication in the end.

36. Sakurai, Takuya [櫻井拓也]. (2010). *Expressing the Kami (Deities): A Study of Washinomiya Saibara Kagura. (UMI No. ATT 3444458).*

This dissertation explores WASHINOMIYA S AIBARA KAGURA as a communication site where religious beliefs, values, and ways of life are interwoven with human expression. The kagura is one of the oldest forms of Shinto folk performing arts. Performed as part of local religious festivals at Washinomiya Shrine, the *kagura* evokes its powerful symbols to effectuate shamanic and magical efficacy, as well as to provide entertainment to both human and divine audiences. The existing studies tend to describe the *kagura* as "a text in motion" and to explain it as a functional and purposive behavior, but without exploring the very act of "expressing the kami (deities)." The present dissertation, therefore, relies on fieldwork centered on WASHINOMIYA SAIBARA KAGURA in order to challenge the currently rationalized understandings of a symbol-filled religious expression and to explicate the very act of expressing the kami. More specifically, I take the following two approaches: (1) a phenomenological approach that enables us to disclose what kinds of and levels of experience are required to express the kami, and (2) a Gebserian approach that allows us to reveal how multidimensional modes of awareness co-constitute the act of expressing the kami. The task is threefold: (a) to offer a detailed description of WASHINOMIYA SAIBARA KAGURA, (b) to elucidate how the kami and their corresponding expressions are shared and transmitted among the kagura performers, and (c) to unfold the *kagura* (expressing the kami) in various modes of awareness, freeing it from the single, unidimensional explanations offered to date.

37. Scannell, D. (2007). *Italian American identity: A hermeneutic examination of Tampa's Italian community. (UMI No. ATT 3253701).*

This study focuses on how diverse interpretations of ethnicity within the United States produce meaning for Italian Americans. Research regarding Italian Americans and the effects of negative stereotypes, cultural products, and organized crime is plentiful, but the dialogue concerning the de-ethnicizing effect of assimilation on Italian American culture is limited (Barolini, 1985; Tamburri, 1998). Assimilation carries a specific discourse that functions as both an ideology and a system of control. As an ideology, it offers a positivistic solution to the dilemma of human difference. As a system of control, it organizes peoples' lives into a one-size-fits all framework. Moreover, the

communication field, and the social sciences in general, lack a clear understanding of what it means to be both Italian and American at the same time because there is no consensus on its singular definition (Krase, 2005). The object of this study is to develop insights that allow communication scholars to understand the intercultural complexity associated with an “assimilated status” and to explore the dynamics of this culturally produced truth. This study attempts to look beyond the external signs of pragmatic assimilation and reveal the internal expression of Italian American culture. This study is a hermeneutic examination of the assimilated status of Italian Americans and the application of the assimilation narrative told by and for the Italian American community. Finally, this research builds and extends on research in cultural fusion and contributes to our understanding of the culturally fused experience of Italian American Identity.

38. Thornton, T. J. (2015). Communication Functions of South Africa Apartheid and the U.S. Mexico Security Fence. Retrieved from SHAREOK database. (<https://shareok.org/handle/11244/14439>).

Powerful semiotic signs like the Great Wall of China and the Berlin Wall served significant communicative functions. The modern culture of nation state wall building continues despite the fact that the security fences are obsolete. Wall advocates argue that security fences deter undocumented immigrants from trying to cross the border illegally. The walls also function to stop terrorism or other criminal threats. This paper applies semiotic and hermeneutic methods to examine and compare the communication functions of South African apartheid with the U.S. Mexico border wall. Structuration Theory (ST), and Dissociation and Dimensional Accrual (DAD) are applied to discuss the consequences to communication from such barriers.

39. Tovstiadi, K. (2008). Cultural identity and personal involvement of community interpreters. (UMI No. ATT 3336906).

The current study is based on 30 in-depth interviews with Russian professional interpreters. It addresses three broad questions: cultural identity, invisibility / involvement, and the relationship between the two. In doing so, it attempts to connect the literature in intercultural communication and in translation / interpreting studies and provide a foundation for interdisciplinary dialogue. It was expected that cultural identity could be based on a single speech community, several communities, or on a transcendence of / denial by speech communities. The majority of respondents talked about an identity centered on their own culture. This is most likely the consequence of the monolingual / monocultural Russian society that although welcoming foreignness, usually reinterprets in its own terms. Invisibility and involvement are about the perception of the interpreter's role as active or passive and the enactment of that role. Most interviewees saw invisibility as an ideal that is theoretically desirable but practically unattainable. They preferred to adjust the level of their involvement spontaneously based on the severity of the situation, rather than blindly follow a set standard. It was expected that cultural identity will have an influence on the amount and the kind of the involvement performed by the interpreter. This expectation was not met, for several reasons. First, only one variation of cultural identity was present in the sample (an identity based on one community). Second, all the interviewees worked with English, a language of international communication where the cultural component was diluted and hence had little influence on the interpreters' identity. Third and most important of all, the interviewees showed a remarkable ability to separate their personal and professional lives (backstage and frontstage in Goffman's terms) and by doing so break the link between identity and action.

40. Van Gilder, B. (2016). (De)centering heteronormativity in the U.S. military: Identity (re)negotiation and cultural change following the repeal of “Don’t ask, Don’t tell.” Retrieved from SHAREOK (<https://shareok.org/handle/11244/34709>).

This study assesses: (1) cultural stigmatization processes and their influence on self-concept clarity for gays, lesbians, and bisexuals in the United States military, (2) the identity management strategies employed by GLB persons before and after the repeal of “Don’t Ask, Don’t Tell,” and (3) the individual communication practices that reinforce and/or decenter heteronormativity in talk. In-depth interviews were conducted with GLB (n = 15) and heterosexual (n = 13) current and former military service members. Findings revealed that GLB identity repudiation incites feelings of identity incongruity for gays, lesbians, and bisexuals in the U.S. military. Further, because homosexuality was viewed as seemingly incompatible with military identity, many participants struggled to integrate their two social identities effectively. Second, findings revealed that all participants made thoughtful and deliberate decisions about whether or not, and to whom, they would reveal their sexual identities. Strategies of closedness were found to incite feelings of shame, isolation, and stress. Identity management strategies remained relatively consistent even after DADT was repealed. Three new strategies emerged (strategies of openness) after the repeal of DADT, which incited reduced stress, feelings of inclusion, and increased self-liking. Third, findings revealed that GLB

military persons were discursively constructed as both a threat to military effectiveness and also as valuable assets to the military organization. Findings also demonstrated a potential for social change in that dialogic communication practices worked to decenter heteronormativity in talk. Keywords: identity, dialectics, heteronormativity, sexuality, military.

41. Wänström, J. (2005). *No time for reason: Deliberation, status, and democracy in the modern society.* (UMI No. ATT 3208005).

Economic use of time (efficiency) and democracy are common features in many modern western societies. However, a strong egalitarian democracy requires equal participation in the social construction of meaning, reason and ultimately knowledge. That is, the intersubjectivity that is formed through communication and social interaction is the base of a democratic society. The pursuit of efficiency and status often stand in opposition to broad social interaction and human communication and therefore our ability to build common understanding and reason. That is, the temporal anxiety (the need for constant quantifiable gratification), that is strongly connected to the modern notion of individualism, negatively affects the creation of social bonds. The modern western society is therefore characterized by a quantifiable mass of disconnected individuals rather than a connected group of citizens.

42. Worth, D. S. (2003). *The built environment as communication: Totality, alterity, and dissociation in urban and suburban spaces.* (UMI No. ATT 3082925).

This study of the contemporary American built environment works applies several concepts in a semiotic study aimed at understanding the values presented in the built environment. In particular Kramer's theory of dissociation, Gebser's theory of mental-rationality, Merleau-Ponty's concept of alterity, and Levinas' concept of totality are used in order to read the built environment as expressing modernity. Observations were made and visual data collected in several major American cities and interpreted according to communicative expression. Spaces explored included settings consistent with Giedion's concept of anonymous history. That is, mundane spaces of freeways, residential areas, and other everyday spaces were observed. The built environment was found to express many of the characteristics elaborated by the above authors. Emphasis on vision, supervision, flow, and sectorization were especially prevalent.

43. Yamada, M. (2005). *An analysis of Japanese TV commercials that feature foreign celebrities: A content analytic and interview approach.* (UMI No. ATT 3152839).

In this dissertation, by examining the meaning of Western celebrities in Japanese television commercials, I have proven the existence of a one-way flow of information between the US and Japan. In Japan, many television commercials have celebrities, not only Japanese but also Western celebrities. I utilized three methodologies: semiology, content analysis, and interview. First, I analyzed 11 Japanese commercials by semiology. This semiological analysis reveals the significance of having Western celebrities in Japanese TV commercials. Second, I collected 6,424 Japanese commercials, randomly selected 25% of them, or 1,606 commercials, and examined the tendency of utilizing foreigners and Western celebrities in them. The results showed a very high rate of European language penetration into Japanese commercials. Almost half of the commercials had either Japanese or Western celebrities, which showed the dependence of Japanese commercials on having celebrities. In terms of background, foreigners appeared to be structurally associated with urban, rather than rural, environments. Third, interviews were conducted with professionals including ad agents and professors. The total number of interviewees was 43. According to these interviews, the main reason for Japanese television commercials to have Western celebrities seems to be the Western celebrities' popularity. Interviews also indicate a Japanese inferiority complex toward the West and especially Caucasians. Overall, though Japan and the US are almost the same economically, the information flow is almost always one-way, from the US to Japan. In Japan, Western celebrities, Hollywood movies, and other American television programs, music, and magazines have all penetrated into Japanese society. On the other hand, the American audience does not know much about Japanese culture, except for some cartoons and animated characters. There are almost no Japanese celebrities seen in American television commercials, and few Japanese movies are available in theaters. Therefore, the US is a rather closed country in terms of media, though it is an open country in terms of interpersonal acceptance. On the other hand, Japan is a closed country in terms of interpersonal acceptance, but a rather open country in terms of media.

44. Yoshitake, M. (2008). *The modern language ideology of English pedagogy in Japan: Intercultural and international communication consequences.* (UMI No. ATT 3303528).

The purpose of this study is to investigate language ideologies of English language education (ELE) policies in Japan, especially focusing on the implementation of ELE in elementary schools, from the phenomenological perspective. My research questions are: (1) What kinds of language ideologies do the current English language education policies of Japan have; (2) In what way are the language ideologies reproduced in the policymaking process; (3) do implementers of the policies share the same ideologies as policymakers; (4) in what way are the policies implemented; and (5) what are possible impacts of the implementation of the policies going to be on Japanese identities, cultures, societies, and intercultural and international communication? To answer the research questions, I carried out two studies. In Study 1, qualitatively content analysis was conducted on the documents that reflected the viewpoints of policymakers, implementers, industries, and parents as well as the opinion columns of three major newspapers in Japan that explicitly argued for or against ELE in elementary schools. In Study 2, two groups of participants were interviewed: Those in the policymaking side and those in the implementing side. In Study 1, a basic structure was identified underlying the debate, which takes a form of emphasizing the importance of either ELE or national language education. Japanese tend to be exposed to the perspective from the outside, either through their direct experiences or mediated by the mass media, and also tend to hold the senses of crisis and anxiety of loss of Japanese identity because of excessive emphasis on English or isolation from the rest of the world owing to the lack of English abilities. Education emerges as a key to solve such problems and is believed to fulfill the need for international and intercultural communication. Here Japanese language is regarded as supporting the root of Japanese identity, while English language is as the tool that can be used for communicating with the outside of Japan, clearly indicting the subject-object dichotomy. In Study 2, four language ideologies shared by policymakers were elicited: (1) English as a tool for communication, (2) Japanese as a root of identity, (3) other foreign languages for culture-specific communication, and (4) multilingualism as better than monolingualism. Even though the content analyses revealed that there was a debate between the first and the second, all the language ideologies coexisted in policymakers in the way that multilingualism allowed them to be paralleled. It was also found that their language ideologies were significantly based on their personal experiences of English language, and that the Ministry's selection of the members, therefore, made it possible for such language ideologies to be reflected on the policies. Among implementers, the same language ideologies were identified, yet the second received more emphases, particularly when English language domination issues arose. Furthermore, implementers believed that English language education in elementary schools was important, but that they were not as important as other subjects. They had English complex, which made them anxious about conducting English classes, yet the emphasis on communication education rather than on English education allowed them to feel more positive about challenging the classes. Indeed, they tried to be an ideal learner by displaying their attitudes to attempt to enjoy English and communication with foreign teachers. According to implementers, children also liked English classes. Overall, English activities in elementary schools are a Japan's modern project. They are set to respond to today's globalization. Because Japanese people tend to regard themselves as too passive to contact with foreign people and as not fluent in English, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) is trying to change them to more outgoing and self-disclosing so that they can successfully gain a strong sense of identity and manage English language to communicate with foreigners in English. Certainly, learning language changes one's identity, but the Japanese never lose Japanese-ness but retain it, unless Japanese language is abandoned, because what is happening is cultural fusion. Considering the fact that the Japanese tend to hold a rigid dichotomy between the inside as cultural homogeneity (us) and the outside as cultural heterogeneity (them) arising from the Japanese way of childrearing and socialization in which meeting Otherness is avoided, nonetheless, there is a possibility that this MEXT's project might merely expand students' ego, make their sense of community collapse, and end up with accelerating globalization, rather than responding to it.

45. Zeybek, A. Y. (1996). *Turkish television to Central Asia: Perceptions of Turkish Avrasya television in Kazakhstan and Kyrgyzstan.* (UMI No. ATT 9622967).

This dissertation examines the perceived influence of Turkish Avrasya TV on Turkic subjects in Kazakhstan and Kyrgyzstan. Four research hypotheses were posited about the theoretical relationship among the key variables. It was hypothesized that (1) credibility and contemporariness affect dependency; (2) dependency affects exposure; (3) exposure affects ethnic identity; (4) and finally, exposure affects ethnic tolerance for Turkic subjects. Using standardized, structured survey interview questionnaires, data was collected from 741 randomly selected people from the capitals of Kazakhstan and Kyrgyzstan in Central Asia. All the scales were created and used to measure the

research variables. All the scales possessed satisfactory reliability. The results of simple and multiple regressions showed that: (a) credibility and contemporariness affected dependency, indicated by significant positive and direct effects on dependency; (b) dependency affected exposure, indicated by significant positive and direct effect on exposure; (c) exposure affected ethnic identity, indicated by a significant, positive direct effect on ethnic identity; (d) exposure also affected ethnic tolerance, indicated by a significant, positive and direct effect on ethnic tolerance for controlling religion and radicalism's negative effects. The findings need to be replicated in different contexts to increase their generalizability and external validity.

46. Zuckerman, S. D. (2003). *Caught in the crossfire: Non-combatant communicative practices in Northern Ireland.* (UMI No. ATT 3102432).

This dissertation in the area of Language and Social Interaction (LSI) study, approved by the University of Oklahoma Institutional Review Board (IRB) as #2003-233, investigates language use and cultural identity of non-combatants in Belfast, Northern Ireland. The study uses multiple methods of investigation in the form of 17 open-ended interviews, minor participant observation, semiotic analysis of 80 photographs of political murals, and quantitative content analysis of 46 newspapers to show that individuals carefully choose labels for the people and places of Northern Ireland, create murals that mark identity and territory, and (re)present such symbols in the printed news media.