Intercultural Communication Competence:
A Waikato Management School Case Study

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ANDREA PERRY

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Abstract

In New Zealand, as in our globalized world, diverse cultures are in closer contact than ever before and the ability to communicate across this cultural diversity, to build relationships and to achieve shared goals, is becoming a necessity. Yet the presence of cultural diversity does not automatically lead to competent intercultural communication. What does it mean to be effective and appropriate in culturally diverse local and global contexts and what are the opportunities and challenges for developing intercultural communication competence? These are the questions motivating this study which develops a contextualised theory and perspective about intercultural communication competence by using a Waikato Management School (WMS) case study. It also has a broader focus and interest by exploring a relational theory of intercultural communication competence in an Aotearoa New Zealand context.

The case study involves 19 interview participants; 10 students, 6 alumni and 3 academic staff representing a cross section of departments within the Waikato Management School. Bias toward native English language speakers and those from western culture has regularly occurred in previous research therefore this study intentionally includes those who speak languages other than English (14 out of 19 participants) with diverse ethnic and religious backgrounds and experiences.

Key findings of the research show that being effective and appropriate in culturally diverse local and global contexts is demonstrated by cultural humility, reflected in progressively deeper attitudes from openness and awareness, through to respect, empathy and ultimately friendship. Cultural knowledge, including knowledge of cultural values, beliefs and practices, and knowledge of cultural communication differences in order to deal with offense are also identified as integral. Intercultural experience gained through engaging in intercultural situations either in New Zealand or overseas is part of what it means to have intercultural communication competence. Language proficiency, both language specific to the

intercultural situation and more generally learning of any language in order to develop intercultural communication competence is a necessity.

Findings show that developing cultural communication skill and understanding is a high priority. Some believe the dominant focus should be on Māori culture, others feel the dominant focus should be cultures in close proximity to New Zealand such as Pacific and Asian culture. Historical tensions which give rise to negativity around learning Māori worldviews and ways are observed as are the importance of reflecting on self and in particular to become aware of one's own white privilege. Ignorance and stereotyping are identified as significant barriers to intercultural communication competence. Part of overcoming stereotypes is by improving knowledge. Findings also show that it is highly important to develop positive cultural interaction by removing segregation and enhancing community. Willingness to interact and ongoing English language development for non-native English language speakers is also vital so that positive intercultural interaction can occur.

The research has practical applications and recommendations for WMS strategic planning regarding the development of graduates who are competent in culturally diverse local and global contexts. It also develops a Meaningful Intercultural Relations (MIR) model which extends previous models by identifying special cultural knowledge necessary given the specific New Zealand context. It also makes a contribution to theory by centralising meaningful intercultural relations as an integral dimension of each of the four contributors to intercultural communication competence: cultural humility, intercultural experience, cultural knowledge and language proficiency. It is also outlined as an integral dimension of each of the four inhibitors of competence: lack of willingness/segregation, stereotyping, white privilege/offense taken and received, and language inadequacy.

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CHAPTER 1: INTRODUCTION

As our globalized world shrinks diverse cultures are in closer contact than ever before and the ability to communicate across this cultural diversity, to build relationships and to achieve shared goals, is becoming a necessity in daily life. Historically it was reading and writing that gave access to a bigger world but today it is a different kind of literacy that opens up communication and relationships on local and global levels, "cultural literacy has become the lifeline for today's world" (UNESCO, 2013, p.5).

More than one million migrants and refugees crossed into Europe in 2015, creating a crisis as countries struggled to cope with the influx. On average 260 people per 100,000 arrived in the European Union with the largest receiver Germany but the most per capita of local population was: in Hungary (1,799 people per 100,000) and in Sweden (1,667 per 100,000) (BBC News, 2016). This presents enormous challenges of settlement and integration as Syrians, Afghanis, Iraqis etc. seek to live peacefully and cooperatively in nations like Germany, Hungary and Sweden with cultures very different to their own. Our changing multi-ethnic society depends on intercultural dialogue and learning as described by the following quote,

> "We must promote a positive vision of cultural diversity and advance cultural literacy through learning, exchanges and dialogue. These are essential for fighting against discrimination, prejudice and extremism. Cultural diversity and cultural literacy are essential forces for the renewal of our societies" (Bokova, UNESCO, 2013, p.45).

On the other side of the world, and a long way from Europe, New Zealand also demonstrates increasing cultural diversity where one in four were born overseas and those who identify as Middle Eastern/Latin American/African has grown by 35%, and those who identify as Asian has grown by 33% over the past seven years. (Statistics New Zealand, 2016).

The Asian population now makes up 11.8% of the population while 14.9% identify as Māori and 7.4% as Pacific Peoples. Middle Eastern, Latin American and African people are currently only 1% of the population.

The increasing cultural diversity of our population is represented in the NZ tertiary education context (Education Counts, 2016) and in the University of Waikato context where the overall student profile for 2014 showed 53.5% European/Pakeha, 18.8% Maori, 19% Asian, 5% Pacific Island, 2.3% Middle Eastern, 1.4% African, 0.4% Latin American (The University of Waikato, 2015). This illustrates both cultural diversity of the local population and significant International student numbers. However, a significant proportion of all students are un-engaged in curriculum that supports the development of international relationships. The Tertiary Education Organisations' Internationalisation Study carried out between 2013 and 2015 provides information on the extent to which tertiary education providers in New Zealand have engaged in internationalisation activities (Education Counts, 2016). In 2014 international students numbered 24,956, 15% of total student numbers at the eight New Zealand Universities but only one out of eight universities surveyed actively encourage students to take courses that support international capability development. This discrepancy between the presence of international/cultural diversity and the lack of intentional development of capability to engage with diversity is disconcerting.

1.1 Definitions

The discrepancy between the presence of cultural diversity and the absence of intentional development of international capability on one hand, and the urgency for opening up communication and relationship on local and global levels on the other, presents us with a challenge which calls for our attention. To meet the challenge we need to understand what it actually means to have international capability. According to Education Counts (2016) the idea of international capability development is a broad concept and incorporates learning that contributes to the students' knowledge of the world, and the development of international and

intercultural skills. However this general understanding needs more focused and contextual definition which leads us to the rationale for this study which is an exploration of what intercultural communication competence means in a New Zealand tertiary context. Definitions of key terms; intercultural communication competence, cross-cultural and intercultural communication, and effective and appropriate communication are introduced initially in order to lay the foundation for the study.

1.1.1 Intercultural Communication Competence

In order to begin the exploration a working definition of intercultural communication competence is needed. To encapsulate both an individual aptitude and a relational aspect to the concept of intercultural communication competence two definitions have been combined into one to be used in this study. In the first definition intercultural communication competence is understood to mean, "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff, 2006, p.247) while the second defines intercultural communication competence as, "the ability to develop meaningful intercultural relations with host and other nationals," (Chi & Suthers, 2015, p.110). Deardorff's definition includes a broader understanding than the intercultural skills identified by Education Counts above and yet if falls short of explicitly defining intercultural communication competence as being exemplified by the development of meaningful intercultural relations. In this study the definition of intercultural communication competence is the ability to communicate effectively and appropriately in intercultural situation based on one's intercultural knowledge, skill and attitudes, culminating in the development of meaningful intercultural relations.

1.1.2 Cross-cultural and Intercultural communication

It is important at the outset to clarify the distinction between the term cross cultural and the term intercultural. "Cross-cultural communication research involves comparing and contrasting the communication patterns of people

of one culture with the communication patterns observed in people from a different culture. Alternatively, intercultural communication research deals with the interaction between people of different cultures" (Levine et al., 2007, p. 208). Culture has traditionally been defined by race, nationality, ethnicity or geographic region but perspectives on culture which broaden the concept from purely a racial, ethnic or national view are now common. An example of such a definition is proposed by Lustig and Koester (2013) who define culture as a "learned set of shared interpretations about beliefs, values, norms, and social practices which affect the behaviours of a relatively large group of people" (p.25).

1.1.3 Effective and Appropriate Communication

Cultures do not interact but people do and these people from different cultures are far more similar than they are different. Effective communication suggests that people are able to achieve their goals. Underlying this is the assumption that what is truly effective enables all parties within the communication interaction to achieve their goals. Appropriate communication consists of behaving in such a way so as to meet the expectations of given people in a given situation. Spitzberg (2015) describes competent communication as fulfilling certain rewarding objectives (effective) in a way that is also appropriate to the interaction context. It follows that the usefulness of any model of intercultural competence will be determined by its appropriateness to the context in which the interaction occurs. Also any resulting tests of intercultural competence based on theory will only be as helpful as the theory is applicable to the context.

In summary intercultural communication competence is the ability to communicate effectively and appropriately in intercultural situation based on one's intercultural knowledge, skill and attitudes, culminating in the development of meaningful intercultural relations. These 'intercultural' situations are where people from different cultures interact and where their goals and expectations are met.

1.2 Deficiencies

The definition of intercultural communication competence outlined above is just one of many definitions and conceptual understandings that have been proposed over 40 years of research and study into this topic. A literature review of research into intercultural communication competence over the past 40 years reveals five deficiencies. The first two deficiencies are the absence of language proficiency as a highly valued dimension of intercultural communication competence and a predominant native-English speaker perspective. Much of the research to date is characterized by the inclusion of mainly native English language speaking participants and does not give a high priority to language proficiency as an aspect of intercultural competence. Linguistic competence must be taken into account in future conceptualization and models (Byram, 2012). Future directions in research need also to incorporate greater participation from non-native English language speakers and note language competency as an aspect of participation profiles.

The next two deficiencies are a U.S.-centric view of intercultural communication competence with a focus on the individual and the knowledge, skills and attitudes which they require for intercultural communication competence (Deardorff, 2015), combined with the limitations of personal assessments which mean the individual is largely responsible for assessing their own intercultural communication competence. Other cultural definitions, from non US and European contexts, especially those from a relational perspective have not been so extensively explored. Intercultural communication competence assessment from a relational perspective which also recognizes the role of social structure as a contextual variable is lacking in existing literature (Chi & Suthers, 2015) as are alternative methods for assessment. As Martin (2015) suggests researchers need to "Move beyond individual-focused, reductionistic models to frameworks that capture a more holistic, relational, and spiritual view of intercultural communication competence - reflecting how most of the world's peoples view human behavior (including competence)" (p. 6-7).

The final deficiency is a shortage of conceptualizations of the term intercultural communication competence from a contextual rather than a generalized perspective. Deardorff (2015) wonders whether intercultural communication competence can ever be defined devoid of context and whether we can actually propose one universally accepted definition given myriad contexts and perspectives. In light of this more research is needed to develop contextualized concepts of intercultural communication competence out of which contextualized measures can be developed.

1.3 Rationale

The absence of a New Zealand understanding of intercultural communication competence which incorporates perspectives from non-native English language speakers and takes account of the New Zealand tertiary education context, is a key driver of this research. One of the essential goals of education as expressed in article 26 of the Universal Declaration of Human Rights is to "promote understanding, tolerance and friendship among all nations, racial and religious groups" (United Nations, 1948). To enable New Zealand to attain to such goals it must understand what intercultural competence means in its context before it can fully develop an educational system that values and demonstrates intercultural competence and nurtures those who participate within it. The Nelson Mandela Bay Global Dialogue Declaration on the future of Internationalization of Higher Education, 2014 agreed that the future agenda for internationalisation should in particular focus on the internationalization of the curriculum and of related learning outcomes. (MacGregor, 2014). While closer to home The New Zealand Ministry of Education leadership statement for International Education aspires to increase New Zealanders' skills and knowledge to operate effectively across cultures (Ministry of Education, 2012).

International and multicultural skills and competencies that New Zealand students need to possess include: functional skills, knowledge/understanding, and social competence such as interpersonal skills, attitudes and values (Kershaw & Siddle, 2009). However these skills

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and competencies need to be specified to the New Zealand context. This research makes some progress toward this end. It also includes a significant proportion of non-native English language participants and seeks their perspectives on intercultural communication competence to order to both enrich our understanding and inform our practice.

1.4 Purpose

The purpose of this study is to develop a contextualised theory and perspective about intercultural communication competence by using a Waikato Management School (WMS) case study. The University of Waikato (UOW) established the Waikato Management School in 1972. The school is a member of an elite group of business schools that have earned Triple Crown status - an international acknowledgement of excellence in business education. One of their stated purposes is international connectivity which includes education that equips participants for the global business environment. It currently has a total of 3332 students enrolled in a qualification, 884 of those are international students. Of its 104 Academic staff 65% were born outside New Zealand (University of Waikato, 2016). As part of a University wide curriculum review six UOW graduate attributes have been identified. One of these is for graduates to be competent in culturally diverse local and global contexts This means being confident in multicultural settings within Aotearoa New Zealand and in global contexts, respecting a diversity of views, and being able to accept approaches and solutions that take account of different perspectives (UOW, internal communication, 2015). The review outlines the way in which students have opportunity to develop cultural competence at UOW could be an area of distinction as could the capability of students to integrate Maori and indigenous perspective in the context of their disciplinary knowledge.

This case study is designed to contribute to this curriculum review process by producing research which will inform WMS thinking and action in developing graduates who are competent in culturally diverse local and global contexts. But it will also have a broader focus and interest by

exploring a relational theory of intercultural communication competence in a New Zealand context. Two research questions guide the research,

1. What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global contexts?
2. What areas do WMS graduates need to develop in order to be competent in intercultural settings?

This report begins with a literature review which explores in greater depth definitions of culture, communication, and intercultural communication and competence. It also contrasts intercultural communication competence with some other commonly used terms; cultural literacy, cultural sensitivity, and cultural humility. Four categories are used to present an overview of different models of intercultural communication competence. These categories are; personal, situational, political, and relational/social models. This section concludes with an overall critique examining deficiencies of the models. A new model: The Meaningful Intercultural Relations (MIR) model is then proposed. Methods and methodology including a description of the Waikato Management School context and justification for the data gathering method and details of participants will follow including an explanation of how the data was analysed and the role of the researcher.

Findings are subsequently presented under the heading of each research question. Four themes; cultural humility, cultural knowledge, intercultural experience, and language proficiency, are described as they relate to question one. And two themes; cultural communication skill and understanding and positive intercultural interaction are related to research question two. These findings are then discussed and the report culminates with conclusions and recommendations for WMS and broader application to future intercultural competence research.

CHAPTER 2: LITERATURE REVIEW

The following chapter is a literature review which explores definitions of culture, communication, and intercultural communication and competence and contrasts intercultural communication competence with other commonly used terms; cultural literacy, cultural sensitivity, and cultural humility. An overview of different models of intercultural communication competence are presented in four categories; personal, situational, political, and relational/social. The review concludes with a critique examining some of the models' deficiencies and proposes a new model: The Meaningful Intercultural Relations (MIR) model.

2.1 What is culture, communication, and intercultural communication and competence?

Key definitions related to and vital in understanding intercultural communication competence are discussed in this section. Alternative ways of thinking about culture are explained followed by a simple definition of communication and what makes communication intercultural. Intercultural communication competence and its particular focus on an individual's ability (motivation, knowledge and skills) to communicate in culturally appropriate and effective ways, in order to develop meaningful intercultural relations is clearly defined. The section concludes with a brief explanation of other terms: cultural literacy, cultural sensitivity, and cultural humility, frequently used alongside intercultural communication competence.

2.1.1 Culture, communication, and intercultural communication

The term 'culture' is understood in general terms as a "learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviours of a relatively large group of people" (Lustig & Koester, 2013, p.25). Collier (2015) describes more specifically some common ways to think of culture which can be understood as place, with assumptions that those who live in the same place share language, values

and communicate in similar ways. Culture can also be viewed as ancestry and people. One will share language, values and communication patterns with those who have common ancestors. Culture can also be about politics and ideology, the structures and ideologies of those in power, maintain and extend in public forms certain values and views. Culture can also be understood as psychology, a worldview and style of thinking and speaking, comparing our own group identities with the characteristics of other groups. Styles of thinking and feelings and psychological tendencies are based on group membership. Which relates to another view of culture as group identity. Although with recognition that groups are complex and made up of multiple voices who may or may not share the group character. In this study aspects of culture as place and ancestry/people are selected for particular focus as they influence shared interpretations and affect behaviour. As noted above culture is learned and shared. It is also transmitted between generations and is always changing. Culture involves the use of symbols such as words, gestures, and images.

Communication also involves the use of symbols and is the way that we share and create culture. "Communication is the process whereby people collectively create and transmit meaning through the exchange of verbal and nonverbal messages in a particular context" (Oetzel, 2009, p.11). This means communication is ongoing and does not necessarily have a finite beginning and end. Also it involves creating and transmitting meaning, via a range of channels, which may have a variety of success in terms of whether the meaning we intended was the meaning which was received. Also communication is both verbal and nonverbal. Verbal is the written and spoken language, the most obvious feature of intercultural communication. While nonverbal messages are communicated via eight codes; time, personal space, body movements, touch, physical appearance, eye gaze, use of voice, and odour. Finally communication does not occur in a void but always happens in a context. This can be thought of as a situation, scene and participants (Oetzel, 2009).

When you attempt to exchange messages to create and transmit meaning with someone from a culture that is different to your own this is called

intercultural communication. "Intercultural communication occurs whenever a person from one culture sends a message to be processed by a person from a different culture" (McDaniel & Samovar, 2015, p. 7). Although intercultural communication can also take place between two entities such as two educational institutes or two national governments it is the person or people within those entities who communicate.

2.1.2 Intercultural Communication Competence

Now we have defined culture, communication, and intercultural communication what does it mean to be competent in the sending and processing of a message from a person of one culture to a person of a different culture? The term intercultural communication competence has been conceptualised in a number of different models which will be discussed in the second section of this chapter. As noted in the opening chapter intercultural communication competence is the ability to communicate in culturally appropriate and effective ways in order to develop meaningful intercultural relations. More specifically it will include an individual's motivation, knowledge and skills (Deardorff 2006; Imahori & Lanigan, 1989) and these elements are explored in this section.

2.1.2.1 Effective/appropriate

The ability to communicate in culturally appropriate and effective ways is about conveying certain impressions and perceptions because competence cannot be defined by the behaviour or ability itself. It must be seen as a social impression, evaluation and perception as proposed by Koester and Lustig (2015),

> Competence is an impression, not a behavior; an inference one makes, not an action one takes; an evaluation, not a performance. In short, competent intercultural communication is not something one does but rather something that one is perceived to be. One's motivations, knowledge, and skills lead to a context-specific impression that desirable outcomes (effectiveness, appropriateness, and perhaps satisfaction) have been achieved (p. 20).

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Effective communication suggests that people are able to reach desirable outcomes and achieve their goals (Spitzberg, 2015). Underlying this is the assumption that what is truly effective enables all parties within the communication interaction to achieve their goals. This ethical aspect of intercultural communication competence will be discussed further under relational perspectives. Alongside the concept of effectiveness is the idea that appropriate communication consists of behaving in such a way so as to meet the expectations of given people in a given situation. Spitzberg (2015) states, "Appropriateness means that behaviour is viewed as legitimate for, or fitting to, the context. To be appropriate ordinarily implies that the valued rules, norms and expectancies of the relationship are not violated significantly" (p. 343).

2.1.2.2 Knowledge, motivation, skills

In order to communicate in culturally appropriate and effective ways a person needs to develop knowledge, motivation and skills (Deardorff 2006). Intercultural competence is not just something that happens automatically given an intercultural context. Kim (2015) discusses cognitive competence which is the knowledge that a person needs in order to communicate competently. This consists of knowledge of the language and culture, including history, laws and rules of social conduct. Along with this is cognitive complexity which is the ability to process information involving progressively more refined and complex perceptions of the cultural context and interactions.

Motivation refers to positive or negative feelings toward the anticipated intercultural interaction. From a positive perspective it is anything in the affective dimension that relates to emotions and aesthetics which transform a practical/instrumental interaction into something more meaningful and fulfilling (Kim, 2015). Closely associated with knowledge and motivation is the behavioural or operational aspect. This dimension is the capacity to enact or express knowledge and motivation during interaction with culturally different others. It consists of reproducible behaviours performed in interactions that have an appropriate rationale behind them.

2.1.2.3 Meaningful intercultural relations

So communicating in culturally appropriate and effective ways, according to one's knowledge, motivation and skills is integral to what intercultural competence means. However what are the aspirations or goals of such communication? What is it we hope to see as a result of our interactions? A relational perspective on intercultural competence emphasises the importance of intercultural relationships. These are viewed as the ultimate outcome of intercultural competence. Competence which falls short of lasting intercultural personal bonds and meaningful relationships is not true competence but utilitarianism. Without a relational emphasis intercultural competence becomes an instrumental process, consisting of knowledge, motivation and skill, in order to attain to one's goals. At worst it could become patronising and colonial, or exploitative. Intercultural competence must be viewed in relational terms to guard against these extremes and to reflect the best ideals of what it means to be competent in intercultural situations.

In summary, a picture of different ways to view culture and the focus of this research on culture as place and people has been discussed. A general understanding of communication as a process of creating and transmitting meaning, verbally and non-verbally in a given context and of intercultural communication as the enacting of this process between people of different cultures was explained. Intercultural competence was further defined as communicating in culturally appropriate and effective ways in order to develop meaningful relationship. Before moving on to consider a variety of intercultural competence models it will be helpful to explain some of the other terms used alongside the term intercultural competence.

2.1.3 Cultural literacy, cultural sensitivity, cultural humility

Any reading on the topic of intercultural communication will raise a number of terms related to the term intercultural communication competence. Cultural literacy is one of these terms which conveys the idea that just as one can learn to read and write, to become literate, one can learn to use cultural symbols to become culturally literate. According to the intercultural

competences UNESCO document (2013) "the particular value of this phrasing is that, just as with these other forms of literacy, some active teaching or modelling must occur, though it need not occur as part of formal education. Shared experiences, conversations, and storytelling are among the ways in which members of a diverse group can come to understand one another" (p. 17).

While cultural literacy focuses on learning to understand one another when we come from different cultures 'cultural sensitivity' relates to the individual's active desire to motivate themselves to understand and appreciate cultural difference. Chen and Starosta (1998) define cultural sensitivity as a, "positive drive to accommodate, understand, and appreciate cultural differences in promoting an appropriate and effective behaviour in intercultural communication" (p.231) and conclude that motivation springs from the expectation of positive outcomes from intercultural interactions.

In addition to the learning and motivational focus of cultural literacy and cultural sensitivity, cultural humility refers to a learning and motivational attitude that is respectful of self and culturally different others. According to Deardorff (2013) cultural humility combines respect which is a valuing of others, with self-awareness, an understanding of the lens through which we each view the world. While Oetzel (2014) reflects on the mutuality of cultural humility which consists of both other and self-reflection and growth, "I like its focus on self-reflection, growth, and desire to learn and critiques oneself. The notion of humility is part attitude and part ability. It is the desire to approach an (inter)cultural encounter with respect toward the other and their worldview, and the chance to learn about her/him and yourself" (p.15).

All of these three terms; cultural literacy, cultural sensitivity, and cultural humility are integral to a comprehensive appreciation and understanding of intercultural communication competence. However as the term intercultural communication competence is popular and in particular is

used by The New Zealand Ministry of Education leadership statement for International Education (Ministry of Education, 2012), it is the chosen term for this study. I now proceed to an examination of various models which conceptualize intercultural competence.

2.2 Models of Intercultural Communication Competence

Various models of intercultural communication competence are discussed in this section. These models are grouped into four categories; personal models, situational models, political models, and relational/social models. After describing each model a summary of the group will be provided. At the end of the four categories an overall critique of the models as a whole will be presented. In conclusion a new model, The Meaningful Intercultural Relations Model will be presented with an explanation of how it frames the study. The first category to be considered is personal models of intercultural communication competence.

2.2.1 Personal Models

Personal models conceptualize intercultural communication competence as a personality trait or personal skill/ability. An historical review of some of the key models in this category demonstrate this. Early research focused on personal abilities of individuals moving from a North American context to another culture. North American sojourners were asked "What are the abilities important for effective functioning in another culture?"(Hammer, Gudykunst & Wiseman, 1978). A questionnaire consisting of 24 "personal abilities" was given to 53 students selected on the basis of having lived in another culture for at least three months and being recommended as a person who would function well in another culture by other doctoral students. Students were asked to rate how important each of the abilities were to them functioning effectively in another culture. This resulted in the identification of three top factors; ability to deal with psychological stress, ability to effectively communicate, and ability to establish interpersonal relationships.

The first of these top factors, ability to deal with psychological stress, was later explored by Anxiety/Uncertainty management (AUM) theory which argues that the ability to manage anxiety and predict other's behaviour, attitudes and feelings directly influences the effectiveness of communication (Gudykunst, 1988). This theory was generalized across cultures, with slight variation between American and Japanese participants (Gudykunst & Nishida, 2001). It concluded that when uncertainty and anxiety are very high communication effectiveness is low as individuals rely on stereotypes and lack confidence to communicate. But when anxiety and uncertainty are very low individuals are not motivated to communicate and tend to be overconfident in their predictions of others. Therefore some anxiety and uncertainty is necessary for positive communication in order to stimulate curiosity and heighten awareness of personal inadequacy in the intercultural interaction. The latest study on AUM indicates that anxiety and uncertainty are associated with avoidance in communication with strangers from both the same and different cultures although anxiety and uncertainty were not related to each other in communication between strangers of the same culture (Duronto, Nishida & Nakayama, 2005).

In the field of cross-cultural psychology recent research has examined how stress-buffering traits relate to managing different cultural identities. Managing different cultural identities is a complex *cognitive* task that is eased by stress-buffering traits while social-perceptual traits enable one to adopt a complex identity (Van der Zee & van Oudenhoven, 2013). Emotional stability and flexibility can be regarded as stress-buffering traits as they refer to the ability to deal with uncertainty and lack of control. They reduce negative *affect* while social-perceptual traits of open-mindedness, cultural empathy, and social initiative make individuals perceive intercultural situations as challenging and lead to positive *affect*. Stress-buffering traits may facilitate adaptation by reducing the anxiety of the new *behaviour* while social-perceptual traits will help the individual to approach the new situation with creativity and interest.

To identify key components of intercultural communication competence from multicultural perspectives Arasaratnam and Doerfel (2005) collected data from face-to-face interviews with participants from 15 countries and analysed this using semantic network analysis. Rather than using self-report the study asked for comment by participants on others who are perceived to be culturally competent. The results were positive in confirming aspects of intercultural communication competence identified by other researchers such as knowledge and motivation, willingness to listen and other-centred messages. It also indicated that what is understood to be good communication in general is also good communication in intercultural situations.

Intercultural scholars and higher education administrators generally agreed on components of intercultural competence in a study by Deardorff (2006) which used combination questionnaires and a Delphi technique. An individual's personal attributes such as respect, openness and curiosity were specifically noted by scholars as were cognitive skills such as being able to analyse, interpret, and relate, listen and observe. All these skills are necessary in the 'process' of developing intercultural competence and highlight the effort needed in these areas (Deardorff, 2006). The one element that received 100% agreement by all 23 scholars as a specific component of intercultural competence was 'the understanding of others' world views'. A pyramid model of intercultural competence was developed from the findings which suggests that personal components at lower levels such as respect, openness and curiosity enhances upper levels which are divided into knowledge and comprehension, and skills at the second level. Then desired internal outcomes such as adaptability, flexibility, ethno-relative worldview, and empathy and finally at the top desired external outcomes of behaving and communicating effectively and appropriately based on one's intercultural knowledge, skills, and attitudes, to achieve one's goals to come degree.

Clarifying intercultural competences in a way that synthesizes research from multiple disciplines and cultures is a huge challenge. One attempt to contribute to this clarification is a summary of five regional reports by

Deardorff prepared for UNESCO (2013) which lists seven key personal attributes and skills understood as the minimal requirements to attain intercultural competences. It includes:

- Respect ("valuing of others");

- Self-awareness/identity

("understanding the lens through which we each view the world");

- Seeing from other perspectives/world views

("both how these perspectives are similar and different");

- Listening ("engaging in authentic intercultural dialogue");

- Adaptation

("being able to shift temporarily into another perspective");

- Relationship building

(forging lasting cross-cultural personal bonds);

- Cultural humility ("combines respect with self- awareness") (p.24).

Building on minimum requirements to attain intercultural competences a recent meta-analytic study in the field of cross-cultural psychology has provided evidence that although situational factors relate to cultural communication competence personality variables deserve greater attention in future studies of sociocultural adaptation (Wilson, Ward & Fischer, 2013). Personality variables of agreeableness, conscientiousness, openness/flexibility, extraversion and emotional stability (conversely neuroticism), and culturally relevant factors such as cultural empathy and cross-cultural self-efficacy were all related to cultural competence and better sociocultural adaptation. In the study cross-cultural self-efficacy refers to the belief in one's ability to succeed in a cross-cultural situation while cultural empathy is seeing and feeling from another's perspective. "Cultural empathy refers to the ability to empathize with the feelings, thoughts, and behaviours of individuals from different cultural backgrounds and to see issues from their perspectives" (Wilson et al., 2013, p. 906). This recent focus on personality may explain why some find it more difficult to become inter-culturally competent given the same situational factors and why others may be more inclined to seek out opportunities for intercultural communication.

In summary, personal models view intercultural communication competence as residing in the individual. It is the individual's personality and tendencies and the way in which they enact these in their behaviours that determine competence. Ability to manage stress and anxiety, openness, respect and in particular seeing from another's perspective and being able to shift into that perspective are all key components of intercultural communication competence. Although the focus of these models is on the individual there is also recognition that other influential factors exist. Motivation to seek out and interact with others from another culture is a key determinant of cross cultural competency, and may be influenced by personality, beliefs, opportunity or various other factors (Spitzberg, 2015; Arasaratnam, 2013). This leads us to the next group of models which consider situational factors in intercultural communication competence.

2.2.2 Situational Models

Alongside models that conceptualize intercultural communication competence in individual personality and trait terms are models which conceptualize it according to situational factors such as the opportunity for intercultural contact and intentional intercultural training and the presence of complex cultural difference and stress. Models such as Kim's acculturation model and Bennett's developmental model consist of personal factors but are mostly positioned in the culture learning paradigm with a focus on situational factors.

Bennett's Developmental Model of Intercultural Sensitivity (DMIS) assumes that the more complex one's experience of cultural difference the more potential there is to develop intercultural competency. Although the developmental model is based upon the concept of difference which must be internalized by the individual for development to occur the model is not primarily about personality factors that influence this process but by the situational factors that impact on the six stages of development. Six stages are proposed; three in an ethnocentric stage: denial, defence and minimization, and three in an ethno-relative stage: acceptance, adaptation,

and integration (Bennett, 1986). In general ethnocentric orientations are ways of avoiding cultural difference by denying its existence, raising defences against it or by minimizing its importance. While ethno-relative worldviews seek cultural difference by accepting, adapting and integrating it into one's personal identity.

Stage one, denial is likely to occur within a situation when physical or social isolation precludes any contact at all with significant cultural differences. In order to progress the individual from this stage cultural awareness activities are recommended such as an "International day" to create more differentiation while premature discussion of really significant cultural differences is avoided (Bennett, 1986). Stages of Intercultural Sensitivity are identifiable by the differing comments and behaviours of people in the respective stage. Once the stage is recognised then strategies are given to move individuals to the next stage. For example in stage two, defence, the individual is in a situation where difference is present and that difference is dealt with by negative stereotyping. For a person in defence emphasizing the commonality of cultures is recommended, particularly what is 'good' in all cultures. Although Bennett's model is presented in a linear format where people generally move to more complex experiences of cultural difference they also have multiple experiences happening concurrently (Hammer, Bennett, & Wiseman, 2003).

Kim's acculturation model describes a stress-adaptation-growth dynamic in which growth occurs over time as the experience of stress presents opportunities for adaptation (Kim, 2015). Stress is understood as a kind of identity conflict rooted in resistance to change on the one hand and desire to change in order to be in harmony with a new order of things, on the other (Kim, 2015). The state of misfit and dis-ease propels individuals to adapt by developing new habits which in turn lead to subtle growth. Growth does not progress in smooth linear form but in a draw back and leaping forward pattern. Growth occurs as long as there are new challenges of intercultural contact and communication.

Kim's (2015) structural model of factors influencing cross-cultural adaptation identifies the structure in which the stress-adaptation-growth process plays out and seeks to explain why this occurs at different speeds for different individuals. Host communication competence consists of the personal communication (cognitive, affective and operational) components which energize the adaptation process, linked with activities of host social communication whereby strangers participate in interpersonal and mass communication activities of the host environment. Ethnic social communication describes communication with fellow co-ethnics and the host environment is characterised by environmental factors such as host receptivity, host conformity pressure and ethnic group strength. These explain the "push and pull" that a stranger is likely to face in a host environment. The fifth dimension describes the individual's preparedness for change, ethnic proximity, and adaptive personality while the sixth and final dimension is labelled intercultural transformation: as strangers experience these interactions with their new environment, they become more functionally fit and psychologically healthier and with a new intercultural identity (Kim, 2015).

Extensive and prolonged intercultural experiences are suggested to explain the evolution of oneself from largely mono-cultural to an increasingly intercultural way of relating to oneself and others (Kim, 2015). However, this is moderated by the willingness and ability of the person to embrace the process. Failure to work through the process results in prolonged feelings of inadequacy (lack of appropriateness) and frustration (lack of effectiveness). Feedback from Study Abroad programmes support Kim's findings as they continue to show that those who study abroad report more willingness to learn and interact with diverse populations plus more empathy and cultural insight into their own and other cultures than those who stay home (Swazo & Celinska, 2014).

To summarize, situational models emphasise environmental factors as a way to conceptualize intercultural communication competence. The presence of cultural difference in the environment coupled with intercultural training in which the environment is altered has a profound

effect on intercultural communication competence. The more situational experience one has of cultural difference with its resulting stress the more competent one will become at communicating inter-culturally as difficulties and stresses are worked through, leading to increased capacity to deal with new challenges and growth. Environmental factors such as host receptivity, host conformity pressure and ethnic group strength is the context in which the individual's preparedness and their adaptive personality is enacted and is crucial for an understanding of intercultural communication competence. This leads us to the next section which considers the political conceptualization of intercultural communication competence from the perspective of the exercise of authority and power.

2.2.3 Political Models

Political models view intercultural competence from a collective/political, rather than individual/situational, perspective. They focus on government and the exercise of power and authority. Inter-culturality in Latin America has been described as being primarily expressed in the political arena as demonstrated in recent changes to the Bolivian constitution in which Afro-Bolivians are expressly included, (Medina-Lopez-Portillo, 2009). It is also expressed in bilingual education for indigenous groups with an increasing call to extend this to include the majority. A central pillar of inter-culturality is the Andean philosophy of allikawsay (good living) which challenges the individualist, capitalist western paradigm. Mendoza (2011) asserts that race, class, gender etc. are described as categories of difference which serve to distinguish between those with and those without power and privilege (as cited in Alexander et. al, 2014). Development of intercultural competence needs to understand how historically these terms have aided those in power.

We need to exercise caution is using cultural knowledge to conquer, politically or economically. Durham discusses how central power is to how she teaches interculturality at both the individual and institutional level while a focus on self-reflection means considering larger socio-political structures and privileges according to Yin. He quotes the words of

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Chinese anthropologist, Fei Xiaotong, to describe what he believes to be the ultimate goal of interculturality, "sharing our diversity to create unity" in a socio-political sense (Alexander et. al 2014). This parallels the words of Dame Whina Cooper, a well-known Māori leader, who desires all visitors to the inaugural exhibition at the new Museum of Waitangi to take away with them a seed which will grow into a political vision of harmony, "The seed I would like to plant in your heart is a vision of Aotearoa where all our people can live together in harmony...and share the wisdom from each culture" (Dann, 2016).

Political models express intercultural communication competence in the laws of the land, in political priorities which focus on nurturing indigenous culture and in political reflection on how political structures have privileged those with power and authority. The goal of such political intercultural competence is to nurture intercultural harmony for all. This relational and social aspect of intercultural competence is the topic of the final section.

2.2.4 Relational/Social Models

Relational models view intercultural communication competence as being characterized by relationships, the existence of a connection or feeling between persons. A relational model of intercultural communication competence was proposed by Imahori and Lanigan (1989) which sought to integrate all three dimensions of competence identified in previous research; behaviour (skill), motivation (attitude), and knowledge (cognition). They asserted that ICC competence is the outcome of a dynamic processes of interactive intercultural relationships. Their model emphasises the motivation, knowledge and skills of both participants in the interaction and the necessity that intercultural communication competence leads to an effective relational outcome" (Imahori & Lanigan, 1989).

The conceptualization of intercultural communication competence as a socially contextualized construct is explored by Chi and Suthers (2015) who use social network analysis as a relational construct to assess intercultural communication. Their findings support the conclusion that ICC

is distributed throughout members of a community rather than being strictly an individual attribute. They found that the more social relations the individual has (well- connected locally) and the more social relations one's friends have (well-connected globally) the less difficulty one experiences in acculturation. Contrary to their expectations it does not matter whether social relationships are with those from host or home countries what matters is being socially connected. They call for more research into understanding ICC as consisting of one's social networks as well as one's individual characteristics. They ask "How can the theoretical construct of ICC be extended from individuals to groups, and applied to understand collective competency in situations in which multiple groups of distinct cultural origins are interacting with each other?" (Chi & Suthers, 2015, p. 116).

The existence of feeling between people, an emotional/heart connection is described as an aspect of intercultural competence (Zaharna, 2009). She describes how according to Arabic culture mastery of language is the ability to use it to connect emotionally. Intercultural competency is about skills, competency and understanding but also about the heart and emotional connection. Chen and An (2009) assert that from a Chinese perspective harmonious relationships are the greatest measure of intercultural competence. Emotional control, avoidance of aggression, avoidance of expression of 'no', face saving and particularistic relationships are all critical for relationships with Chinese. Western models tend to assume a higher value on cognitive and functional competency over relational competency.

In conclusion, there are a variety of ways in which to think about intercultural competence. Personal and situational models of intercultural communication competence have largely made up the content of intercultural competence theory with their emphasis on the individual's personality and tendencies and the situational experience one has of cultural difference. To a lesser degree models which view intercultural communication competence according to the exercise of power and authority exist as do models which view it as being characterized by

relational connections and feelings between persons. It is now timely to discuss the deficiencies of the models which have been outlined and suggest focus for future research and a new model of intercultural competence.

2.2.5 Critique and deficiencies in Models of Intercultural Communication Competence

This section presents five critiques of intercultural competence models observed during the literature review. These are; limitations of personal assessments, absence of language proficiency as a key skill, pre-dominant native-English speaker perspective, pre-dominant U.S.-centric view, and a generalized rather than contextual view of intercultural competence. The section concludes with a suggested new model: The Meaningful Intercultural Relations (MIR) model of intercultural competence. This model is introduced to address some of the current deficiencies.

2.2.5.1 Limitations of personal assessments

A multitude of assessment resources exist, largely developed within a Western context, to help test intercultural knowledge, skill and attitude (Fantini, 2009). However, these tests may not translate well across cultures. A test of the Intercultural Sensitivity (IS) model in Malaysia involving 447 undergraduate university students from Malay, Chinese, and Indian backgrounds failed to confirm its applicability in a Malaysian context. Instead of the five intercultural sensitivity factors identified by Chen and Starosta: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness, only three factors emerged: interaction attentiveness and respect, interaction openness, and interaction confidence. Malaysian cultural values of indirect and non-confrontational communication are suggested as an explanation for the variation in results (Taman, 2010). In addition personal assessments are largely based on indirect sources, such as self-report inventories, which have relied on an individual's own self-awareness and perception of attitudes and ability (Perry & Southwell,

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2011). In fact they may not be able to respond accurately due to a lack of experience in intercultural situations (Arasaratnam & Doerfel, 2005).

Two limitations, firstly the cultural bias toward certain knowledge, skills and attitudes and toward individual trait theory in general, and secondly the reliance on the individual to assess their own competence, highlight the need for contextual models and assessment of intercultural communication competence. Contextual models of intercultural communication competence which are developed from within the culture and environment provide an appropriate, tailored and fitting means of assessment and an aid in the development of competency. In addition assessment needs to broaden its' sources from self-report to other report or at least ensure that when self-report is done it is done by those with a range of intercultural experiences.

2.2.5.2 Absence of language proficiency as a key skill

Ironically language acquisition as a specific skill and potential outcome of intercultural competency is surprisingly absent from many models. Byram (2012) identifies this gap, "Many attempts to conceptualize and model the competences needed by those who wish to be and act inter-culturally do not take account of linguistic competence" (p.89). In an extensive review of models of intercultural communication competence only one of five classifications, 'co-orientational' models, include linguistic competences (Spitzberg & Changnon, 2009).

Language proficiency is noted as playing a key role and enhancing all other aspects of intercultural communication competence (Fantini, 2009, Garrett-Rucks, 2014). While higher education administrators agreed on Byram's (1997) definition of intercultural communication competence as "Knowledge of others; Knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviours; and relativizing one's self. *Linguistic competence plays a key role*" (as cited in Deardorff, 2006, p. 247). However, intercultural scholars disagreed on the role and importance of language in intercultural

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competence. It is not clear why such importance is not given by intercultural scholars. Perhaps it is their apparent limited experience in speaking other languages. For example the 23 intercultural scholars who participated in Deardorff's research were not determined as eligible by linguistic competence in a second language (Deardorff, 2006). Their responses are therefore not moderated by their own personal experiences of learning and interacting in a second language. Anthropologists Sapir and Whorf wrote about the effects of language which could irrevocably affect its speaker's thoughts or at least influence or shape thought (Lustig & Koester, 2013). Or perhaps it is their caution in wanting to ensure that language proficiency is not equated to intercultural communication competence which undervalues its' significant contribution.

Language proficiency enhances adaptation and understanding of the host culture while also fostering the development of alternative communication strategies which can be both a humbling and challenging process (Fantini, 2012). As it is a huge challenge for adults to alter their worldview an intercultural sojourn is one of the most provocative and formative educational experiences a person can have. But this experience is most fully realised when accompanied by developing intercultural competences with language,

> "Without host language ability, one cannot directly access their thoughts, their culture, their worldview. One can only learn about these things vicariously and intellectually, but not experientially. ...Developing intercultural competences with language, then, facilitates full entrance into a new society. It allows participation and interaction otherwise not possible." (Fantini, 2012).

It is clear that language proficiency facilitates participation and interaction in a way that is not possible without it but beyond that it also changes how one thinks. Alternative ways of mental processing and cognitive reasoning leads us to consider how these may vary between people who speak languages other than English and how this may form a part of bringing

alternative perspectives to bear on concepts of intercultural communication competence.

2.2.5.3 A pre-dominant native-English speaker perspective

A pre-dominant native-English speaker perspective is present in many models of intercultural communication competence. Research is characterised by participation by mainly native English language speakers. It has often not identified the language backgrounds of participants nor intentionally included those who are non-native English language speakers. Intentionally including participation by non-native English language speakers and by those who speak more than one language would rectify a deficiency in current research. It is probable that these participants will put more emphasis on language proficiency as an aspect of intercultural communication competence in light of their own struggle to learn and to communicate in a language not native to them. It is also possible that they will bring more relational perspectives too as suggested by some of the non-western models developed to date. A New Zealand based study still sits within a western context but in seeking participation from non-native English language speakers, both those born in New Zealand and those who come from other cultures to study and work in New Zealand, some alternative perspectives of intercultural communication competence may be offered.

2.2.5.4 A pre-dominant U.S.-centric view

A predominantly U.S.-centric view of intercultural communication competence which focuses on the individual and the knowledge, skills and attitudes they require in order to manage the impressions made in intercultural situations and ultimately reach desirable outcomes is a consistent theme in intercultural communication competence research. Although there are some exceptions such as the research of Arasaratnam and Doerfel (2005), the majority of models exploring intercultural competency have been produced in US or other western contexts. Deardorff (2006) draws attention to the fact that 21 of the 23 scholars who participated in her research are from the United States and represent a U.S.-centric view of intercultural communication competence. A lot of the

research produced has also centred on the experience of those who leave western homes and travel, work or study overseas. "We cannot have a viable communication science that applies only to white, upper middle class, Christian, American young adults between the ages of 18 and 22 who attend major research universities" (Levine et al., 2007, p. 206).

What is vitally necessary are more models and theories developed outside of the United States and Western countries and more models developed from within those countries but from the perspectives of those from non-western, non-Christian cultures. This kind of research will hopefully give rise to different conceptualizations of intercultural communication competence based on cultural values very different to those already studied. Instead of viewing it as an individual trait concept where individual skills, knowledge and attitudes are paramount and where associated psychological concerns such as stress management and sensitivity, motivation and personality, are given most attention. Values of interdependence and collectivism instead of independence and individualism may result in very different ideas of ICC.

2.2.5.5 A generalized rather than contextual model

Research to date has largely conceptualized intercultural communication competence as a generalized idea which can be applied in the same way in different intercultural contexts. Yet this approach from a general viewpoint rather than from within a particular context significantly under values the role of cultural difference, an ironic deficiency from those study culture and intercultural communication. "Realistically, it is more likely that cultural differences vary with individual difference and situational/relational contexts, etc., rather than being uniform across all types of situational and relational contexts" (Levine et al., 2007, p. 213). The usefulness of any model of intercultural communication competence will be determined by its appropriateness to the context in which the interaction occurs. Progress in understanding intercultural communication competence is likely to occur when theories are refined in their intercultural context. Also any resulting tests of intercultural communication competence based on theory will only be as helpful as the theory is applicable to the context. For this reason if the Waikato Management School wants to develop the intercultural

competence of its students then a contextualised theory and perspective about intercultural competence must first be developed. "A better understanding of ICC in day-to-day interactions can be arrived at by exploring how the people who are involved in those interactions describe and understand ICC" (Arasaratnam & Doerfel, 2005, p. 143). To foster this kind of understanding a Waikato Management School (WMS) case study is proposed.

The five themes raised and their related deficiencies point to several areas needing further investigation. What is needed are alternative views of intercultural communication competence which are non U.S-centric and bring a greater focus on relational and non-western perspectives. Also research must incorporate participation from non-native English language speakers and take account of linguistic competence. Finally research which will contribute to the emergence of contextualized concepts of intercultural communication competence which identify situation specific requirements for competence will aid both the development and assessment of this competence in its context.

2.2.6 A new model: The Meaningful Intercultural Relations (MIR) Model of Intercultural Communication Competence

Growing from personal experience and the deficiencies observed in research to date, a new model of intercultural communication competence is presented. Intuitively one feels that competence is more than skills, motivation and knowledge. They are present but most meaningful when understood in the contribution they make to intercultural relationships. So at the heart of this new model is meaningful intercultural relations.

MIR Model of Intercultural Communication

Competence
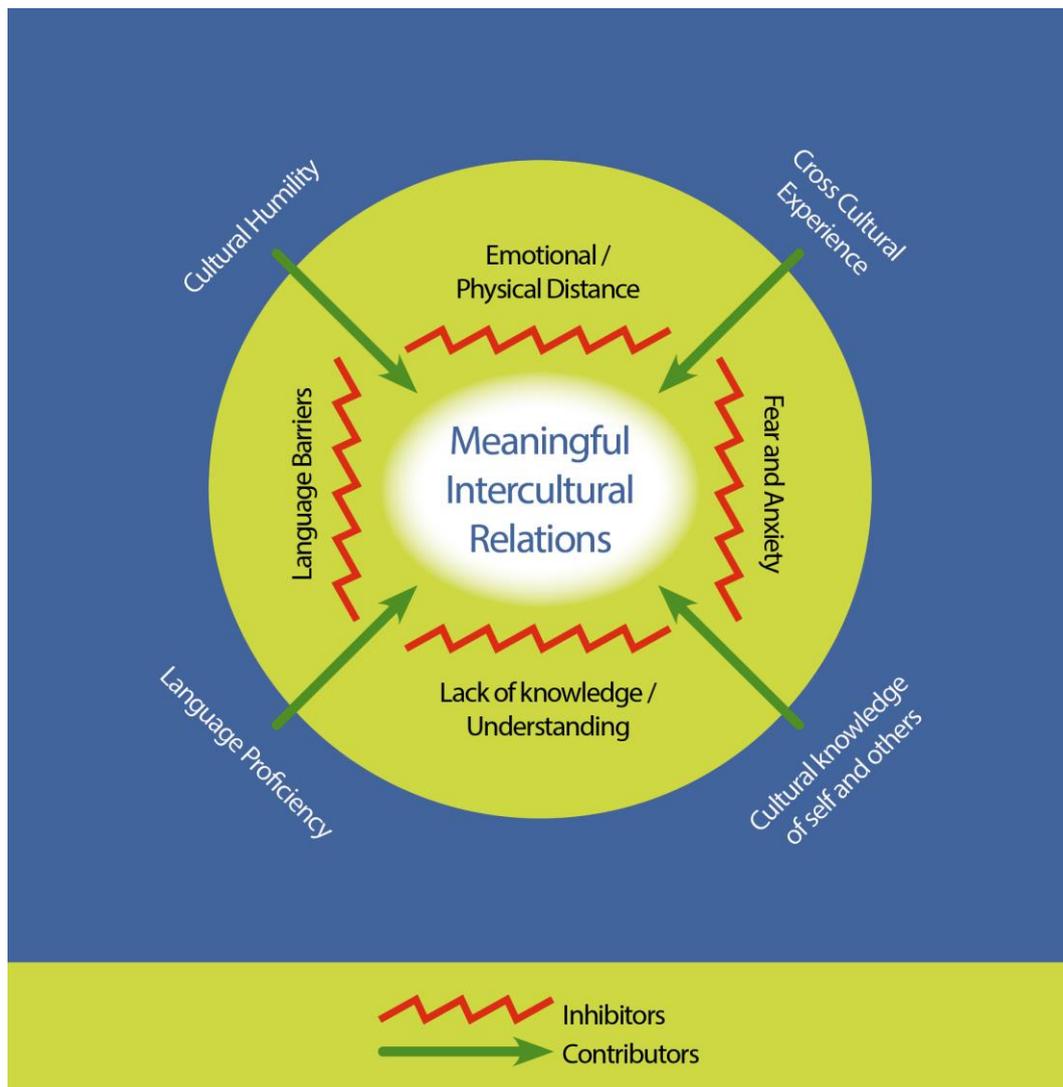
The Meaningful Intercultural Relations (MIR) model presented above is intentionally circular to communicate a sense of wholeness and the contribution of each aspect in relation to the other. Although centred on intercultural relationship the model also incorporates individual concepts measured by cognitive/functional ability given their prominence in the existing research. It identifies four contributors and four inhibitors of intercultural competence. Cultural knowledge of self and others and Language proficiency appear at the bottom as they are more cognitive and so there is the recognition that the mind serves the heart. Language Proficiency has been alarmingly absent from most models. This is unsettling and gives rise to a sense that its' absence might be explained

by the fact that the loudest voices on intercultural communication competence have not had to spend themselves on years of language learning in order to make themselves understood and understand others. Consequently this features as one of four main contributors to meaningful intercultural relationships.

Cultural humility and Cross cultural experience appear at the top of the model in recognition that attitudes, emotions and experience are a priority focus especially in a field dominated by cerebral content. Without energy, time and explicit commitment in these areas knowledge lies dormant. These contributors are functional abilities and shape and influence competence yet they are not synonymous with intercultural competence, nor are the four inhibitors synonymous with incompetence. The first of the four inhibitors is language barriers, followed by emotional/physical distance, fear and anxiety, and lack of knowledge/understanding. The model guides the study not in a prescriptive way whereby the research seeks to prove the model. Rather the model is seen as a pencil drawing of initial ideas and assumptions. It is anticipated that the findings of the study will further enhance, extend, and alter the model and give more specific description to contributing and inhibiting aspects.

It is also hoped that the MIR model could sit on the desk of a lecturer, teacher or tutor and be applied to planning the curricula in a practical way. It could guide decisions as to whether what was to be taught would give opportunity for contributors to intercultural communication competence to be developed. Also the model could help identify stress points, the points at which push back and resistance will likely occur thus being able to design pre-emptive approaches to these.

2.3 Summary

This chapter has presented definitions of culture and communication including the concept of intercultural communication competence and its' primary components; effective/appropriate communication, knowledge, motivation and skills, and meaningful intercultural relations. It has considered the relationships of ICC to the terms cultural literacy, cultural sensitivity, and cultural humility and given a rationale for the use of the term intercultural communication competence. It then reviewed various models of ICC according to four categories; personal models, situational models, political models, and lastly relational/social models. It has critiqued these models and suggested five areas that need addressing in future research. A new MIR model of intercultural communication competence is introduced with an explanation of how it will guide the research.

CHAPTER 3: METHODS AND METHODOLOGY

3.1 Introduction

The purpose of this study is to develop a contextualised theory and perspective about intercultural communication competence by using a Waikato Management School (WMS) case study. The research will have practical applications by informing WMS thinking and action around developing graduates who are competent in culturally diverse local and global contexts. It will also have a broader focus and interest by exploring a relational theory of intercultural competence in an Aotearoa New Zealand context. The two research questions are;

1. What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global contexts?
2. What areas do WMS graduates need to develop in order to be competent in intercultural settings?

In this chapter a justification for case study methodology is presented alongside details of the University of Waikato Management School context and research participants. An interview guide outlining how interview questions relate to the research questions is given plus an explanation of the procedures, role of the researcher and how the data is analysed.

3.2 Justification for case study methodology

As highlighted in the literature review the predominant methods used for research on intercultural communication competence have been from a positivist perspective. It has assumed that intercultural communication competence is an objective reality or truth that can be uncovered and measured. Conversely research based on assumptions of nominalism and anti-positivism resulting in methodology which tells stories and looks for patterns to *create* theory has not been prevalent. Many of the challenges

for intercultural communication research in the 21st century will be met by more qualitative research.

For example one challenge for researchers is that cultural differences vary with individual differences and situational/relational contexts rather than being uniform across all types of situational and relational contexts (Levine et al., 2007). Qualitative research provides opportunities to understand the world people create within their particular situational and relational contexts and provides a way to tell the story of cultural differences without requiring 'one definition or truth'. It assumes that the construct of intercultural competence will be given different meaning by different cultures and by different individuals within those cultures. Inherent in the study's research questions are ideas of 'meaning' around effectiveness and appropriateness and also of context as we look at 'meaning' in culturally diverse local and global contexts. The research questions are also subjective as they ask participants to give their opinions and suggestions for development in their particular contexts.

A key rationale for using a case study is the foundational assumption that intercultural communication competence occurs between people in a contextual setting (Spitzberg, 2015). It is not an abstract impersonal phenomena but is deeply personal, social and complex. The distinctive need for case studies arises out of the desire to understand complex social phenomena and when you believe that contextual conditions might be highly pertinent to your phenomenon of study (Yin, 2003). Such is the nature of intercultural competence. Whether intercultural communication competence can even be defined devoid of context is questioned by Deardorff (2015).

Case study is particularly relevant in this research since the NZ context in its indigenous culture, and The University of Waikato setting is highly pertinent to the study of intercultural communication competence. The use of a WMS case study will ground the research in a real time and place and with real people. What does intercultural communication competence mean to participants in their context in 2015/2016? What are the current

challenges that students, staff and alumni face in being and developing cultural competency? What's going well? What are the opportunities for development based on their understanding of their world? All of these questions are practical and intensely timely as the whole of the University undergoes a programme of curriculum enhancement (CEP). This programme and the context for this study is outlined in the following context section.

3.3 Context/Participants

3.3.1 University of Waikato Management School Context

The University of Waikato was created in 1964 in response to the demands of the local community. It has a proud Māori heritage with the highest proportion of Māori students of any university in New Zealand. Student numbers in 2015 included 10,134 domestic students and 2,144 international students. The University offers a broad range of qualifications over seven Faculties, one of which is the Waikato Management School (WMS). The School is a member of an elite group of business schools that have earned Triple Crown status – an international acknowledgement of excellent in business education. Its' stated purpose is to transform minds, careers and organisations, with its' international connections putting it on the cutting edge of best practice. While its' engagement with commercial and professional stakeholders means students are learning practical knowledge and skills (University of Waikato, 2016)

Encouragement for students to complete work placements as part of their learning is one aspect of the University's strategy to provide future-focused curriculum. As part of this strategy a university wide Curriculum Enhancement Programme was initiated which identifies six aspirational graduate attributes. One of these is that graduates will be competent in culturally diverse local and global contexts. The associate graduate attributes listed are: the ability to communicate effectively in culturally and linguistically diverse contexts, the ability to integrate Māori and indigenous perspectives in the contexts of disciplinary knowledges, and the ability to grasp and apply disciplinary knowledges from within local and global

perspectives. One aspect of developing these graduate attributes will be the introduction of a cultural perspectives paper in all programmes of study including those offered by WMS. (See appendix 1 for a full description of the guidelines for Cultural Perspectives Papers).

Waikato Management School will need to demonstrate how they intend to provide opportunities for students to develop these attributes both within the cultural perspective paper and elsewhere in their curricula. But before these opportunities can be provided ideas about what intercultural communication competence means in a WMS context needs exploration and description. Also challenges need to be identified and decisions made about the opportunities that will be given priority given expressed needs and struggles of students in their context. These current developments in University strategy and curriculum offer compelling support for a WMS case study on the topic of intercultural communication competence. The description of the practical components of this case study follow.

3.3.2 Participants

The case study involves face to face interviews of 19 participants; 10 students, 6 alumni and 3 academic staff. Ten participants were female and nine were male. Participants represent a cross section of departments within the Management School although not all departments are represented. Nine participants are non-native English language speakers and 10 were born outside of New Zealand. Bias toward native English language speakers and those from western culture has regularly occurred in previous research yet as Levine et. al (2007) asserts we cannot have a viable, communication science that applies only to white, upper middle class, Christian, American young adults/students. Therefore this study intentionally sought participation from those who speak languages other than English (14 out of 19 participants) with diverse ethnic and religious backgrounds and experiences.

Participants are not statistically representative of the WMS community but embody characteristics expected to have salience to intercultural

communication competence. The question asked in selecting participants was, 'Who will be able to provide the richest and most relevant information? Those with intercultural experience and learning, characterized by factors such speaking more than one language, living overseas for a prolonged period (more than one year), and being an integrated minority in a majority culture or having significant interactions with people of other cultures were used to purposively select 19 participants. Interviews were concluded after 19 as saturation occurred. This saturation was apparent as no new codes emerged from the last few interviews and the content was largely repetition of previous observations.

3.3.2.1 Participant List

Participants are given pseudonyms. Alongside these are the ways in which each participant described themselves culturally and the languages they identified as speaking fluently. The final two columns list whether participants are students, alumni or staff. If they are a student their programme of study is given, if an alumni their area of work is noted. Academic staff are not identified by their programme as this would render them easily identifiable.

Pseudonym	Self-identified culture	Languages Spoken	Student& major/staff	Gender
Debra	South African	Afrikaans English	Alumni Accounting	female
Ali	Saudi Arabian	Arabic English	Student HR	male
Mohammed	Saudi Arabian	Arabic English	Student Tourism	male
Hasan	Jordanian Palestinian	Arabic English	Student Accounting	male
Lisa	Kiwi Chinese	English Cantonese	Student Communication	female

Sue	Kiwi European	English	Student Communication	female
Ria	Sri Lankan	Singhalese, Tamil/English	Alumni Accounting	female
Ruby	Kiwi Pakeha	English	Alumni Communication	female
Siya	Indian	Kannada English	Student HR	female
Wiremu	Maori	English Maori	Student Communication	male
Tim	Kiwi White	English Mandarin	Alumni International Education	male
Ruth	Chinese	Mandarin English	Student Electronic Business	female
Mimi	Samoan	Samoan English	Alumni Accounting	female
Minh	Kiwi Vietnamese	Vietnamese and English	Alumni International Education	male
James	Kiwi Pakeha	English	Academic staff	male
Mia	NZer	English Hebrew	Academic staff	female
Joel	Malaysian Kiwi	English Cantonese	Student Accounting	male
Ty	NZer	English	Student International Business	male
Sally	NZ Pakeha	English	Academic staff	female

3.4 Data Collection

This section includes an overview of the process involved in data collection. It describes how ethical approval was gained and then details how a series of interview questions were created with a rationale for how they would answer the two research questions. Procedures are then identified including a justification for the use of semi-structured interviews to answer the research questions and how reliability and validity are ensured. It concludes with an explanation of the role of the researcher and details of the data analysis technique and process.

3.4.1 Ethical Approval

Ethical approval was gained from the University of Waikato Management School Ethics Committee prior to research commencing. Approval was based on a research proposal which described the research goals, anticipated benefits and expected outputs. It detailed how participants would be selected and invited to participate, and how informed consent would be gained without coercion. It explained how participants' identities would be protected and information/data collected from participants would be protected and secure. It described the minimisation of risk to participants through the exercise of cultural sensitivity and the use of cultural mentors. It also attended to the permissions that were necessary for the research to take place at the University.

3.4.2 Protocols/interview guides

A series of eight questions were created (An interview guide is attached in Appendix 2) which seek personal reflections and observations from participants in order to answer the two research questions. Following is an outline of these eight interview questions plus a rationale for how each question relates to and intends to contribute to answer the two research questions.

Q1 'Tell me about your cultural background' was asked to find out about the participant's cultural awareness and whether they are able to

identify their own particular cultural values. It was also a way to explore participants' nationality/ethnicity, languages spoken, and hear a little of their story.

Q2 'Tell me about a time when you related successfully with people from other cultures. What contributed to the success?' This question was asked to understand the personal meaning that participants give to the idea of 'successful relating'. This includes the kinds of elements that might be involved and the things that might both lead into and result from such relationships. It also hoped to stimulate exploration of aspects of effectiveness/appropriateness as experienced in intercultural relationships which is directly related to RQ1.

Q3 'Tell me about a time when you had difficulties in communicating across cultures. What inhibited communication and relationship?' was designed to explore obstacles to effectiveness and appropriateness in intercultural communication with the assumption that apart from often being the most memorable, uncovering the negative could be transposed into the positive to give ideas for what it means to be effective and appropriate in culturally diverse local and global contexts, RQ1.

Q4 'Think of a specific intercultural situation during or since your time at WMS. How did WMS prepare you to deal with it?' This question relates to both RQ1 and RQ2 and is designed to encourage the specification of key elements believed to contribute to competence in intercultural situations specific to the participants' context at and since their time at WMS. It is also aimed to highlight possible areas of weakness or contributors to lack of confidence or preparation.

Q5 'Describe a WMS graduate who is culturally competent in global contexts? If you are not from New Zealand what would a WMS graduate need to demonstrate to be competent in your cultural context?' This question is getting even more specific in terms of what intercultural competence might mean in the particular cultural context of

the participant or how a local participant views the culture of the global context in general terms or according to their own personal experience to date. It is encouraging participants to move from personal experience to making inferences about what intercultural communication competence would look like for graduates overseas. This relates directly to RQ1.

Q6 'Describe a WMS graduate who is culturally competent in Aotearoa NZ? If you are not from New Zealand what have you had to demonstrate/learn to be culturally competent in New Zealand?' This question seeks to find out what sort of priority is given to indigenous knowledge, skills, and experience in describing intercultural communication competence in the NZ context (the local context described in RQ1) and also what aspects of kiwi culture are observed by non-local participants. These observations contribute to RQ2 in aiding self-awareness development for New Zealanders in order to be confident in intercultural settings.

Q7 'What are the similarities and differences to being culturally competent in NZ and globally?' This question is designed to further tease out the contextual nature of the meaning of intercultural communication competence. Is it the same in NZ and globally or are their particular meanings given depending on the context? Also is bi-culturalism an obstacle or an advantage is developing intercultural communication competence? This is related to RQ1.

Q8 'What are the obstacles to developing interculturally competent WMS graduates? If you are not from New Zealand what obstacles do you see Kiwi students facing in relating to people from your culture?' This question is related to RQ2 in particular to focus on what is necessary for WMS graduates to overcome barriers to intercultural communication competence. It is particularly asking for personal perspectives and for non-kiwi cultural perspectives.

3.4.3 Procedures

3.4.3.1 Semi-structured Interviews

It was decided to use semi-structured interviews conducted mostly in the participants' natural University environment. This facilitated access to data that was natural and contextual. It was also face to face, allowing for not only verbal communication but also the observation of body language, especially important in intercultural communication. It also provided an environment which made it easier for participants to be understood if they were non-native English language speakers. They could pause and take their time, ask for clarification if they did not understand the question, jump back to previous questions or add information at the end. It also enabled the researcher to seek clarification if responses were not understood and to reflect back what was said to check for meaning. The semi-structured interview also gave opportunity for the researcher to encourage and stimulate the participant to offer extended comment rather than single sentence responses.

The semi-structured face-to-face interviews lasted between 20 and 40 minutes. Participants were chosen according to purposive sampling as outlined above and participants once interviewed were asked to suggest other suitable participants. Interviews occurred predominantly on the University of Waikato campus between September and December 2015. Two pilot interviews were conducted in order to check interview questions, researcher's technique/approach, and the process itself such as recording the interview which was done on the researcher's phone. These pilot interviews were later included in the research findings.

3.4.3.2 Reliability

In order to ensure reliability, the likelihood that the data and interpretation would recur at a later date, I asked the following questions throughout the research process: Is the study body diverse and inclusive enough to be comprehensive and does any non-response or attrition occur? Is the interview process carried out in a consistent way, allowing participants opportunities to respond as they would like and explain their experiences?

Is the analysis carried out systematically and comprehensively with clear documentation on procedures? Is the interpretation well supported by evidence?

As the research progressed it was encouraging to receive a ready and enthusiastic response from invitations to participate. Referrals from participants enabled further diversity as they facilitated contact with those from cultures who were initially un-represented. No attrition occurred although it was more difficult to get responses from Academic staff. The interview process always let the participant set the pace and determine when they were finished answering the questions. Participants were never hurried or cut off and were always asked at the end whether they had anything further to contribute. Clear documentation on analysis is detailed in the data analysis section while evidence for interpretation is given in the chapter on research findings.

3.4.3.3 Validity

To ensure validity, that the phenomena of intercultural communication competence is accurately reflected as it is understood by study participants, checks throughout the process included checking that the criteria used to select participants is inclusive of all the important factors. It also involved asking the following questions: Is the environment and quality of interview questions effective for participants to fully express and explore their views? Are the phenomena identified and labelled in a way that accurately reflects the meanings the participants give them? Is there sufficient evidence for the explanations that are developed? Are the findings related in a way that remains 'true' to the original data and allows others to follow the analysis that has occurred?

Interviews either took place in meeting rooms in the central University library or in staff private offices. A few alumni interviews were conducted in private homes and one in a cafe. The environment for these interviews, which were quiet and uninterrupted, appeared conducive to full expression and exploration of participant views. All interviews were recorded on i-phone and were transcribed by the researcher. These transcriptions were

then coded onto a google document where there were further categorized into themes. All these recordings and documents are available and would allow others to follow the analysis back to the original interview/participant comments. Transcripts were not shared with participants for review but as themes emerged these were discussed with selected participants to check for compatibility with original meaning. Where possible the original labels that participants used were maintained in the coding and thematising.

3.5 Role of the Researcher

My personality, culture, gender, experiences and education enrich and bias this research. The seven years I spent living in the Middle East, the last two of which were in a village as the only female native-English speaker, were a rich and wonderful experience as well as deeply challenging. These years significantly colour my preconceptions and my reflections throughout the study. My struggle to learn a very difficult language and a culture very different to my own make me cynical of research which minimizes the place of language competence in intercultural competence. It also makes me passionate about exploring a view of intercultural competence that goes beyond trait acquisition to deeper concepts of relational meaning and social integration. While speaking Arabic and having experience in Middle Eastern contexts I acknowledge my limited competency in Maori, Pacific and Asian contexts. My research includes regular cultural checks by seeking input from others from these cultures as I collect and analyse data. I recognise the research itself is a test of my intercultural competence and is seriously compromised if I do not seek the contribution of others.

My position as an employee of the University of Waikato also biases my research. Some participants come from countries where government surveillance is normal and some are on scholarship from those countries. They may be particularly sensitive to my status as an employee of the University and nervous that information shared will be used in an official or evaluative capacity. In order to encourage honest responses I have assured all participants of confidentiality both in verbal and written form.

3.6 Data Analysis

Thematic analysis is an attempt to identify and interpret "the discourse participants use in conceptualizing their current, ongoing relational episodes" (Owen, 1984, p.274). In this case study thematic analysis is used to analyse interview participants' discourse in order to understand their interpretation of what intercultural communication competence means. Thematic analysis is used to uncover themes and induce theory. The Meaningful Intercultural Relations (MIR) model suggested in the literature review was not used to guide the analysis specifically, although I was mindful of the model whilst engaged in analysis. I observed where findings appeared to confirm and/or disagree with the suggested model and noted these for future comparison and possible suggested alterations to the MIR model of intercultural communication competence.

At the end of each interview question responses were transcribed. Once all the interviews were transcribed the text was read with any potential answers to the research questions marked with a highlighter pen. Owen's (1984) criteria for thematic analysis guided this process as the reading involved looking for repetition of key words or phrases, recurrence of meaning even when different words are used, and forcefulness, which had been noted by bolding segments of the discourse. Once the transcriptions had been read the highlighted parts were transferred to a table and given a simple code such as 'cultural awareness'. These codes were grouped around the research question they related to. The initial observations resulted in 26 codes.

Thematising was achieved by following various steps. Firstly I looked for connections and similarities between the codes identified in the table to see which ones I could group together into an overall theme or concept relating to one of the research questions. I also looked for differences both in word and meaning to determine which codes were not part of a specific theme. To become a theme there needed to be multiple codes that contributed to the theme or multiple references from multiple participants to signify that the concept was important. Following these guidelines the 26 codes were initially reduced to 12 themes.

These 12 themes were then further refined into six themes by distinguishing between main and sub-themes. For a theme to be the main theme it needed to have a broad focus which could encompass the lesser themes. In some cases on re-reading the codes it was obvious that what was originally identified as a main theme was actually an aspect or section of a larger theme, for example, trust and friendship were identified as sub-themes of cultural humility.

In conclusion this chapter has justified the compelling rationale for undertaking a case study of the University of Waikato Management School at this time of curriculum review with its' focus on developing graduates who are competent in culturally diverse local and global contexts. Participant selection and interview questions are shown to complement the rationale and research questions. And the role of the researcher and her contribution is considered. Finally a step by step explanation of how the data is analysed demonstrates how thematic analysis is used to understand the participants' interpretations of the meaning of intercultural communication competence. The following chapter will describe the study's findings in depth.

CHAPTER 4: FINDINGS

To develop a contextualised theory and perspective about intercultural competence using a Waikato Management School (WMS) case study two research questions were posed. The findings are arranged around these two questions. The first asks, 'What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global context?' and is answered by four themes. These themes are; cultural humility, cultural knowledge, cross cultural experience, and language proficiency. The second question asks, 'What areas do WMS graduates need to develop in order to be competent in intercultural settings?' and two themes emerge in relation to this; intercultural communication skill and understanding, and positive intercultural interaction. These six themes are described in detail in the following two sections.

4.1 What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global contexts?

The first of four themes in relation to this research questions is cultural humility which consists of five layers, which become progressively deeper and more substantial. These layers are; openness, cultural awareness, respect, empathy, and friendship. The second theme is cultural knowledge which consists of what one knows in terms of cultural values, beliefs and practices, and knowledge of cultural communication differences in dealing with offense. The third theme is intercultural experience which highlights the huge benefits associated with participation in cross cultural experiences in New Zealand and overseas. The final theme identifies language proficiency as an absolute key aspect of being effective and appropriate in culturally diverse local and global contexts.

4.1.1 Cultural Humility

Cultural humility combines respect which is valuing of others, with self-awareness. Cultural humility is not consumed with self and one's own culture; instead it is about being self-aware and focused on and interested in others. Joel, a Malaysian undergraduate student who has settled in New Zealand, thinks that humility is the biggest asset a graduate can have. From his perspective humility is expressed by learning the kiwi way, "Biggest asset a grad would have is humility to learn and ask. I've seen that a lot, managers really respect grads who ask proper questions. Doing that respectfully. Showing humility and respect in this culture." Cultural humility can be understood as consisting of deepening layers from initial openness to cultural awareness and then to respect. Openness, awareness and respect may further develop into cultural empathy where one enters into another's world and finally culminate in meaningful intercultural friendship. These minor-themes of openness, cultural awareness, respect, empathy, and friendship will now be explored.

4.1.1.1 Openness

Participants specifically use the terms, 'open, openness, or open minded' to express feelings and perception of being open to new information and perspectives. Ali, a Middle Eastern international student in his mid-thirties, describes a WMS graduate who is culturally competent as having an open nature and personality,

> It depends on the personality of the person if they are open they can learn too much. If he's 18 or 19 but open person can learn so much about the culture but if high qualification but closed person he couldn't deal with the others.

He makes this observation as a leader among Middle Eastern students at the University and has seen first-hand how some students from his home country are able to relate well in this new cultural setting and how others are not. Lisa, who is a New Zealand born Chinese postgraduate student uses the term 'one minded' when discussing a poor intercultural experience,

Whereas I know of certain people that are really one minded, this is my culture and I don't really care about your culture and this is how you should do things. You're living in this environment so you should do it how we do it how you've been brought up to do things….

While in strong contrast she uses the term 'open minded' twice and 'open up' once when discussing what makes a WMS graduate culturally competent,

For me getting a bridge between culture and getting the understanding, willing to be open minded about different cultures, if you open up... not neglecting your own or anything it might enrich your own understanding and help with interactions in the future. Others in different cultures as well. A lot of the classes the students are diverse themselves being open minded to try and get an understanding of the different cultures

Lisa questions the assumption that there is one 'kiwi way' As a daughter of Chinese immigrants she knows that just because you are brought up in New Zealand it does not mean that you are brought up to do things in the same way as other kiwi kids. Her own experience has made her more open minded and she appears to believe that being among other cultures can do things with a person to open them up. This contrasts with Ali who believes openness is mostly a product of personality or nature. Of note here is the fact that many of the students who come to New Zealand from Ali's country are in their twenties and have mostly had no real contact with people of other cultures, either in their neighbourhoods or education.

Another participant who sees openness as cultural competency is Mia, a lecturer at the Management school. Like Lisa she is a daughter of immigrant parents and she also speaks of openness as a response to having an experience that changes you. She observes that certain negative attitudes can cause a lack of interaction which in term leads to a lack of openness,

I think that the generation today is far more open to different cultural perspectives and usually because they've had an experience, changed. I don't think academics open themselves up to these kinds of experiences. In the past, has a lot to do with them and us kind of attitude, they are students we are academics. They listen to us we tell them what to do. That binary opposition between them and us prevents a lot of those cross cultural interactions. We don't understand it as academics and don't open ourselves up to it.

She goes on to describe how openness can be developed and encouraged rather than accepting that some people are just not open and in particular she stresses the need to actually talk about cultural difference and the kinds of learning outcomes we want cross culturally, rather than everything being implied and hidden. She describes a culturally competent graduate as,

Somebody who is sensitive to and open to learning about other cultures. Believe that openness has to be encouraged and developed from the undergraduate level. Needs to be talked about mustn't be assumed and mustn't be implicit. It's never talked about. We don't talk about it everything is implicit. We need to have a graduate attribute that is specifically...a learning outcome, this is what leads to this.

In summary, the findings suggest that openness is an attitude of hospitality and welcome to others. It incorporates ideas of learning and flexibility which need to be intentionally and explicitly discussed and encouraged.

4.1.1.2 Cultural Awareness

As a person becomes more open they begin to be aware of difference. They start to question their own assumptions and realise that situations can be interpreted in multiple ways. They may not immediately know what is going on and need to seek clarification. Sally, a lecturer in the Management School, uses the word 'awareness' which seems to include

the concept of openness in her reference to needing to find out, but also to be more than this as it involves noticing and observing difference,

> A WMS graduate who is culturally competent in a global context is someone who is aware at any moment, any communication situation that things are different from what they know. And therefore they need to find out or notice, observe, how things are done around here. Rather than assume they know what they might need to have.

Other participants also use the term or idea of awareness when asked to speak about cultural experiences. Debra, an alumni accountant of WMS talks about how she became culturally aware when immigrating to New Zealand from South Africa in her thirties, "I only then realised that "Whew" I do have a culture. I realised specifically that you aren't necessarily aware what your culture is until you leave your own and enter another". Consequently she also became aware of how culture affects a person doing accounting in various countries,

> When he goes to another place he knows that there are different tax laws that there are different legal systems and that just as it's important to know those in NZ it's important to (know those to) successfully work in another space. I'm thinking of China for instance...where their legal perceptions is totally different but just that awareness that you have to get to know how they think about how they run a business but also how do people communicate.

Sudden awareness of cultural difference is also the experience of Mohammed, a Saudi student, "Before I came to NZ I thought in my mind our culture same to NZ culture but the reason I only know my culture never know about other cultures but when I arrived in NZ everything became different". So once a person is open they begin to experience and have an awareness, a recognition that things are different. This is often most apparent when surrounded by cultural difference or immersed in a new

culture. It involves an awareness of one's own assumptions and a noticing that others have very different assumptions.

4.1.1.3 Respect

After openness and awareness it is possible that an attitude of respect may develop. Respect is the valuing of others which may be expressed in various ways such as listening and follow the lead of others. Mohammed who talked above about awareness not only notices difference but he also expresses how important it is to respect that difference. He describes his visit to a Marae with a group of other Saudi students to explain what respect looks like when applied in a real life situation,

> Firstly before I met anyone I should respect his or her culture. The respect usually the important thing between the people....The Ambassador of Saudi Arabia said we are in Maori land that means we follow their structure their culture, we cannot say no, this is our culture and do our culture, we are in their land we listen to them respect their culture.

Respect is recognised by Mohammed as listening and following rather than talking and leading. Willingness to learn, as another aspect of respect is discussed by Tim as he reflects on his experience as an undergrad and his immaturity at that point which inhibited his readiness to learn,

> A lot of it comes down to the person, some people want to learn and some people learn better and some aren't ready (like me as an undergrad). There's a lot of maturity comes into it, person himself has got to want to be in a place where they are willing to learn and are able to learn. Some people think in a way where they know they are right and they don't want to know any other way. They might be in a place where they want to learn but they can't because of the way they view things. May think everyone else is wrong and there are people like that.

In Tim's opinion thinking that everyone else is wrong is an indication of lack of respect. Wiremu also focuses on what he sees as the core issue in developing cultural humility, a lack of willingness to learn and engage, "I would say the biggest obstacle is that person not willing to go down that road, willingness, one's own willingness."

Mia, an Academic, reflects on the learning community that she leads and observes that being mutually respectful is important. The listening and following doesn't just go in one direction but each group needs to be aware of how they appear to the other. Building community requires consciously working on relationship and respect,

> My positive experiences with my teaching and my relationship building with my diverse student group…...consciously work on building relationships, consciousness about how we appear to other people and how other people appear to us…. respect for each member and how can we turn it into a community.

Sue, a Management Communication student talks about respecting people by respecting their history and culture, "It's just being aware of cultural practices, what's respectful and what's not. A little bit about the history and why cultures are like they are, not just don't do this, this is the history of why and how it is like this, so have a deeper respect". While Ruby a Management Communication alumni talks about her children and the importance of teaching them to respect others, "Cultural values is what I think about when I teach my kids, I try to teach them to respect everybody regardless of skin colour, how they speak".

So from seeds of openness and awareness it is possible to develop a deep attitude of valuing others. As we listen to them, follow them and are mutually mindful how we appear and how they appear. As we value others culture and history, all the time consciously building our relationships, we develop respect.

4.1.1.4 Empathy

This respect may then blossom into empathy. Empathy is a deeper expression of respect. Empathy is not just a looking on and seeing that people do things differently and valuing that difference but it is an ability to enter into their world and understand why it might be that they do those things and to feel how it feels to be them. It is incarnation into how others think, believe and experience life. Minh, a Vietnamese Management Communication alumni, speaks about competent graduates as having a natural empathy,

> Natural empathy, to want to genuinely learn and know and accept the differences in other cultures. Some people can't even see it. It's really hard, up against a brick wall...to acknowledge the differences is really important. Once you see them, yes things are different. Not just in the way people speak and what they eat but deeper than that, in what they think how they believe. But to understand those and be accepting of those.

Minh considers that empathy is a natural endowment that a person either has or does not have. In contrast Debra and Wiremu speak of empathy as a choice, a conscious decision or a learned behaviour. The picture of putting yourself in someone else's shoes is used by Debra who says, "Putting myself into the shoes of other people is something that helps me to understand". This idea is echoed by Wiremu a Maori postgraduate student who talks about trying to put yourself in someone else's place, which can mean a stepping outside of your own culture in order to do that,

> Maybe try and put yourself (in the place of someone else), when meeting people from different cultures try and step out of your own. Those are the big things, the listening, stepping outside of your own reality or culture.

These comments convey both the idea of stepping out of one pair of shoes or place, actually a sacrifice or a letting go maybe, and the idea of stepping into a new pair of shoes or a new place. In both there is the

underlying assumption that one cannot wear two pairs of shoes at once, although one can move between shoes or places. These attitudes are more demanding that earlier stages of openness and awareness of cultural difference and go further than respecting and valuing people and their culture. Cultural Empathy embraces, comes near and enters into the lives of culturally different others often at some personal cost.

4.1.1.5 Friendship

Perhaps the ultimate expression of cultural empathy is forming intercultural friendships. Friendship is characterised by sharing and having things in common, by loyalty and mutual affection. It is a concept that is threaded throughout participant responses. When asked about cultural competency Ali from Saudi Arabia talks all about developing a friendship over something as simple as the new kind of phone you have and how developing friendship is different in different cultures,

> For Middle East culture people in general easy going, they like chatting. So the first action about the phone, yes this is a new phone….. they start a relation together a kind of friendship... that's very difficult to have in the west countries to start a relationship particularly a friendship, because friendship means many things in middle east, respect, loyalty, many things, but in west just a phone, start a friendship with phone. No I need to learn your hobbies, your thoughts, we have something in common we are going to be friends.

Sue a Kiwi student from a European background summarizes intercultural competency as building relationship, finding things in common and celebrating difference,

> To summarize, all about building that relationship like you would with any normal person. So just finding something you can discuss and build on so even if you're different can both construct a common, this is my experience, this is your experience isn't it cool how different they are.

And Tim describes how he built a relationship with a restaurant owner when he lived in China and how intercultural competency is not just some kind of transaction like a service provider and a customer but it is all about forming something more than that,

> Just understanding the communal aspect of the culture and putting myself into how they would do things. Going beyond just a customer in a restaurant but bonding and forming a relationship as friends with them. When I went back 2 or 3 years later they remembered me and gave me a free meal. That was a positive way of understanding the culture.

Ruth from China talks about how making friends is the best way to understand each other, "They should get in touch with Chinese make friends with them. Talk with them, be the same team or do the same project". While Ruby talks about her budding friendship with a Chinese grandmother from her children's school as an example of intercultural competence, "Most of the parents didn't take any notice of her because she was older. Even though language difference we still had a successful relationship".

To summarize, cultural humility can be understood as consisting of deepening layers from initial openness which is welcoming and flexible to cultural awareness which notices difference and then to respect which values others perspectives. Openness, awareness and respect may further develop into cultural empathy where one enters into another's world and finally may culminate in a meaning intercultural friendship defined by mutual sharing and affection.

4.1.2 Cultural Knowledge

In contrast to Cultural Humility which is about attitude and skill, Cultural knowledge is about what one knows about culture and cultural communication. As conceptualized by participants cultural knowledge

consists of two sub-themes; knowledge of cultural values, beliefs and practices and knowledge of cultural communication differences as an aid in dealing with offence.

4.1.2.1 Knowledge of cultural values, beliefs and practices

Knowledge of cultural values, beliefs and practices is about knowing what is acceptable and unacceptable, and what is expected depending on the cultural context of your communication. Hasan, a Palestinian PhD student, talks about developing cultural knowledge of his colleagues,

> Starting to understand how they think and what's acceptable and what's not acceptable for them, what makes them feel comfortable, I like to have this kind of conversations with my colleagues (about what makes them feel comfortable). This another good thing about kiwis they don't mind talking about their culture, why they prefer that and don't prefer that.

Several participants gave examples of specific cultural values and practices that would need to be understood in particular cultures, for example Joel talks of the gift giving protocols in an Asian context,

> For example in Asian culture very respectful, very fundamental to take and receive with two hands. A sign of respect so if doing business if handing a gift not respectful to chuck it with one hand. You wouldn't see that in an Asian context always facing you, shoulders, two hands. It's these soft skills don't get thrown across, cultural sensitivity more than anything.

While Ria a Sri Lankan alumni explains how power works in relationships between men and women and bosses and workers in Sri Lanka and why kiwis would need to understand these differences to avoid conflict if living and working in Sri Lanka,

> Quite different back home, men have high power roles something to be aware of if go from a different culture and work in Sri Lanka. As

a New Zealander if you go to Sri Lanka if you treat male and female staff the same that would be the right treatment but the males in the office might create issues and politics...person from NZ might use the 'right' approach but get a different result might create issues, back biting ...We don't have tea together (with the boss), and wont joke around with your boss. Get up and offer the seat..

In contrast Siya an Indian post-graduate student explains how she struggled to understand these power roles when working part-time in New Zealand,

Yesterday wanted to take a break at work, my Manager forgot to give me a break and I was a little hesitant to ask in India can't ask. My Manager said, why didn't you ask me for a break? I said in India if we did that they say you're not interested in working. Please if I forget come and tell me. So easy, comfortable, makes life so much easier. If someone at a higher position than you (In India) dare not call them by their name.

So it is important to have knowledge about cultural values and practices particularly when these are very different in the cultures you are interacting in and with. Also as Sue, a postgraduate student suggests, a broader understanding of social, political and religious contexts will enhance cultural knowledge as these strongly influence values and practice, "So I think WMS should focus more on political context of cultures rather than just random little practices in tutorials like if you meet a Chinese business man make sure his card is on top if you think he is the most important".

4.1.2.2 Knowledge of cultural communication differences in dealing with offense

As well as knowledge of values, beliefs and practices knowing how these values are played out in different styles of communication can have a huge impact on cultural appropriateness and effectiveness and reduce offense. In another workplace example South African Debra describes her struggle to make sense of communication in her job in New Zealand. She

believes that she is perceived as too direct and forthright in her communication and feels this ultimately caused her working relationship to break down and result in her leaving that job,

> I was trying to do the best that I could in going and being honest and open in discussing the situation but after I had a few conversations with people who work inter-culturally I've come to the realisation that what I perceive to be honest and open the kiwis in the workplace might have perceived as too up front, too direct, and they might have just closed up to the communication so there was no communication. I think and I'm not saying I'm right that a kiwi approach would be more gentle, softer, more conversational.

Debra was able to work through this difficult experience and deal with the offense she felt as a result by identifying cultural difference as a key issue rather than personal difference,

> By identifying what I've shared helped me to deal with offense. It disappears if you can identify it as cultural difference so maybe so just be aware if something doesn't work out or you are trying to fix something and you are not happy, later you don't want to go to work because that is what cultural difference does it makes you not enjoy the place you are at so if you find that stop and say am I dealing with a cultural difference here?

Similarly Hasan is engaged in helping Saudi students overcome offence by trying to encourage them to see that the offense is a cultural issue rather than a personal one,

> We don't have the boyfriend/girlfriend term or concept in our culture. Some people find it offensive to ask them, is she your wife? Absolutely. I find that with some Saudi students here. When Immigration ask them to give some evidence supporting that he and his wife are husband and wife, he becomes very very angry because he said, what are they saying? I wouldn't live with her and

we have children without getting married, this is offensive. He is one of my students I tried to explain to him just different culture. So they need to understand that.

Tim is Pākehā and an alumni now working in International Education. He is married to a Chinese wife and has spent numerous years living in China. He talks about the need to express your own values and cultural communication style so that others can understand you and conflict can be resolved,

> First of all need to be a good listener. Need to be empathetic to a certain level to be able to understand people of other groups that have different ways of doing and thinking. Also still need to be able to communicate well their own ideas so that when things are not happening as they would expect they are able to express that to break down the conflict that may arise. It's not all about one way traffic, it is give and take, so yes understanding others but also being able to get others to understand you.

Participants emphasise that knowledge is a key aspect of what it means to be effective and appropriate in culturally diverse local and global contexts. Their comments identify and prioritize two main areas; knowledge of cultural beliefs, values and practices, especially knowing what is acceptable and not acceptable and knowledge of cultural communication styles especially in terms of how these can cause offense. If a person has knowledge around these things then it is a great help in facilitating positive intercultural interactions and experiences.

4.1.3 Intercultural Experience

Intercultural experience is mentioned by participants as being an integral part of what it means for a person to have intercultural competence. Without experience it proves very difficult to develop competence. Wiremu talks about living in two very different cultural worlds, one the Māori

cultural world and the other the Pākehā world. He believes that is it very difficult to understand another culture without having experience living in that culture,

> That would be the big thing, but then you never really know until you've been on the other side. That's how I see it. I can do both. I understand both worlds but someone who hasn't had anything to do with Māori will never see that point of view and that's the challenge how do you get that person to understand the other side.

Although there is opportunity to have a cross cultural experience in New Zealand, in particular for a Pākehā to enter into a Māori world, it is often an overseas cross cultural experience that people talk about when describing cultural competence. James, a Professor at the Waikato Management School, reflects on those students who he considers to be the most outstanding in terms of cultural competence,

> I think back on those students who are really impressive in terms of their cultural awareness have done those kinds of things. They've travelled, they've participated in leadership symposiums overseas. They have just done a lot of things. So, I think that to me is the thing in a global context that makes the biggest difference. If we send a student to Maastricht (Holland) and they spend a year there they come back quite a different person much more globally aware in terms of differences in cultures. That does so much more than what we can do here. That's the biggest single thing.

He recognises the limitations of the experience that the Management School can provide and the need for students (thinking of domestic students) to travel and participate in a bigger global context. Minh agrees with this when he speaks of 'the ultimate student',

> The ultimate student is probably one who has done one semester of study abroad overseas. Maybe immersed themselves in another culture for a semester. Typically they are the ones that will come

back and have a better understanding of what other cultures are really all about have a desire to travel and work more with other cultures.

Although there is the opportunity to have a cross cultural experience in New Zealand, in particular for a Pākehā to enter into a Māori world, it is often an overseas cross cultural experience that people talk about when describing cultural competence. James, a Professor at the Waikato Management School, reflects on those students who he considers to be the most outstanding in terms of culturally competence,

> I think back on those students who are really impressive in terms of their cultural awareness have done those kinds of things. They've travelled, they've participated in leadership symposiums overseas. They have just done a lot of things. So, I think that to me is the thing in a global context that makes the biggest difference. If we send a student to Maastricht (Holland) and they spend a year there they come back quite a different person much more globally aware in terms of differences in cultures. That does so much more than what we can do here. That's the biggest single thing.

He recognises the limitations of the experience that the Management School can provide and the need for students (thinking of domestic students) to travel and participate in a bigger global context. Minh agrees with this when he speaks of 'the ultimate student',

> The ultimate student is probably one who has done one semester of study abroad overseas. Maybe immersed themselves in another culture for a semester. Typically they are the ones that will come back and have a better understanding of what other cultures are really all about have a desire to travel and work more with other cultures.

Tim did not immerse himself in another culture until after he graduated but attributes his cultural competence/ability to associate better with international students to his time spent in Korea and China,

> I was a different person in a different space back then (as an undergrad). Then I spent time in Korea and China and spent time travelling in other countries in different parts of Asia then coming back to do postgrad. I did International Management so I think there was a lot more understanding from me that there is such a wide range of people and beliefs and understandings. And that probably helped me to study better and helped me to learn better because I had that understanding. I think it also enable me to associate better with a lot of my classmates who were international students.

One of those international students Hasan describes his experience in New Zealand and the opportunities for participation which are helping improve his intercultural communication,

> We use to hear about western culture but when I came to NZ much different to see that it was different than just hearing about that…...As part of my PhD I attended many conferences and workshops, symposiums. I had many opportunities to improve my communication skills through these experiences. Not formal training, normal life. As a PhD student I have to interact with many people every day.

Mimi, a Pacific Island Alumni is working as an Accountant and is also involved in setting up a Pacific Island business network. She feels that she was unprepared by her time at University to engage in her current cross cultural work situation and in reflection thinks that work experience during study is the best way to be inter-culturally competent, "To be able to get you out there to experience the real world. Not the real world that we learn. It's totally different. It's a shock to the system." Although unprepared by university she now believes that having to work in a 'white man's culture' is helping her to adjust to that culture but it is not easy,

Getting employment, into a profession dominated by white men, white people. Not being racist but just being honest. Really hard to have that alignment in terms of culture and what we believe in…..opened my eyes, only brown female (first job)….really hard to try and bring your culture into it there's the expectation how you climb the corporate ladder let alone what you have outside of work.

Ria from Sri Lanka is also working at an Accountancy firm although she is finding it to be a more positive intercultural experience and directly links her participation at University as good preparation for the cultural differences she now faces at work,

We learn from each other and how to handle different situations….so lecturers put us in that atmosphere, they are preparing us to mingle with different cultures and come up with a presentation. Every day at work face different cultures, our clients from different cultural backgrounds, face cultural situations each day, every day new, but learn from previous experiences to take it on board.

It does not matter whether students participate in an intercultural immersion experience in New Zealand or overseas but the overwhelming comment is that intercultural experience changes students and shapes them into more inter-culturally competent people. So along with cultural humility and cultural knowledge, intercultural experience is viewed as pivotal and integral to what it means for students to be effective and appropriate in culturally diverse contexts. This leads us to the final sub-theme, language proficiency.

4.1.4 Language proficiency

Nearly every participant discussed proficiency in language as an absolute key aspect of intercultural communication competency. This included both

domestic and international student perspectives. As the setting is New Zealand the language that is key is English. Hasan talks about how the continuous improvement of his language was directly related to his improved intercultural relationships and how over the years he has learned to translate his feelings into English in appropriate ways,

> Also my English language improved so this made it much easier to contact other people. I had some fears before, fears to express my feelings and now I find it much easier. And also I started to understand other people much better than before. Translation, translating your feelings is difficult. In different cultures express their ideas and feelings in different ways and this was a bit difficult to get through this barrier. But now after three years of being here I find that much easier.

In contrast, Rachel a young undergraduate student from China who is relatively new to New Zealand does not feel she has enough language proficiency to understand, "Main problem language as cannot speak English as well as them so this big, they speak fast, even in class teacher speak too fast and cannot understand. So need to study more. It is a difficulty." She also reiterates this when asked what the main obstacles are to being inter-culturally competent, "English. Courage. Confidence".

From a domestic student perspective Lisa, a Chinese Kiwi with some Cantonese language ability, speaks of a negative cultural experience in working together in class and her frustration with an international student who lacks adequate English language ability, "a lot of times language barrier for example my first year accounting paper we had to pair up…..in my case a negative. I got partnered up with an International student and I'm fine with that but the language barrier and understanding in regards to what needed to happen fell short, in terms of communication". She also went on to talk about her own parents experience when they came from China to NZ where she describes not having language proficiency as almost like a cultural disability, "My parents would be an example, they've been here so long, couldn't speak any English, don't know how they

managed to survive……..my father a lot of times used hand gestures, would I have been able to do the same thing, not able to speak anything, almost disabled".

Wiremu a Māori student talks about his struggles with English second language speakers in group work, "Often I found it difficult working with dare I say it Chinese students. I guess that's just because lack of understanding on my part and theirs with the language the second thing would be culture, the biggest thing there would be the language barrier". Joel a Malaysian domestic students talks about the negative assumptions regarding intelligence that go with a lack of English language proficiency. Joel is upset that a lack of language proficiency doesn't only inhibit what is actually said and understood but can lead to negative stereotypes and assumptions that further inhibit intercultural communication, "People think Asian people are dumb because they can't speak the language. Whereas if you look at their background in China he's already studied something and he's been working and he's actually really smart".

In contrast Ruby who can only speak English and is an Alumni of the Management School speaks of a very positive encounter with a Chinese grandmother at the school her children go to, "She really wanted someone to talk to and would listen to her and someone she could relate to as a parent, but most of the parents didn't take any notice of her because she was older. Even though language difference we still had a successful relationship." This demonstrates that with great empathy and patience and having other things in common one can sometimes have a successful intercultural relationship without language proficiency. However she also recognises that this is more unusual as both cultural and language barriers stand in the way,

> The school my children are at is very multi-cultural.... Some other parents are quite clicky, chat every day at the school and some parents that are not from the same cultural group they do get excluded because of that I go out of my way to be more friendly to those cultures than to my own. And there's definitely language

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issues there too, some parents don't speak the language well, I'm sure they do want to build relationships with other parents too but it's not always as easy for parents to chat and build up a relationship if not speaking same language.

Although language proficiency doesn't guarantee effectiveness and appropriateness in intercultural communication, limitations in language severely inhibit it. The absence of inclusion of language as a high priority for developing intercultural communication competence is a serious oversight.

So in summary of the findings in relation to research question one, What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global contexts?", the participants believe that being effective and appropriate in in culturally diverse local and global contexts is demonstrated by culturally humility, cultural knowledge, intercultural experience and language proficiency. These four aspects of what it means to be inter-culturally competent lead us to the second research question which focuses attention on what is therefore necessary for WMS graduates to develop to become competent. Is the focus to be across all four areas or are there some aspects more urgent to prioritise?

4.2 What areas do WMS graduates need to develop in order to be competent in intercultural settings?

The findings highlight two major areas which need urgent focus at the Waikato Management School in order to develop graduates who are competent in intercultural settings. The first area is cultural communication skill and understanding which comprises; Māori cultural skill and understanding, intercultural skill and understanding, privilege and self-reflection, and recognition of stereotyping. The second area is positive intercultural interaction which consists of removing segregation and enhancing community, willingness to interact and learn across cultures, and ongoing English language development.

4.2.1 Cultural communication skill and understanding

Cultural communication skill and understanding consists of specific Māori cultural knowledge and skill and more general knowledge, particularly related to cultures close to New Zealand such as Asia and the Pacific. Awareness of 'white privilege and self-reflection are particularly important aspects to be addressed in developing graduates who are competent in intercultural settings. While recognition of stereotyping and its' negative influence on developing competence are vitally important.

4.2.1.1 Māori Cultural Skill and Understanding

Understanding Māori customs and protocols are seen as essential by Sue a Pākehā post graduate student who grew up in Kawerau a town with a large Maori population,

> In NZ put a lot of emphasis on, especially from where I'm from, not so much in the cities I notice, Māori customs in meeting, starting with a karakia (prayer), where you're from what your mountain is and what your river is, understanding the Marae protocol, Pōwhiri. I think those are important things for NZ especially if you do something in politics or processes like that, high ceremonial aspect. Even like the treaty, like different sides, that would be culturally appropriate because we look at it from one understanding but you've also got its legal implications and Māori interpretations and lots of levels to it and we don't really discuss it.

Lisa expresses her awkwardness at not knowing and understanding Māori culture and the expectation by others that as a New Zealander one should know what to do on a marae,

> Though I was born here there are a lot of Māori traditions that I'm not aware of. For instance when I was in primary/secondary school, I've been to a marae they had the males follow on females behind I did not know that, would think people would know I didn't know

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that …….I literally sat for one second, friend said get up...they seemed okay with that, then do a prayer not sure, had to get up and do hongi, I didn't see first girl and what she did. I'd seen the guys that must be what I do, what should I do, slowly I navigated...after that they said, do you not know what you're doing? I said why would you assume I know what I'm doing? It was so awkward…

And Mia, an academic is passionate about Waikato graduates understanding their distinctive place, "Waikato graduate should be very aware also of the fact of where we are placed in the Waikato. Whole bi-cultural heritage is an absolute essential for a Waikato graduate to understand. And again to own that belonging".

She also notes the natural identification and strong connections between international students from collective societies with collective Māori culture and how bringing them into this collective culture is an exciting and important part of their education at the Waikato Management School, "Our internationals mostly from collective societies they have strong identity link with Māori society, aren't we lucky?...One of our MBM grads opened with a mihi whakatau (welcome) in Māori, isn't this exciting? Bringing them into this collective culture".

Concepts around whānau (family) and community and Māori cultural competency as the prerequisite for broader multicultural competency is raised by several participants. Wiremu highlights the need for bi-cultural competency before engaging in a global context, "I guess having appreciation for fact, politically or legally we are a bi-cultural nation. That is first and foremost for me. Even though our country is becoming more and more diverse, next thing, apply what you do in global context". Sally talks about the need to be culturally competent in the Māori culture, "To be culturally competent in NZ need to understand how Māori work. Politically, business wise, how much is Māori business worth these days? It's huge. Need to know about that".

Wiremu is disappointed that people want to bypass bi-culturalism and move directly to multiculturalism, "Are people out there who say we're now multicultural, what does that tell us? Just to bypass the bi-cultural". He also observes that both Pākehā and Māori do not value Māori culture until they travel overseas,

> What I find a lot of Kiwis they don't appreciate, they only get an appreciation for that kind of culture when they go overseas. Although they have it right here. No appreciation until it's a different culture outside of NZ. Maori very similar. Because they're here people don't care.

Mia laments that Pākehā in general don't celebrate and embrace the richness of Maori culture and find it difficult to come into Māori community,

> So differentiated, Pākehā from Māori, and we find it so difficult to come into that community…..lot of tensions around our cross cultural abilities as Pākehā. That's where the tension lies. We are far removed, so very different from, relate to colonial past…Have the competition, be market driven have all those things but also there's something more here. Look for the richness of it.

James, a WMS Academic, initially asserts that philosophically there is no tension between Māori and Multicultural competency,

> I don't actually think they compete (Māori/Multicultural). I think that there are part of the same thing. I guess we sometimes seem to have more Māori students interested in going on international experience than we have Pākehā students for example. Students aware in both. If you are culturally aware and you are interested in different cultures think you are interested in both. Don't see a tension in that sense.

However, he confesses that some tension does appear when the practicalities of where time and emphasis will be put in a paper are decided,

> Is there a tension in how the school addresses intercultural issues, global verses Māori culture? Yes perhaps a little. It begins to be an issue when we as Academics think about what is going to be in the paper what emphasis are we going to give it? Is it this or that? Then it becomes an issue. So dealing with that problem is an important issue and if they seem to be conflict.

And that because of our New Zealand context then the first priority should be given to Māori and Pasifika cultural competency,

> I think its Māori cultural competency that is really important here. And to some extent Pasifika cultural awareness too. Particularly in the Māori context. And again it is participation being involved, working with groups, obviously language is important in both global and Māori context. Being involved and aware. Participation is the key really.

Māori cultural competency is seen as being the priority for cultural development in our New Zealand society. However, it is acknowledged that everyone does not share this sense of importance nor embrace the richness of Māori culture which is available.

4.2.1.2 Intercultural skill and understanding

Intercultural skill and understanding includes Maori culture skill and understanding but goes beyond this to include skill and understanding related to all other non-Māori cultures. Maori culture is not mentioned by Ty and Debra, both alumni. Instead they talk animatedly about the richness of our multicultural society. Ty discusses our 'kiwi' identity as being formed out of all the different cultures we have in New Zealand, "NZ has quite a unique identity, not many countries have such a diverse culture. Being able to create our own culture from parts of other cultures

pretty cool. Although our identity comes from having all those different cultures". While Debra focuses on us existing in a global village, "Once again although it's NZ we live in a global village it doesn't matter where you go you get a mix of cultural flavours together".

The most outspoken advocate of global or multicultural competence over or ahead of Māori cultural competence is Minh, an Asian Kiwi alumni. He talks about the current urgency to move forward into multicultural understanding and not let an over focus on bi-culturalism and the past detract us from this kind of cultural learning and development which he stresses is essential in our globalised world,

> One thing (slightly controversial) that might trip us up as a country moving into completely multicultural diversity and understanding and competence is the focus on bi-culturalism. I feel as an other in this country, the weight put on Māori studies, Māori issues having an understanding of that. While I view it as important I view other things as equally important now too. My focus is always on moving ahead and some people say can't move ahead without acknowledging the past but I feel like, now we have acknowledged that past and built it into our curriculum, our studies, our social consciousness. I don't have strong views on how the settlement of the treaty was done. But it's done now, let's move forward apologies have been made, particularly important from the government. I feel that if we don't put a focus on multicultural understanding soon we might leave it (too late) don't want to leave it longer than we are.

Cultural diversity is seen as the richness we need to celebrate in New Zealand. While multicultural competency is seen as the focus of the future and where the priority needs to be given right now for the healthy development of New Zealand society. Minh also sees the need to develop understanding of cultures close to home like Pacific and Asian culture,

We do a lot of trade these days with other cultures...even companies like Fonterra where working with a lot of Asian countries, in particular China. There could be more adequate preparation inside the course content. So if MCOM talking about intercultural stuff but more specifically intercultural stuff with cultures we deal with here. I would like to have learnt more about Pacific Island cultures. More about Asian cultures, can't assume Asian people will know their own culture. There is some emphasis put on learning NZ culture, so Maori, there could be more of that and also a lot more around other cultures too.

He would have enjoyed a more international curriculum and highlights the curriculum challenges of preparing Kiwis and also internationals to return to their home country,

We've always been a white culture, all our literature represents that as well. Lot of the academics predominantly from the same background. Even though some of them may have critiqued that body of work from one culture, Postcolonial, I still think that a lot of what students get taught from is very much rooted in those same backgrounds. So tough to break out of that until there is a breakthrough in what we use for our literature to teach from….I feel like the curriculum could be more international. I don't think what they teach is going to benefit all people from all cultures going home.

In addition to this Mimi, an alumni from the Pacific, talks about the need to prepare internationals who will stay and work in a New Zealand workplace. She feels that the Waikato Management School did not prepare her for dealing with intercultural situations in her workplace in New Zealand,

No. I didn't know what to expect until I actually went in there and done the work. Basically taught from the textbook, came out with a textbook knowledge which I've only used 10% of that knowledge…..I thought WMS would offer more hands on, internships kinds of

things, to get the international students out there to really feel what it's like to be able to work in a NZ environment. I didn't have that when I did my degree.

This sentiment of being ill-prepared for intercultural situations was also expressed by Ty Kiwi Pākehā recently graduated student about to embark on his OE after working for several months at the University where he relates to students of many different cultures,

> Supply Chain goes into so many countries, shocking fact don't really learn about the cultural side of stuff. I did a decision making paper which had a bit but majority just about business systems not so much about how to deal with different cultures. Aspects but not enough for you actually to grasp.

Several academics also comment on this preparation aspect. James observes that some departments in the Management School are better than others in preparing their students,

> Some graduates completing some majors in some programmes are made culturally aware and I would be quite confident that they would be good in those areas for example students going through leadership communication or PR or that area. I would be quite confident that we had done well there. I'm not sure we are equally good in all departments. I do think that students benefit in working with students from a variety of cultures because we do have students from a very diversified mix. I think that must make them more culturally aware than they otherwise would be. And that makes me confident a little in what we are achieving. I'm not sure we always are contributing a lot in addition to the interaction that we provide.

James views the presence of people from a variety of cultures in classes as contributing to preparing students inter-culturally but he is conscious that this alone is not sufficient. This view is shared by academic Mia who

feels that not enough is done to teach intercultural communication and to support and care for people of all cultures,

> Before we found the Chinese would stay together and the Indian would stay together, NZers often say they don't interact with us. There is no support, no teaching, nothing (for intercultural interactions). Have introduced intercultural communication in my communication module. Really hard in WMS to persuade academics that we have to teach communication skills. They think it is just natural, that they have got it all. I do not think we do enough, training, not about being politically correct or using the right terminology it is about a perspective, what it is we want to do. About the caring and support. Absolutely necessary for us as people to grow and be enriched by it.

Sue, a postgraduate student also shares this desire to see communication within multicultural groups facilitated in more effective ways,

> Doing my undergraduate, went to a Marae, talked about business etiquette, talked a lot about China... but I find group work really hard when there was a multicultural person they had no language context so hard to do a project, if they're trying hard to do it right but how do you as a student say you're just so wrong? They could definitely facilitate those groups a lot better especially if there is that language barrier. I think it's not fair for everyone involved because everyone wants to do a good job. But if you are on different pages makes it really hard just that extra barrier to getting successful group.

While Sally, an academic, reflects on her own personal ability and lack of intercultural resources to enable her to teach her students to communicate and grow inter-culturally. She describes a situation she had with three young Indian men and trying to help them participate in virtual teamwork. She recognises that it isn't just poor English that create stumbling blocks for international students but a whole range of cultural issues,

> I wondered whether I actually had enough resources not just tangible resources as to how the system can support me as a teacher but also some of those intercultural resources….To me wasn't just poor English which is what people tend to go there, whole range of things around that.

Teaching intercultural skill and understanding is repeatedly stressed as a necessary aspect of developing graduates inter-culturally yet there are challenges to this from a staff capability point of view and also from a departmental point of view. The development of intercultural skill and understanding is definitely seen as an investment in a rapidly changing multicultural future. An aspect of this preparation is self-reflection and recognition of cultural privilege and the way in which one's own cultural position affects cultural communication skill and understanding.

4.2.1.3 Privilege and Self-Reflection

Ruby reflects on her position of privilege accorded to her as a white person in New Zealand. She talks about the inherent privileges that Pākehā students enjoy. In her mind a significant component of developing inter-culturally competent graduates is to help Pākehā students recognise and realise the advantages they enjoy,

> Someone that acknowledges, firstly understanding who they are and where they are from. One thing I did think a lot about from Intercultural Communication paper, the white privilege…...to actually realise that we have that advantage.. lot of racism comes from not realising where you have the advantage need to understand your own first and from there an awareness that all other cultures should have equal rights.

Sri Lankan alumni Ria discusses the privilege that westerners enjoy in her home country, especially the privilege of speaking English as a first language,

Westerners are treated differently, superior, before independence when whites ruling treated somewhat like gods, this sort of respect, even now sort of like that foreigner sort of have that superiority. You can get away with a lot of stuff for being an English speaker.

Mohammed a student from the Middle East expresses how the same sort of language privilege is apparent at the Management School,

One thing for the lecturers there is no difference between the kiwi and international students. I will mark like together, no difference. He thought my skills like the kiwi, even though my English is good the kiwi is better. Sometimes there is a special vocabulary and I cannot use it. Even I understand what he want to get an 'A' but I don't get it. He mark me hard, same the kiwi.

Academic Sally comments on the more institutional nature of white privilege at the University and the importance of student awareness of how this impacts on Pākehā and non-Pākehā students, "Dominant culture is Pākehā and mono cultural in terms of this institution for example how it provides medical and health services how it sets up the government. Students need to be aware of the institutional structures and how they privilege Pākehā." While Pacific alumni Mimi speaks of that privilege in personal terms as she enters the workforce,

They have in a white man's culture in the work environment, work is work, it's fairly black and white leave your culture and everything out the door when you work in here. We've got set rules, set procedures on how to do things, doesn't matter what it is there is no leeway….Once you come into this workplace you live the white man's life of how to work. Something I've learned over the years and I've started to get better at it.

The privileges experienced by being a white, native English speaker in an institution which favours white, native English speakers can blind one to the obstacles experienced by non-white, non-native English language

speakers. An awareness of these privileges and also an awareness of what it might be like not to enjoy such privileges is part of the cultural journey toward intercultural communication competence. Another significant aspect of the journey is recognising negative stereotypes that the cultural majority can impose on culturally different others which hinder intercultural relationships.

4.2.1.4 Recognition of stereotyping

Postgraduate student Sue identifies ignorance and stereotyping as significant barriers to developing graduates who will be effective and appropriate in multicultural settings, "Ignorance is a big one, we have general ideas about different cultures, especially now with people who are Islamic idea of them as terrorists but we don't really see people as individuals see them as a group of people with that negative side of people". Hasan from the Middle East has personally experienced the type of stereotypes Sue describes. He tells a story of a long term association with a fellow PhD students who spent months believing that Hasan must be an ISIS supporter as he was a Muslim and was consequently distant and unfriendly. He explains how significantly it affected their relationship and how their conversation went,

> Are you really not supporting ISIS? I said why would I support ISIS? And he said because you are Muslim. And I say to him I've been studying with you for one year and you still think that I am supporting ISIS? I really feel that how come you would be helping me and supporting ISIS at the same time? I realised how much having a stereotype would affect your relationship, before that I didn't understand the barriers.

In the same way that Hasan had to work hard to persuade others that he is not part of the ISIS community just because he is Muslim Ria had to work hard to persuade the Sinhalese in her Sri Lankan community that just because she is Tamil she is not a terrorist,

When we grew up it was the war, Sinhalese verses the Tamil, war in north, Even though lived in Colombo far away from the north, we were treated as a Tamil. Living with the Sinhalese everyday was a battle. To be with them, relate with them, we studied with them, multicultural and if there's a bomb blast you always treated as a Tamil. In that atmosphere all the time, how you approach friends and family and whether they are comfortable….always to be in the community had to convince them we're not part of that community, that's the interaction you always come across on a day to day basis.

It is important for students to appreciate the daily pressure of living with this kind of stereotype and to develop the ability to relate with people as individuals rather than as a 'group' with all the negative associations/stereotypes of that group.

Cultural communication skill and understanding can be summed up in the findings as being largely about behaviour, knowledge and attitude. There are specific behaviours that are necessary to relate effectively and appropriately in a Māori world just as there are to relate in an Asian or Pacific world, these need to come from a place of knowledge. It is important for graduates to be able to enact these behaviours. Attitudes of self-reflection, especially recognising cultural privilege is integral in developing both Māori and intercultural skills. While an attitude of stereotyping and it resultant behaviour must also be addressed for graduates to develop competence in intercultural settings. Part of combating stereotypes is by improving knowledge. Some departments appear to be better than others at developing these behaviours, knowledge and attitudes in students and more could be done to teach and support intercultural communication. Curriculum content, work placements and academic staff development are all identified as key areas for focus.

4.2.2 Positive Intercultural Interaction

Positive intercultural interaction is identified as a major area that needs development in the Waikato Management School. In order to promote this

it is necessary to remove segregation and enhance community, nurture willingness to interact and learn across cultures, and focus on the ongoing English language development of non-native English language speakers.

4.2.2.1 Removing segregation and enhancing community

Many students both domestic and international discuss the cultural segregation that exists within the Management School and the need to shift this behaviour to positive intercultural interaction. Ria from Sri Lanka believes that cultural groups stick together because of the ease of talking in their mother tongue. She also suggests that Lecturers mix the groups up in order to get students out of that comfortable place,

> And the other thing I've found at the University is if you see a group of Chinese, they group together and talk in their own language so there's never going to be mingling with other cultures and learning other cultures and doing things differently because you want to stick to your group so you're comfortable in talking in your language. So I think what the University does well is by grouping students for the assignments, lecturers decide who they put in groups, rather than we select our group.

Ruth, herself a student from China agrees with Ria and makes the same observation about language and sticking with those you know and the need for intervention by teachers. She also observes that the segregation can also result in low grades for those from a non-English speaking background,

> Same Chinese, if we have any project do group by ourselves, have some friends in same paper before so we know they are a good team member, same as kiwis. They have some friends as well. Their first choice is to choose their friends and the same language person. Teacher don't care what country you are from, maybe three Chinese in one team they just care about the assignments. Maybe some low grade, than others, three Chinese or Indian….. If teacher can help to divide the group, maybe people from different culture

that would be good. To talk with others, interaction with others. Also improve the overall grade I think for each group.

Sue who is a Pākehā domestic student observes that there is some difference between undergraduate and postgraduate study. She recommends that positive interaction could be developed outside of the classroom by stimulating more intercultural community involvement,

> Cultures are quite segregated on campus but I guess you stay with people you know. When you get to postgraduate there's a lot more mingling and everyone is discussing ideas but under-grad, groupings, your friends, no ground for interaction in classes. Don't think segregation is on purpose, just people stay with people they know. Might be good if they shook it up a bit on campus and more community based things I don't think we're a real community campus, no involvement.

Mia an Academic picks up on this idea of community and belonging, "I want to see a much stronger sense of belonging and I don't think we have it in our university. We don't have it in NZ universities....so much we could do to build that sense of community, then we would have fabulous graduate attributes". And Joel an Asian domestic student, observes the missed benefit if you don't intentionally create positive interactions between domestic and international students, "You want diversity because the world is global. So the fact that you have all these international students bringing in cultures is an asset so if you don't make use of it it's a bit of a loss but it's there for the taking".

4.2.2.2 Willingness to interact and learn across cultures

A major hindrance to positive intercultural interaction across cultures and to teaching and learning intercultural communication is a lack of willingness. This may be expressed as a lack of willingness to change the system or the programmes. Students and staff may not see it as important or just not as important as all the other important things that need to be crammed into a crowded curriculum, James notes,

From a school point of view, biggest obstacle a crowded curriculum. People are here, good students see themselves as building their career for the future they want to get on with it. And although this might be important they don't necessarily see it that way. Accounting is important, Marketing is important. Developing these more generic skills are not always seen to be important. That's our responsibility to none the less be able to make progress in the areas we think are important for our graduates even though they might not perceive it that way.

Helping students to see the importance and indeed the benefit of cross cultural interaction is also identified by Ruby, a postgraduate student, who suggests that perhaps there could be some grade incentive in working with students from cultures different to your own or at least no grade penalty for working with other cultures,

From papers I've done part of it is to stress (at the start) the gains you will get from intercultural education...easier if just one culture....but this is not reality, and so many benefits so need to point this out because people don't know. With group work should be when you get grades, is more difficult, it should not be reflected in your grades somehow.........maybe an incentive to work with other cultures.

Mia believes that cultural competence is not seen as important because of the deficit felt by some academics and that there needs to be a more explicit declaration of the desire for cultural competencies by the university,

One of the things that is difficult for academics, the nature of the beast more than anything they don't want to be seen to be wanting, that there is a deficit in their abilities and that's why they don't talk about it. That's why, there is a deficit. And they might recognise it or they don't think it's important. Not important because there's a deficit. Has to be made explicit. That explicitness is coming by

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saying we do want cultural competencies. It's going to be difficult too because this cannot be imposed.

In particular Wiremu believes there is active resistance by some Pākehā to learning about Māori. He discusses a first year diversity paper and how the majority of the class hated the paper, "Because big Māori element, think, almost know that was (the problem)..., majority of class did not like, almost hated it, but it is necessary, totally necessary especially now….It's SO IMPORTANT...especially in business when look at globalisation".

Likewise Sally an academic shares the same perspective teaching first year Pākehā students about Māori culture, "The problems I found there was the resistance of Pākehā students to learning about Māori. They were okay if you were talking about China, India, US....but when it came down to Māori their blood boiled and they couldn't". She explains this lack of willingness as a result of historical factors in the New Zealand context,

> I think in the NZ context there are political and social influences that impact negatively on an individual's capacity to want to be cross cultural to see being cross cultural as something that's valued. That's around the historical factors of what's happened with Māori and now you've got certain sectors of society being resistant to immigration of certain groups of people.

4.2.2.3 Ongoing English Language Development

Alongside these challenges to positive interaction across cultures and intercultural communication teaching and learning are the ongoing English language challenges that international students face on a daily basis. Domestic alumni Ruby who also worked at the University of Waikato previously says,

> In the context of tertiary education and classroom setting, again language is an issue, I know from when working there and in classroom. You see students getting frustrated with other students because they ask questions that other people already

understand ….or in working in groups, always an issue because may not want to work with certain people because they may not be able to communicate with them.

Chinese undergraduate student Ruth explains the lack of confidence many Chinese feel because of their English language ability,

Chinese they do not have enough confidence to talk with Kiwis because they think their English is not very good. For me, Kiwis should be kind firstly and speak not too fast. More patient, yeah. China is a real not, too much confidence for our International Chinese students. Do not have the courage to maybe to talk with kiwi or play with them, go outside with them.

And recent Kiwi graduate Ty explains a common complaint of students working with internationals which is the unfair distribution of work in groups due to English language capacity,

In one of my group assignments we got put in groups a few international students in my group and their English language wasn't that good not very confident, meant they relied more on me to provide English side….A bit of a struggle because it meant I had to do one and half times the work compared with them. Lot of Uni students come across that.

One practical solution suggested by Indian postgraduate student Siya is to introduce an English language competency modules across all courses. She also emphasises the importance of language as the key to communication success,

MBM have competency module in English we don't have it in MMS. If they would put that in our curriculum those not comfortable in English would develop a better English skill. Just by doing IETLS when sit down to do thesis, not able to understand what literature review saying…..Not only for particular course but for all

courses…..that's the key communication through languages. Just summarize and say that languages play a very important role and communication nowadays. It's difficult communication maybe through the internet or face to face, language is the most important, the key to success anywhere in the world.

In summary of findings in relation to question two, 'What areas do WMS graduates need to develop in order to be competent in intercultural settings?' participants believe that it is of significant importance to develop cultural communication skill and understanding. This has aspects of developing behaviour, knowledge and attitudes. Some believe the dominant focus of developing these should be on Māori culture, others feel the dominant focus should be cultures in close proximity to New Zealand such as Pacific and Asian culture. Self-reflection particularly in the area of awareness of 'white privilege' is identified as being key in order for graduates to be competent. Also recognition of stereotypes and developing an ability to relate to people as they are rather than as the stereotype of their culture. Participants also believe that it is highly important to develop positive cultural interaction. In order to do this serious and intentional strategies need to be instigated to remove segregation and enhance community. A real challenge to doing this is both changing the system and programmes to accommodate this and nurturing willingness to interact among all students who need to see the benefit of such interaction. Ongoing English language development for non-native English language speakers is also vital so that positive intercultural interaction is not inhibited by language restrictions.

CHAPTER 5: DISCUSSION

The purpose of this study is to develop a contextualised theory and perspective about intercultural communication competence by using a Waikato Management School (WMS) case study. This case study is designed to contribute to a current University of Waikato curriculum enhancement programme by producing research which will inform WMS thinking and action in developing graduates who are competent in culturally diverse local and global contexts which is identified as a highly desirable graduate attribute. The study also has a broader focus and interest by exploring a relational theory of intercultural communication competence in a New Zealand context.

Key findings in response to the first research question show that participants believe that being effective and appropriate in culturally diverse local and global contexts is demonstrated by culturally humility, reflected in progressively deeper attitudes from openness and awareness, through to respect, empathy and ultimately friendship. Cultural knowledge, including knowledge of cultural values, beliefs and practices, and knowledge of cultural communication differences in dealing with offense are also identified as integral to being effective and appropriate in culturally diverse contexts along with intercultural experience and language proficiency.

Findings in relation to question two, 'What areas do WMS graduates need to develop in order to be competent in intercultural settings?' show that developing cultural communication skill and understanding with a focus on Māori culture and on cultures in close proximity to New Zealand such as Pacific and Asian culture is a high priority. Self-reflection particularly in the area of awareness of 'white privilege' is identified as being key in order for graduates to be competent alongside recognition of the way in which we stereotype those different to ourselves. Findings also show that it is highly important to develop positive cultural interaction by removing segregation and enhancing community. Willingness to interact and ongoing English

language development for non-native English language speakers is also vital so that positive intercultural interaction can occur.

Two sections are covered in this chapter. The first section includes a review and discussion of the themes related to each of the research questions. In the second section theoretical implications of the research findings including a new intercultural communication competence model of Meaningful Intercultural Relations will be discussed as will limitations of the research and future directions.

5.1 Key Findings

5.1.1 What does it mean to be effective and appropriate in culturally diverse contexts?

Four themes emerge from the research findings in response to what it means to be effective and appropriate in culturally diverse contexts. These themes are explored and discussed in terms of how they relate to the extant literature. The first theme, cultural humility is described as consisting of attitudinal layers while the second, cultural knowledge is described as a relational bridge which enables one to build relationships by avoiding offence. The third theme, is intercultural experience which is viewed as a growth opportunity and the final theme is language proficiency which is emphasised as a top priority skill.

5.1.1.1 Cultural Humility as attitudinal layers

Research findings suggest that an individual's personal attributes are a key aspect of what it means for WMS graduates to be effective and appropriate in culturally diverse local and global contexts. The first theme of cultural humility identified by the study includes aspects of openness, cultural awareness, respect, empathy and friendship. It is consistent with extant literature which describes intercultural communication competence as an individual's personal attributes such as respect, openness and curiosity (Deardorff, 2006), knowledge and motivation, willingness to listen and other-centred messages (Arasaratnam & Doerfel, 2005) and cultural empathy and cross-cultural self-efficacy (Wilson et al., 2013). In contrast to

the literature findings perceive the motivational/attitudinal aspect of intercultural communication competence called cultural humility as a multiple layered concept rather than a list of equally weighted attributes. Participants described how five aspects are connected and flow from one to another in deepening layers from initial openness which is welcoming and flexible to cultural awareness which notices difference and then to respect which values others perspectives. Openness, awareness and respect may further develop into cultural empathy where one enters into another's world and finally may culminate in a meaning intercultural friendship defined by mutual sharing and affection.

5.1.1.2 Cultural Knowledge as a relational bridge

The second theme identified by research finding is cultural knowledge which is about what one knows about culture and intercultural communication. It includes knowing what is acceptable and unacceptable and what is expected in certain interactions. Of particular interest to participants in the area of knowledge is how lack of cultural knowledge can result in personal offense received or given. According to the findings intercultural communication competence is the opposite of what is offensive or hurtful. Whereas offense creates barriers and leads to interpersonal withdrawal and anger, intercultural communication competence creates bridges and leads to engagement and pleasing feelings and relationships. Knowledge is conceptualised in its connection to relationship rather than an isolated cerebral function. Extant literature point to intercultural communication competence as knowledge which includes interaction rules, cultural specific and general (Imahori & Lanigan, 1989), cultural knowledge as well as language acquisition (Byram, 2014), a deep understanding and knowledge of culture and culture-specific information (Deardorff, 2006). However the direct relationship between knowledge and offence or lack of offense is not specifically dealt with.

5.1.1.3 Intercultural Experience as a growth opportunity

Research findings emphasised the role that intercultural experience plays in shaping and determining the intercultural communication competence of graduates. Whether it was international students taking up opportunities to

engage in and experience intercultural situations in New Zealand or domestic students going on student exchange overseas or experiencing other cultures in New Zealand, all of these experiences were shown to be important and highly valued by participants. Study abroad has been shown to enhance intercultural understanding among university students (Medina-Lopez-Portillo 2004; Olson & Kroeger 2001). This is consistent with other literature which focuses on situational factors which impact on intercultural communication competence. For example the more complex one's experience of cultural difference, or the more opportunity one has via intercultural experience, the more potential there is to develop intercultural competency (Bennett, 1986) and growth occurs over time as the experience of stress presents opportunities for adaptation which requires intercultural communication competence (Kim, 2015). Growth occurs as long as there are new challenges of intercultural contact and communication.

5.1.1.4 Language Proficiency as a top priority skill

Participants were overwhelmingly vocal about the key role that language proficiency plays in intercultural communication competence, which was contrary to the importance given in the general body of literature reviewed. This was unexpectedly expressed by also almost all participants, including native English language speakers, not just by international students in particular. Findings elevated language proficiency from merely one skill among many in intercultural communication competence theory to a stand out priority. Participants spoke of how debilitating (almost like being disabled) it is for developing intercultural communication competence if language proficiency is absent. Of interest is research just published by Arasaratnam-Smith (2016) which demonstrates that there is a direct positive relationship between intercultural communication competence and bi/multilingualism, "Results suggest that learning a second (or third) language in and of itself is advantageous for developing ICC" (p. 237). This supports recent discussions during Maori language week in New Zealand which argue for the introduction of compulsory Maori language in primary schools from the perspective that it would improve intercultural communication competence in general.

In conclusion findings in response to the first research question show that participants believe that being effective and appropriate in culturally diverse local and global contexts is demonstrated by culturally humility, reflected in progressively deeper attitudes from openness and awareness, through to respect, empathy and ultimately friendship. Cultural knowledge, including knowledge of cultural values, beliefs and practices, and knowledge of cultural communication differences in dealing with offense are also identified as integral. Intercultural experience gained through engaging in intercultural situations either in New Zealand or overseas is highly valued by participants as is language proficiency. Both language specific to the intercultural situation and more generally learning of any language in order to develop intercultural communication competence is viewed as extremely important. Having summarized what intercultural communication competence means I now proceed to discuss findings in relation to question two, 'What areas do WMS graduates need to develop in order to be competent in intercultural settings?'

5.1.2 What areas do WMS graduates need to develop in order to be competent in intercultural settings?

In order for graduates to be competent in intercultural settings research findings identified that students need to develop cultural communication skill and understanding. In particular Māori knowledge followed by Pacific and Asian cultural knowledge is important. Secondly findings show that positive intercultural interaction must be encouraged. Although cultural diversity exists on campus cultural segregation is often experienced and the benefits of cultural diversity are not enjoyed to the extent that they could be. In the following two sections these themes will be discussed and compared with extant literature.

5.1.2.1 Cultural communication skill and understanding

Māori knowledge followed by Pacific and Asian cultural knowledge is identified as important for intercultural communication competence in a New Zealand context. Specific behaviours that are necessary to relate effectively and appropriately in a Maori world as well as an Asian and Pacific world need to be modelled and taught to students according to the findings. Historical tensions which give rise to negativity around learning Māori worldviews and ways were also observed as were the importance of reflecting on self and in particular to become aware of one's own white privilege. These findings are reflected in literature which views intercultural communication competence from a political viewpoint. A focus on self-reflection means considering larger socio-political structures and privileges according to Yin (Alexander et. al 2014). Ignorance and stereotyping are identified as significant barriers to intercultural communication competence.

Part of overcoming stereotypes is by improving knowledge which is corroborated in the DMIS model where strategies for knowledge improvement are applied to ethnocentric orientations which exhibit stereotyping tendencies (Bennett, 1986). In AUM theory uncertainty is managed by learning what to expect from strangers (Gudykunst & Nishida, 2001). While knowledge and comprehension including cultural self-awareness, deep cultural knowledge, and sociolinguistic awareness is also an integral aspect of the Process Model of Intercultural Competence (Deardorff, 2006).

5.1.2.2 Positive Intercultural Interaction

However cultural knowledge alone is insufficient for developing intercultural communication competence (Pusch, 2004). Intercultural experience was discussed earlier as an integral aspect of intercultural communication competence and this is identified as an important area to be developed within the Waikato Management School in hand with cultural communication skill and understanding. Participants discuss the cultural segregation that exists within the school and the need to shift this behaviour to positive intercultural interaction. Other studies have shown that students tend to limit their interactions to fellow students from the

same cultural background (Halualani et al. 2004; Volet & Ang 1998) which suggest that the presence of cultural diversity on campus does not automatically result in positive intercultural interaction. My findings suggest serious and intentional strategies to remove segregation which involve changing programmes/delivery and encouraging co-curricular activities is required. Studies have shown that intercultural training can enhance knowledge and satisfaction but not necessary change behaviour and attitudes (Mendenhall et al. 2004). This means that changes need to effectively target behaviour and attitudes. Communicating to students the benefits of intercultural interaction is a vital aspect of nurturing willingness to interact. In addition ongoing English language development for non-native English language speakers is vital so that positive intercultural interaction is not inhibited by language restrictions and frustrations. Foreign language teaching can involve cultural aspects of language and alongside experiential learning be an effective way to develop insights and attitudes towards culture (Byram & Feng 2004).

5.2 Theoretical Implications

The practical implications of my research and recommendations for the Waikato Management School will be presented in the next chapter. In this section I wish to discuss the more general contribution this research makes to theorizing about intercultural communication competence. My research does not present a revolutionary way of looking at intercultural communication competence but in the face of a plethora of generalised conceptualizations what this research offers is a contextualised model of intercultural communication competence.

The MIR model of intercultural communication competence was outlined in the literature review. This model was developed from the literature review, personal experience and initial findings. In very early pencil drawings preceding the review and research the model identified empathy alongside motivation and desire to come close, in the top two quadrants. These were later amalgamated into one under the term cultural humility and a new key

aspect, intercultural experience was added. Knowledge of other cultures became knowledge of mine and other cultures and physical distance was added to emotional distance as key inhibitors.

A final enhanced and altered model which incorporates the perspectives of the whole of the research project is now presented. The final model has altered the bold, intense central place of meaningful intercultural relations to a softer light centre which better reflects the implied importance and constant connection with relationship rather than an overtly explicit connection as discussed in the findings. Inhibitors have also been specified so instead of emotional/physical distance the model identifies lack of willingness and segregation, and instead of fear and anxiety, identifies stereotyping. Lack of knowledge/understanding becomes offence received and given, and lack of awareness of white privilege. While language barriers is changed to language inadequacy which more specifically identifies language levels which are not up to the task of participation as a student at the Waikato Management School. The contributor of Cultural Humility also notes the multiple layers and intercultural experience specifies NZ and overseas. Finally, cultural knowledge specifies knowledge of Māori, Pacific, Asian and New Zealand culture.

This model is important because it demonstrates how different attitudes are connected and relate to one another under the covering term of cultural humility. Rather than a list of attitudinal components of intercultural communication competence it presents an explanation of how initial openness and awareness lead into respect and empathy and finally culminate in friendship. This conceptualization has implications for training and development of attitudes which will enhance intercultural communication competence. Rather than expecting individuals to be able to jump straight into intercultural friendships or demonstrate empathy and respect for others it points to the need to start with fostering of openness and awareness as doorways into deeper attitudes of respect, empathy and intercultural friendship.

The MIR model is also important because it places intercultural experience inside a contextual model which takes account of both personal and specific situational components and presents a way in which they relate with one another. The MIR model illustrates what intercultural communication competence looks like in a WMS context and suggests areas where there are opportunities for students to develop the graduate attributes outlined in the University Curriculum Enhancement Programme. The way in which the MIR model synthesises personal/individual aspects and situational considerations provides a starting point and ongoing guide for training and development.

A new emphasis on language proficiency as a top priority is also presented in this model and has important theoretical implications. It compels a refocus of older models on this previously neglected aspect of intercultural communication competence and also calls for future research to further assess its' significance in conceptualizations of intercultural communication competence and the causal relationship between language learning and insights and attitudes toward culture.

The MIR model is important as it extends previous models by identifying special cultural knowledge necessary given the specific New Zealand context. This kind of extension and application could be made to other theories, testing conceptualizations in various contexts to discover the specific requirements of national, professional and other contexts.

Finally the MIR model makes a contribution to theory and thinking by centralising meaningful intercultural relations and extending the relational aspect of intercultural communication competence to other elements. Rather than seeing meaningful intercultural relations as an outcome of a process it is conceptualised here as an integral dimension of each of the four contributors of cultural humility, intercultural experience, cultural knowledge and language proficiency. And also as an integral dimension of each of the four inhibitors of lack of willingness/segregation, stereotyping, white privilege/offense taken and received, and language inadequacy.

5.2.1 MIR Model of Intercultural Communication Competence
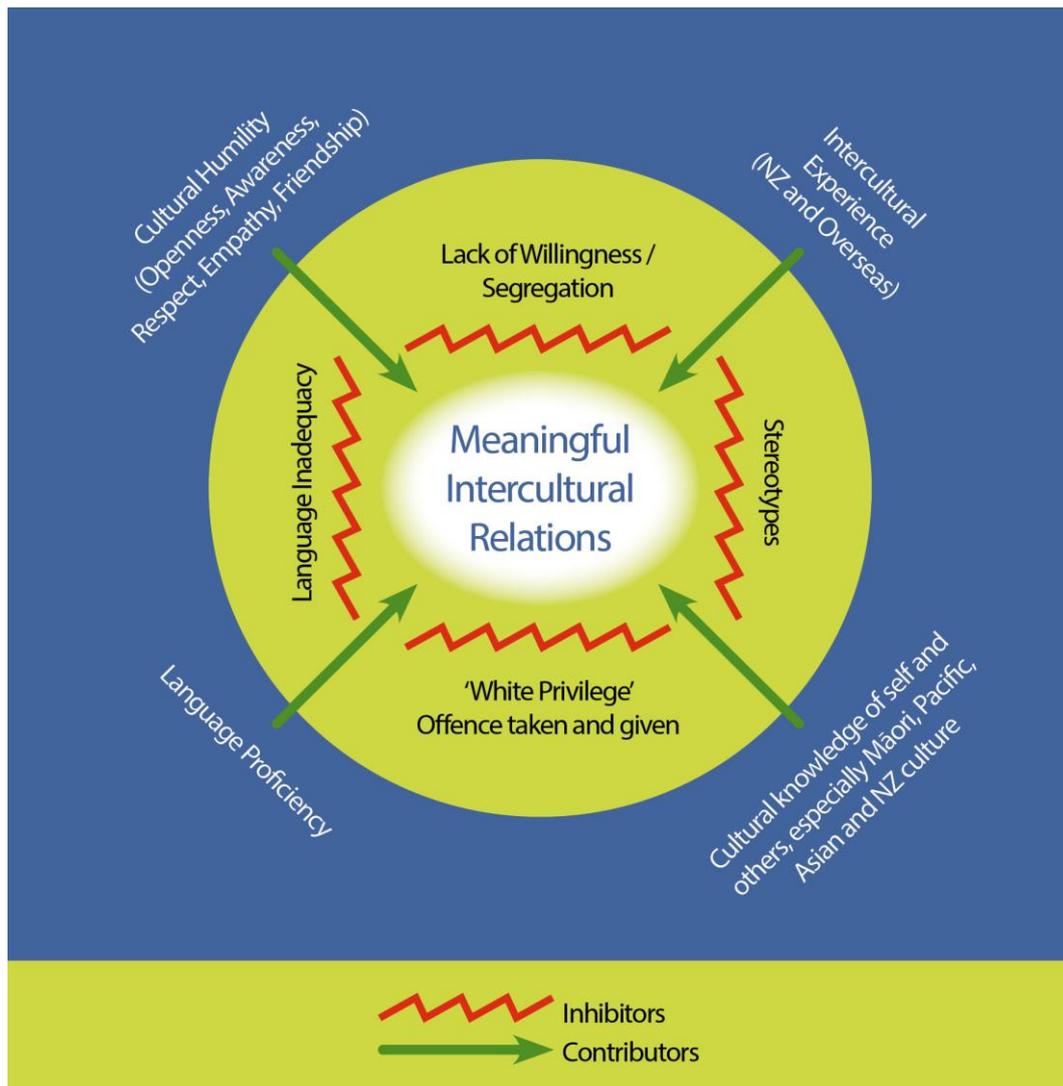
5.2.2 Limitations and Future Directions

A limitation of this study is that because of the nature of participants (many of whom are bilingual and have intercultural experience) the conceptualization of intercultural communication competence is derived from their observations and may not be representative of the general student, staff and alumni body of the Waikato Management School. Their version may be different from those with limited intercultural experience who only speak one language. Also participants were not representative of the whole school, in particular participants from finance and the management systems departments were missing. They may have brought a different understanding of intercultural communication competence to the findings.

A second limitation of the study is the way in which the questions were structured. The questions by nature were individual and personal and pointed to particular characteristics that might lead to success in intercultural situations. Had the questions been structured in more political or situational terms they may have resulted in different observation about the intercultural communication competence. Finally the study relies on the competence of participants to communicate in English. Even though participants were mostly fluent in English and were able to articulate their ideas clearly if the research had been conducted in their language for example in Arabic, or if the study was done in Arabic at a Saudi Arabian Business School, asking them the same questions it would likely produce different results. This is because ideas are expressed through language in various and different ways and the context in which intercultural communication competence occurs is also different.

Questions and research areas raised by this study are:
1. More research is needed to refine and determine the usefulness of the MIR model to higher education teachers and administrators in developing intercultural communication competence as a graduate outcome/attribute.
2. How could the model be used to develop strategies for growing intercultural communication competence in students?
3. How is intercultural communication competence developed in students? How do specific strategies affect the development and preparation of graduates who are competent in culturally diverse local and global contexts?
4. How do students, staff and alumni from other Faculties within the University of Waikato perceive intercultural communication competence? What are the perspectives of other business schools in New Zealand? And other Universities in New Zealand?
5. How do employers of Waikato Management School graduates perceive intercultural communication competence? What are they looking for in their graduate recruits in terms of this competence?

5.3 Summary

This chapter summarizes key findings in relation to two research questions: "What does it mean for WMS graduates to be effective and appropriate in culturally diverse local and global contexts?' and 'What areas do WMS graduates need to develop in order to be competent in intercultural settings?'. It is hoped that this study's findings, along with the MIR Model of intercultural communication competence developed from the results of the study will benefit WMS staff in developing student outcomes of cultural humility, culture specific knowledge and skill, intercultural experience and language proficiency.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

This study has developed a contextualised theory and perspective about intercultural communication competence by using a Waikato Management School (WMS) case study. The case study findings offer recommendations for the way in which WMS can develop graduates who will be competent in culturally diverse local and global contexts. This is an aspirational graduate attribute and requirement of the University of Waikato Curriculum Enhancement Programme.

Waikato Management School will need to demonstrate how they intend to provide opportunities for students to develop this graduate attribute and other associate graduate attributes listed in the guidelines for a new Cultural Perspectives paper to be introduced across all programmes of study. These attributes are: the ability to communicate effectively in culturally and linguistically diverse contexts, the ability to integrate Māori and indigenous perspectives in the contexts of disciplinary knowledges, and the ability to grasp and apply disciplinary knowledges from within local and global perspectives. (See appendix 1 for a full description of the guidelines for Cultural Perspectives Papers).

The case study findings provided perspectives from 19 students, staff and alumni of WMS about what intercultural communication competence means in a WMS context. Participants represent a cross section of departments within the Management School although not all departments are represented. Nine participants are non-native English language speakers and 10 were born outside of New Zealand. Participants largely share characteristics expected to have salience to intercultural communication competence, those with intercultural experience and learning, characterized by factors such speaking more than one language, living overseas for a prolonged period (more than one year), and being an integrated minority in a majority culture or having significant interactions with people of other cultures.

Case study findings identify challenges and opportunities for developing intercultural communication competence in students and in the light of current developments in University strategy and focus on curriculum enhancement, offer compelling rationale and evidence for the innovative implementation of new strategies to increase the likelihood that graduates of WMS will leave being competent in culturally diverse local and global contexts.

Key findings in regard to perspectives on what it means to be competent in culturally diverse local and global contexts identify culturally humility, reflected in progressively deeper attitudes from openness and awareness, through to respect, empathy and ultimately friendship. Cultural knowledge, including knowledge of cultural values, beliefs and practices, and knowledge of cultural communication differences in order to deal with offense, accompanied by opportunities for intercultural experience and language proficiency are also recognised.

Findings in relation to the areas WMS graduates need to develop in order to be competent in intercultural settings show that developing intercultural communication skill and understanding with a focus on Māori culture and on cultures in close proximity to New Zealand such as Pacific and Asian culture is a high priority. Historical tensions which give rise to negativity around learning Māori worldviews and ways were observed as were the importance of reflecting on self and in particular to become aware of one's own white privilege. Ignorance and stereotyping are identified as significant barriers to intercultural communication competence. Part of overcoming stereotypes is by improving knowledge. Findings also show that it is highly important to develop positive cultural interaction by removing segregation and enhancing community. Willingness to interact and ongoing English language development for non-native English language speakers is also vital so that positive intercultural interaction can occur.

6.1 Addressing a lack of intercultural knowledge

Knowledge of Kaupapa Māori worldviews and perspectives and also the worldviews and perspectives of cultures which are geographically close to New Zealand such as the Pacific and Asia need to be developed. In particular knowledge of how these cultures compare and contrast with western culture and how they are relevant to the particular discipline of study is necessary.

Knowledge of privilege especially 'white, English speaking privilege' as it is experienced in New Zealand and in global contexts needs to be given priority and emphasis. This is integral to breaking down stereotypes and addressing resistance and lack of willingness to acquire new intercultural knowledge especially around Kaupapa Māori worldviews and perspectives. The specifics in terms of how this can be done are identified in the following sections.

6.1.1 Cultural Perspectives Paper – content and delivery

The proposed Management and Cultural Perspectives paper has the potential to significantly address this lack of intercultural knowledge but this is reliant on the paper's content and delivery. The new WMS paper template viewed earlier this year (Appendix 3) focuses more on concepts and big picture ideas around culture rather than a focus on developing the individual student's intercultural competence. For example some specific attributes that students will acquire (in the cultural perspectives paper template) are; identifying and discussing concepts underpinning management and sustainability, including cultural aspects, evaluating approaches and solutions to current issues that take account of different cultural perspectives. Students' learning needs to much more specifically address personal knowledge and skill and attitudinal issues such as awareness of own cultural perspective and valuing the cultural views and perspectives of others in a management context. Also a willingness to understand and adapt approaches and solutions to different cultural perspectives and the ability to apply specific cultural skills in their discipline to local and global contexts. The goals take the skill level we are

expecting from students a step further than the more theoretical goals initially noted in the new paper outline. Also in the current template indigenous perspectives of sustainability are on the topic list but other cultural perspectives such as Pacific or Asian are not included. I would recommend being intentional about including these perspectives along with indigenous perspectives.

These kinds of paper outcomes/goals require a different kind of learning space than just a traditional lecture format. Personal reflection exercises, multiple case studies which give ongoing opportunity to develop 'skill' at resolving management issues from a cultural perspective, in the context of culturally diverse small student groups will need to be facilitated. It is extremely important to have intercultural interaction instead of segregation in group work. This means either groups will need to be assigned by lecturers or there will need to be an incentive to self-select an intercultural group such as the content of assessments will demand for example an Asian perspective in order to produce a good grade.

Tutorial groups of 15-25 students would be ideal which carry an assessment component for active participation. An individual report on a management issue could then be put into a later group report with others who have reflected on the management issue from a different cultural perspective. Although there are financial implications for working with tutorial groups (currently the paper is only funded for co-lecturing staff) new strategic direction must be matched by financial resourcing or the strategy is not resourced to work.

Currently the cultural perspectives paper sits within the sustainability field. In one sense this is positive as students seem to be generally positive about sustainability issues and this may incline them to have a good attitude and motivation toward the paper. On the other hand I fear that a common understanding of sustainability (by students) as primarily environmental may cause the cultural perspective to be lost. If hosted within this field the paper must be framed with strong intercultural communication competence outcomes as outlined above.

6.1.2 Overseas Student Exchange and Internships

Alongside the introduction of the cultural perspectives compulsory paper student exchanges overseas need to be promoted with lecturers specifically encouraging students to take this opportunity and for scholarship funding to be made available. Students identify financial constraints as the main deterrents to going on exchange. Internships during the third or fourth year of study or summer working opportunities which seek to place student in environments which are outside of their cultural comfort zone could form an aspect of the student compulsory work experience (a new component of all qualifications as part of the curriculum review). I would also recommend some language learning aspect to these experiences or that students take a language paper as part of their early degree programme. If they can learn elementary Spanish or Chinese for example and then engage in an exchange which exposes them to this language this would be ideal. It also gives students the opportunity to set themselves apart from others as they move forward into a competitive job market.

6.1.3 Professional Development of staff and tutors

Academic staff with intercultural communication competence must be an integral part of the cultural perspective paper delivery. The Faculty of Māori and Pacific Development should be invited to participate in the paper delivery also. In conjunction with the Teaching Development Unit (TDU) on campus I also recommend training for all teaching staff on teaching across cultures. This recognises that it is not just in the cultural perspectives paper that cultural knowledge is developed. Others within the university, like the International Student Services Office, could help facilitate these training opportunities for staff and also for student tutors.

6.2 Encouraging Positive Intercultural Interaction

To encourage positive intercultural interaction, in particular in group project work, but also more generally in Waikato Management School student/campus life, cultural segregation must be reduced. To achieve this

reduction in segregation the benefits of intercultural competence need to be communicated with a visible strategy which involves posters, website and explicit stated goals of WMS so that students know they can expect that developing intercultural competence will be part of a WMS learning experience. Addressing resistance, historical negativity and lack of willingness particularly around learning Māori perspectives will need creative and disarming engagement. While the ongoing English language development of non-native English language speakers is crucial.

6.2.1 Equipping students as they work in multicultural groups

Intentionally mixing up working/project groups (opportunity) must be accompanied by equipping students to work in these multicultural groups otherwise the presence of cultural diversity can result in more harm than good. Much student feedback reflects experiences where students are either thrown together in the hope that cultural mixing will automatically result in positive interaction or where students group together with others of the same culture. Reflective learning and just in time 'working in multicultural team' training is recommended. It may not limit the bad experiences but it will hopefully foster understanding of why it was so hard and maybe result in ideas for how things could be done differently moving forward. Guidelines for UOW cultural perspectives papers include a comprehensive list of all the opportunities that need to be given to students (Appendix 3) but opportunity without thoughtful plans for turning these opportunities into learning moments will fall short of developing intercultural competence in our students. This is why professional development for staff is so important.

Another aspect of equipping multicultural groups is to ensure that non-native English speaking students continue to work on their language development. I recommend an English Language competency module for all of these students during their first year. This could go some way in addressing the common complaint that lack of English language ability is a key contributor to difficulties in intercultural communication in groups.

6.2.2 Student life – co-curricular interaction

A new buddy programme was introduced by the International Student Services Office this year which matches domestic students with first year international students to support and facilitate their adjustment to New Zealand life and culture. This is a volunteer programme and those offering to be buddies was overwhelming. Encouraging and promoting the Buddy programme with international students, student exchange and summer programmes, and planning social events like a WMS International Day all foster the development of intercultural competence. WMS student groups, other parts of the University such as the International Student Services Office and Faculty of Māori and Pacific Development, have something to contribute and I am sure would welcome the invitation to work with WMS to create a truly international and multicultural community campus experience.

6.3 Summary of recommendations and implications

1. Students' learning needs to specifically address personal knowledge, skill and attitudinal issues such as awareness of own cultural perspective and valuing the cultural perspectives of others in a management context.
2. Students' learning needs to address willingness to understand and adapt approaches and solutions to different cultural perspectives and the ability to apply specific cultural skills in their discipline to local and global contexts.
3. Indigenous perspectives and other cultural perspectives such as Pacific or Asian must be included.
4. Delivery of the Cultural Perspectives paper needs to provide opportunity for small group intercultural interaction in class hours ideally tutorials alongside lecturers.
5. Student exchanges, work placements and internships which facilitate intercultural interactions should be prioritized.
6. Learning another language must be strongly encouraged (made compulsory in some majors such as International Business and Marketing).

7. Professional development of staff and tutors in order to develop their intercultural communication competence and equip them to teach other cultures must be provided.

8. Students must be taught to work in multicultural groups and given opportunity to reflect on these experiences as a growth opportunity.

9. A communication strategy (a project for a PR class assignment) which promotes the benefits of intercultural experience and interaction is introduced on campus.

10. An English language competency module for all first year non English language speakers is introduced.

11. Intercultural social interaction is encouraged on campus via buddy programme, international days etc.

APPENDIX 1

THE UNIVERSITY OF WAIKATO TE WHARE WĀNANGA O WAIKATO

Guidelines for Cultural Perspectives Papers
Since these papers are likely to be widely diverse, covering a wide range of disciplines, and taught at different levels, the guidelines are provided in terms of learning opportunities that should be provided through these papers, rather than as specific learning outcomes. It is not expected that all of the learning opportunities listed would be offered in any single paper, but where opportunities are not provided via the cultural perspectives papers, Faculties should demonstrate how they are provided elsewhere in their proposed curricula in order that students have opportunities to develop the relevant overarching graduate attributes described in the Curriculum Design Framework (below).

Overarching Concept: Competent in culturally diverse local and global contexts (4)
(Cultural competence, including communication) Associated Graduate Attributes:
- The ability to communicate effectively in culturally and linguistically diverse contexts.
- The ability to integrate Māori and indigenous perspectives in the contexts of disciplinary knowledges.
- The ability to grasp and apply disciplinary knowledges from within local and global perspectives.

Overarching Concept: Effective communication and collaboration (3)
Associated Graduate Attributes:
- The capacity for cross-cultural communication and for working constructively with diverse groups and individuals. Proposed criteria for papers (learning opportunities provided)
- Opportunities to develop an understanding of culture as a concept and the role that culture(s) plays within the disciplines in the qualification.
- Opportunities to acquire and develop competence in inter-cultural communication, both oral and written, which may include competence in a language, or languages, other than one's native language.
- Opportunities to acquire and develop competence in cross-cultural collaboration through group and project work.
- Opportunities to develop an understanding of the roles of international cultures in contemporary business and organisational environments.
- Opportunities to acquire Kaupapa Māori and indigenous world views and gain an understanding of how these world views may intersect and critique 'western' knowledges.
- Opportunities to develop and apply a critical understanding of Māori and indigenous perspectives on the concepts, methods and knowledges that constitute the disciplines within the qualification.

- Opportunities to understand the intersections of knowledge, power and culture, particularly and the way some knowledge is valued when other knowledges are not.
- Opportunities to gain an understanding of how culture shapes notions of identity and belonging.
- Opportunities to develop and apply a critical understanding of disciplines within the qualification within local, national and global contexts.
- Opportunities to develop and apply a critical awareness of cultural diversity and the ways in which it is relevant to and manifests in the disciplines within the qualification.
- Opportunities to develop and apply a critical understanding of the role and impacts of cultural and linguistic diversity in the contexts of the workplace and of the community more broadly.

CDF16/11 Amended 28 April 2016

APPENDIX 2

INTERVIEW GUIDE

1. **Tell me about your cultural background.**

   Prompts; Nationality/Ethnicity, language spoken, Practices/Values

2. **Tell me about a time when you related successfully with people from other cultures. What contributed to the success?**

   Prompts; Contributors; motivation, empathy, knowledge, language etc.

3. **Tell me about a time when you had difficulties in communicating across cultures. What inhibited communication and relationship?**

   Prompts; Inhibitors; emotional distance, fear/anxiety, lack of knowledge, language.

4. **Think of a specific intercultural situation during or since your time at WMS. Do you feel WMS prepared you to deal with it successfully?**

   Prompts; time, language, knowledge, shared experience, empathy, motivation, opportunities for developing competence at WMS

5. **Describe a WMS graduate who is culturally competent in global contexts? If you are not from New Zealand what would a WMS graduate need to demonstrate to be competent in your cultural context?**

   Prompts; being, doing, thinking

6. **Describe a WMS graduate who is culturally competent in Aotearoa NZ? If you are not from NZ what have you had to demonstrate/learn to be culturally competent in New Zealand?**

   Prompts; Indigenous history and knowledge, Kiwi culture

7. **What are the similarities and differences to being culturally competent in New Zealand and globally?**

   Prompts; bi-culturalism a stepping stone to multi-culturalism or straight to multiculturalism

8. **What are the obstacles to developing inter-culturally competent WMS graduates? If you are not from New Zealand what obstacles do you see Kiwi students facing in relating to people from your culture?**

   Prompts; lack of opportunity or engagement, fear of difference, lack of knowledge

APPENDIX 3

NEW PAPER TEMPLATE MNGT 200

New Paper Template

Please provide specific information under each of the headings below. Click on the left of each blank field and start typing.

Scan and email the completed template as an attachment to paper.work@waikato.ac.nz.

General Details:

Department:	Strategy & Human Resource Management, Management Communication and Economics
Name of Contact Person:	Eva Collins
Paper Code:	MNGT 200
Paper Title:	Cultural and Management Perspectives of Sustainability
Points: **If Other please specify:**	200 level: 20 points
Rationale/objectives:	Waikato Management School will deliver the University-wide requirement for inclusion of cultural perspectives by applying a cultural and management lens to the study of sustainability. The WMS focus on sustainability aligns with the University's Strategy (Action 6) and helps us meet the sustainability expectations of our accreditors and our commitment as a signatory to the UN Principles of Responsible Management Education. Sustainability has been described as comprised of three interrelated pillars of social, environmental, and economic dimensions since the United Nation's 1992 Rio Conference on sustainability. John Elkington's (1997) triple bottom-line construction of sustainability and the capital's approach (OECD, 2001) are the complementary frameworks most often used in management today. But there is a growing international call to include a fourth pillar of culture into both frameworks, "since culture ultimately shapes what we mean by development and determines how people act in the world" (www.agenda21culture.net). Topics covered in the paper include: Maori kaupapa and sustainability; indigenous perspectives of sustainability; human rights; cultural identity and cross-cultural communication. The specific attributes that successful students will acquire are: • Identify and discuss the concepts underpinning management and sustainability, including cultural, economic, environmental and social aspects. • Demonstrate the ability to identify and apply disciplinary knowledge relevant to local and global contexts. • Evaluate approaches and solutions to current issues that take account of different cultural and management perspectives of sustainability. • Describe and contribute to the debates surrounding international resource scarcity, climate change and alternative policies to achieve sustainability objectives.
Total Learning Hours:	150

New Paper Template

Assessment Component:	Group work and participation 30% Climate change research report 25% Test 30% Climate change role play 15%
Grade Method:	Graded
Relationship to other papers and subjects in the Department/ School and other Departments/ Schools:	Compulsory cultural competencies comprehensive paper for BBus
Delivery Mode:	On Campus
When Taught:	B semester Select 2nd (if applicable) Select 3rd (if applicable)
If Other please specify:	
Self Paced:	No
Where Taught:	HAM Select 2nd (if applicable) Select 3rd (if applicable)
Contract/Articulation:	N/A
Limit on enrolments:	100
Subjects or Specified Programmes towards which the paper may be taken:	BBus
Qualification(s) towards which the paper can contribute:	BBus

Calendar Details:

Prerequisites:	None
Corequisites:	None
Equivalents:	None
Restrictions:	None
Description:	▼ This paper uses the study of sustainability to provide students with the opportunity to become competent and confident in culturally and linguistically diverse management contexts both locally and globally.
Internal Assessment / Examination Ratio:	1:0

New Paper Template

Required Books:	None

Resources:

Staffing:	The paper is co-taught across 3 departments: SHRM, MCOM and Econ.
Library:	N/A
Space and Timetabling:	Lecture hall twice a week
Teaching Technology:	N/A

Funding Information:

Funding Source:	
Paper Factor/EFTS Weight:	15 points: 0.125 EFTS
NZSCED code:	
Classification:	Business, Accountancy, Management
Cost Category:	Business/Law J2
Specify the Department(s) to receive EFTS apportionment:	SHRM, MCOM and Econ

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