

**LECTURER'S PERCEPTIONS OF INTERCULTURAL
COMMUNICATIVE COMPETENCE AND ITS IMPACT ON
TEACHING PERFORMANCE: A CASE STUDY IN A NEW
ZEALAND HIGHER EDUCATION INSTITUTION**

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ABSTRACT

This research explores Intercultural Communicative Competence (ICC) with specific focus on lecturers teaching English as a second language (ESL) in a New Zealand tertiary institution. The purpose of this qualitative phenomenological study was to explore the 'lived' experiences of lecturers in the tertiary educational sector. This research aims to address a gap in the literature about lecturers' understanding of their own intercultural communicative competence (ICC) by illuminating the key components, namely knowledge, motivation and skill, which impact upon ICC in the English language (ESL) classroom.

A qualitative approach that incorporated triangulation was used to analyse Intercultural Communicative Competence in practice in the Department of Language Studies (DOLS) Unitec. The research consisted of two data collection methods, namely reflective journal entry and focus group discussions, which enabled data collection related to the participants' personal perceptions, opinions, attitudes, values, power distance, and non-verbal communication on ESL classroom experiences. Although the reflective journal entry was collected from only lecturer participants as they are the primary focus of this research, the focus group discussions were conducted with lecturer and student participants in separate groups to give the research a valuable comparison.

Overall, the findings of this study indicate the lecturers have an awareness of intercultural communicative competence and they view ICC as an on-going process. However, the lecturers' perceptions about ICC are different from students' perceptions. While the findings of the student analysis generally indicate they believe lecturers display satisfactory ICC, there were two points of contention. One important difference was lecturers' assumptions of students' ability in understanding New Zealand academic norms. The other difference was non-verbal communication. These different perceptions indicate that although lecturers believe they make a conscious effort to gain knowledge about students' cultures in order to interpret and react to a situation, the students believe otherwise, and this impacts on students' learning. Finally, the research proposes future research directions for a longitudinal study across Unitec, including further exploration of the theme of 'Western', and makes recommendations to the DOLS management team for professional development on ICC.

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ABBREVIATIONS

IC	Intercultural communication
ICC	Intercultural communicative competence
ESL	English as a second language
DLS	Department of Language Studies
NVC	Non-verbal communication
LP	Lecturer participant
SP	Student participant

CHAPTER ONE: INTRODUCTION

Diversity in higher educational institutions

Population mobility has paved the way for cultural exchanges across the globe bringing diversity to many countries. “More than 215.8 million or 3.2 percent of population live outside their countries of birth dominated by voluntary migration of which 16.3 million are refugees” (The World Bank, 2011, p.290). A result of such increasing diversity is the creation of multicultural communities with different values and cultural practices within societies. To foster communication in such intercultural situations, multicultural societies are in need of one language that can be used by different cultural groups.

The result of this is the internationalisation of education. Globally, the current labour market requires and encourages graduates to have some knowledge and skill in the English language, as much of the world conducts linguistic communication using English. Consequently, higher educational institutions in English-speaking countries have experienced a surge in student enrolments. An OECD report documents “the number of students enrolled in higher education outside their country of citizenship practically doubled from 2000 to 2010” and this trend is likely to continue (Henard, Diamond & Roseveare, 2012, p.7). This means language fluency in English, being a prerequisite in many professions, demands the expectation for skilful negotiators in using English (Chen, 2000; Gu, Schweisfurth & Day, 2010). Hence, the number of students who study English has increased, and continues to grow, due to the economic demand for English as a new lingua franca in New Zealand.

International students became an important contributory element to the tertiary student body over the last two decades and have become a prominent part of the New Zealand education scene. In fact, international student numbers in NZ peaked in 2003 at 126,503 but in 2008 this figure declined by 27.7%; however, since then, it has shown a marginal increase (Ministry of Education, 2013, p.4). The Ministry of Business, Innovation and Employment (n.d) confirms migrants and refugees reflect higher numbers in study participation compared to New Zealand born youth (para.1). The latest figures show that during the 2012 calendar year, the international student enrolment was 92,995, and this figure does not account for migrant or refugee students (Ministry of Education, 2013, p.4). Subsequently, Unitec Institute of Technology has had an increased intake of international, migrant and refugee students in the last decade. The figures in 2012 illustrate that of the

overall 10,778 full-time students enrolled at Unitec, 4,032 were in the Social and Health Science Faculty, 3,945 in the Creative Industries and Business Faculty, and 2,797 in the Technology and Building Environment Faculty. Of this total, 1,065 were English as a second language (ESL) students enrolled in the Department of Language Studies (H:/Planning/Enterprise Reports, Unitec, Institute of Technology, 2012). This proportion of student numbers has had an overall effect on the (ESL) classroom environment affecting both lecturers and students (Bird & Holmes, 2005). The statistics indicate that in a classroom environment lecturers are confronted with different learning needs that these students invariably bring with them and accordingly, it poses a number of communication challenges. These challenges can be categorised as: language difficulties and cultural differences resulting in intercultural communication barriers, unfamiliar patterns of classroom interactions, and a lack of knowledge of New Zealand academic norms such as referencing skills and autonomous learning strategies, in English language classes in the NZ tertiary educational environment.

This research is a case study of an English language department in the tertiary sector in New Zealand. Lecturers and students from the department participated in this research. This department was selected for two reasons, one being its high percentage of multicultural students, who often engage in language learning for at least one semester prior to enrolment in mainstream courses, and the other being the lecturer participants' vast experience in teaching and managing such cultural diversity. This study investigates comprehension of ICC, use of methodology and content, display of power dynamics, and non-verbal communication in the ESL classroom.

My background as an ESL lecturer was a motivating force in engaging in a study of Intercultural Communicative Competence (ICC). In the ESL education environment, intercultural communication is indispensable in daily engagement in and outside the classroom with the increasingly diverse student cohort. As a result, good levels of intercultural communication knowledge and skills are necessary in order to gain familiarity and build a trusting relationship with my students. In my capacity as a lecturer with more than 27 years of teaching experience in New Zealand and overseas, it was timely to explore my own level of awareness through open discussions with my peers and discover first of all, what their perception of ICC is in an ESL classroom situation and how they understand and interpret it. This topic presents an opportunity for me to explore ICC from my multi-cultural background perspective - a Singaporean-Indian by birth with an English-influenced

upbringing who converted to New Zealand citizenship. Hence, involvement in such a study was envisaged as an interesting, relevant, professional exploration due to the complex nature of intercultural communication between a diverse range of cultural backgrounds between the lecturer and student participants.

Lecturer Participants

Three male lecturers and five female lecturers participated in this study. The selection was based on the length of teaching experience at a New Zealand tertiary institution. For the selected group, the years of teaching experience ranged from 10 to 26 years. Although no specifics were requested regarding cultural background, of the eight participants three described themselves as New Zealanders, three as New Zealand European, one as NZ British and one as NZ Burmese. Further to this, they have lived and taught overseas in at least one of these countries: Australia, China, Cook Islands, France, Germany, Japan, Korea, Samoa, Taiwan, Thailand, Turkey, USA and UK. The only non-Caucasian lecturer has travelled widely and has worked in non-teaching positions in various countries. This reflects the expanse of multicultural experiences of the participants.

Student Participants

The original intention was to investigate only lecturers but it surfaced via the literature review that an understanding of students' perspectives would provide a valuable comparison. There were eight students in this study which comprised an equal number of male and female students: four males including of one Iranian and three African students while the four females included Vietnamese, Nepalese, Taiwanese and Samoan students. The criteria for selection required the students to have completed two semesters of English study in the languages programmes, to account for some experience of study at Unitec. All these students, except the Vietnamese female student who had completed her English studies and was pursuing a Foundation Studies programme, were in their third semester in the Department of Language Studies. Suffice to say, these students had a reasonable level of conversational English but there was still misunderstanding due to their English language abilities. However, all efforts were made to ensure that communication between student participants and the researcher went smoothly.

The Language Programmes

The Department of Language Studies offers numerous courses and promises students the following: “You’ll feel right at home. Our students come from many different backgrounds and cultures. There are shared lunches, welcome ceremonies for new students, and student advisors who look after our international, refugee and permanent resident students. And you’ll get one-on-one attention from our experienced and supportive lecturers” (Language Studies page, Unitec, 2013). There are various programmes which offer courses at a beginner level to a graduate qualification. The students learn how to communicate more effectively and gain confidence in English language ability in reading, writing, listening and speaking skills. These include a wide range of everyday situations, from daily conversations with friends to discussions with fellow students and teachers in expressing opinions and ideas. Higher level courses aim to develop and improve linguistic and New Zealand academic skills which may be unfamiliar to ESL students pursuing studies at Unitec. These skills include critical thinking, researching, paraphrasing and referencing. Overall, the courses help improve both linguistic and cultural skills in preparation for further study or employment. It is not uncommon for lecturers to be assigned to different courses within or across programmes. This background information is relevant because it reflects not only the different levels of experience, expertise and qualifications, but also the versatility required of the lecturers in this Department in order to manage classrooms with diverse cultures.

While ICC research in the tertiary education sector has focussed predominantly on international students’ experiences and problems in the classroom and lecturers teaching approaches to improve students’ ICC, there is little research on lecturers’ awareness of ICC (Arasaratnam & Doerfel, 2003; Bradford, Meyers Keene, 1999; Spencer-Oatey & Xiong, 2006; Schweisfurth, & Gu, 2009). In fact, there is little documentation on lecturers’ perception of ICC and the role it plays in forming teaching practice (Sercu, 2005). This research project aims to explore and investigate the intercultural communication experiences of ESL lecturers at Unitec, a higher educational institution in New Zealand with the objective to fulfil a certain gap in the study of ICC. The study investigates whether lecturers have a raised consciousness of their own intercultural communication competence (ICC) in order to educate learners from different cultural and ethnic backgrounds.

To contribute to best teaching practice at Unitec, this research project aims to identify lecturers’ perception of intercultural communication competence (ICC) and how it has

influenced their teaching practice in the English language multicultural learning environment

Rationale and purpose

The aim of this research is to investigate and collect data to analyse lecturer and student participants' understanding of ICC, and how it is performed in the ESL classroom.

The current trend in the Department of Language Studies is to link ICC to ESL practice, as evidenced in recent Departmental teacher development sessions conducted over recent years.

The topic arguably is not a new phenomenon but reflects currency in its presence in many departments, namely Management and Marketing, Nursing, and Education. This research aims to identify how ICC is understood by lecturers in the realm of ESL teaching and to evaluate ICC in classroom practice in a New Zealand English language context, specifically the Department of Languages Studies, Unitec. To a large extent, current research focuses on students' perspective of ICC (Bird & Holmes, 2005; Campbell & Li, 2008; Chen, 2000; Gill, 2007; Gu & Maly, 2008; Holmes, 2005, 2006; Ho, Holmes & Cooper, 2004; Spencer-Oatey & Xiong, 2006) but the emphasis of this research is on lecturers' perspective. It is imperative that lecturers are able to interact appropriately in the multicultural classroom and provide an environment that enhances learning. Therefore, it is timely for this research to be conducted.

The topic of study has prompted the following research question:

What are lecturers' and students' perceptions of their Intercultural Communicative Competence and its impact on their teaching performance in the English language classroom context of New Zealand tertiary education?

The main question will be guided by the following sub-questions:

- i) *What is lecturers' awareness regarding ICC key components such as knowledge, skills, motivation, context, and the cultural dimension of power distance?*
- ii) *What is lecturers' understanding and experience of ICC in their classroom environment?*
- iii) *How do lecturers incorporate ICC in classroom practice?*
- iv) *What are students' perceptions of ICC experience in the English language classroom?*

Conceptual definitions

Since culture forms the fundamental basis for language learning (Byram, 1989, p. 3; Brown 2000, p.177), this research applies the definition that “Culture is a learned system of meaning that fosters shared identity and community among its group members” (Ting-Toomey, 2005, p.71). This explains culture as shared memories and experiences on the presumption that people react in a particular way in specific contexts. Gudykunst’s (2003) definition of Intercultural Communication (IC) as “communication between people from different cultures” (p.1) is particularly useful in providing a focus on the actual interaction that takes place amongst people from different cultural backgrounds as it reflects the English language classroom environment. Culture and IC are closely interwoven with Intercultural Communicative Competence (ICC). Bennett, Bennett, and Allen (2003) define ICC as “the general ability to transcend ethnocentrism, appreciate other cultures, and generate appropriate behaviour in one or more different cultures” (p.237). While Hofstede (1984) explains that ICC is dependent on the speaker’s or the listener’s interpretation of non-verbal behaviour, context, and the perception of power in the interaction, Chen and Starosta (1996) go further to define ICC as the ability to negotiate meaning in a given context. Thus, some researchers acknowledge ICC does not have universal characteristics (Arasaratnam & Doerfel, 2003) and generally there is no agreement among scholars in defining ICC. It means ICC may not necessarily only be attributed to culture but may be influenced by other variables like socio-economic status, educational background, gender and personal traits. For this study, ICC is defined as the ability to negotiate meaning through verbal and non-verbal communication between lecturers and students of different cultural backgrounds in the ESL context. The intention is to study how ICC manifests itself through lecturers’ beliefs, teaching styles, class materials, and perceptions of one’s self and others. Specifically for this study, ICC can be seen as the way each individual incorporates linguistic and cultural knowledge, awareness, skills, and attitudes to interact appropriately with other cultures in the ESL classroom. Thus, although the presence of students from different cultures and backgrounds in the classroom does provide for a larger pool of ideas, it does not mean ICC will occur automatically and or successfully.

English language teaching is a term which will refer to lecturers involved in instructing English to learners who are non- native speakers of English. The term International students will refer to those students who leave their country of residence to pursue education in tertiary institutions in another country, in either long or short term

programmes. Refugee and migrant students will refer to students in pursuit of tertiary education in a new country of residence. Both groups of students live in a new place and therefore, have to learn, adapt or improve their ICC knowledge when using English and the new culture.

Multiculturalism will be defined as the mix of cultures in a particular location in a given period of time.

Methodology: A qualitative approach

In this study, Intercultural Communicative Competence is examined to understand human behaviour and reasons that govern such behaviour (Burns, 2000; Collis & Hussey, 2009). One main advantage of a qualitative approach for this study is that it allows for in-depth data collection of participants' ICC awareness and its manifestation in an ESL classroom setting. The complex nature of the topic resulted in a choice of multiple methodologies which according to Frey, Botan and Kreps (2000) should be "complementary...within a single study" (p.15). Using multiple methodologies, enabled data collection in the form of reflective journal entries and focus group discussions related to the participants' personal perceptions, opinions, attitudes, values and feelings on ESL classroom experiences. The methodologies involved triangulation to "confirm the authenticity of other data sources" (O'Leary, 2012, p.171). Therefore, data were gathered from journal entries and focus group interviews. Both methods are complementary for they allowed the transition from lecturer participants' written journals to the discussion in the focus group enabling elaboration and clarification of pertinent ICC issues.

Based upon a review of relevant ICC literature, the framework comprising ICC components such as knowledge /cognitive, skills /ability, and attitude /motivation was selected (Byram, 1997; Chen & Starosta, 1996; Gudykunst, 2004; Wiseman, 2003). Lecturer participants were the primary subjects of the research. They were involved in journal writing over a four-week period and one focus group discussion. The student participants, on the other hand, were only invited to contribute to one focus group discussion which was to enable a comparative element to the research project. The researcher had full responsibility for the entire research process including the design, facilitation and data collection, data analysis, and the final thesis presentation. With regards to data analysis, a thematic structure was used to evaluate the findings manually.

Thesis outline

This thesis is composed of six chapters. Chapter One introduces the topic of Intercultural Communicative Competence, provides an overview of the purpose and research framework, states operational definitions, and summarises the methodology of study. Chapter Two is a literature review of ICC and analyses the relevant and current literature in relation to ESL education, and distinguishes gaps in extant literature. Chapter Three describes the research design and methodology, discusses the data collection methods comprising reflective journal entries and focus group discussions, describes data analysis and limitations of the study, and outlines important ethical considerations. Chapter Four presents the findings from the journal entries and focus group discussions. Chapter Five analyses and discusses the findings. Chapter Six summarises the thesis, presents recommendations, and suggests future research directions.

CHAPTER TWO: LITERATURE REVIEW

There is a general consensus that culture and communication are intertwined. The term culture is complex as there are many definitions depending on the discipline and the approach it takes. Scholars have attempted to define culture in various ways. Hall's (1959) definitive "culture is communication and communication is culture" indicates the interchangeable connection between communication and culture (p169). Hofstede (1984) describes culture as "the collective programming of the mind which distinguishes the members of one human group from another" (p.4). Hofstede means people are socialised from childhood but it appears somewhat simplistic and mechanical since the presumption is that everyone in a specific culture will share a common culture and may behave in a similar way. Other definitions provided by Ting-Toomey (2005) that "culture is a learned system of meaning that fosters shared identity and community among its group members" (p.71) and Gudykunst and Kim (1984) that culture refers to a "unified set of shared symbolic ideas associated with societal patterns"(p.11) are more useful for this study. The reference to 'learned' and 'identity' arguably highlights that individuals are affected by these variables as both 'learned' and 'identity' are not static but are prone to changes in an on-going process throughout life. Added to this is the dynamic nature of communication which does not happen in isolation but between sender and receiver in a specific setting. Since understanding and interpretation of the 'other' culture varies, language difficulties and cultural differences, be it verbal or non-verbal, do cause intercultural communication barriers.

Intercultural communication

The definitions of culture imply that culture provides an environment for human communication to occur. As communication happens within each person's cultural sphere, it fosters understanding and shared-meaning amongst individuals of similar cultures. However, each individual functions within many different sub-cultures such as working culture, youth culture and sports culture, to name a few. Brown's (2000) definition that culture is "a way of life" is evidence of this (p.176). What this means is that communication is not static even within a shared culture. In order to eliminate all other sub-cultures, my research looks specifically at a type of communication that occurs between people from different countries. The key question is what happens when communication has to happen outside one's cultural

sphere. No two cultures are exactly alike and we cannot know all about every culture, yet we require some knowledge so that communication, for example in business and education, can occur in a successful way. Byram (1989) sees cultural knowledge as systematic information which is necessary to understand another culture and the emphasis here is that the meaning of culture is transported through the vehicle of language (94). Culture and language are inseparable for maintaining any semblance of significance for meaning-making. Knowledge of how another culture works is an essential precursor to achieving better communication, as is evident in second language learning, and this is the focus of my analysis. Furthermore, Tomlinson and Masuhara (2004) stress raising cultural awareness increases tolerance and achieves empathy and sensitivity which facilitates second language learning. This awareness is especially significant as second language learners come with diverse learning styles and how they learn will not necessarily be the same as ESL lecturers' expectations. Thus, ESL lecturers need to have an understanding of culture from the point of view of ESL learners, which is hard to achieve. This point will be addressed in the findings and discussion/analysis chapters of my research. To perform this function, lecturers require competence in language which is defined as "the sum of knowledge, skills and characteristics that allow a person to perform actions (Common European Framework, 2000, p.9). Thus, knowledge about other cultural systems, awareness of our own cultural conditioning and cultural biases, and skills acquired through real-life interactions and experience are prerequisites for successful intercultural communication.

Intercultural communicative competence

ICC is the key notion of my research and there are multiple definitions of this notion. Scholars have defined ICC in various ways but firstly it should be noted that 'intercultural' is often used synonymously with the term 'cross-cultural'. The primary distinction is that cross-cultural applies to communication amongst people of culturally diverse backgrounds and focuses on comparison between cultures and takes an etic approach (Aneas & Sandin, 2009, section 2.3, para 3; Gudykunst, 2003a). Intercultural communication, on the other hand, concerns face-to-face interaction and how people from different countries and cultures behave, engage and perceive the world around them. The latter provides "the native's point of view" referred to as 'emic' (ibid). While Gudykunst (2002) observed that intercultural communication happens "between people from different cultures, and many scholars limit it to face-to-face communication" (p. 179), he had earlier proposed that ICC entails not only

knowledge of the culture and language, but also affective and behavioural skills such as empathy, human warmth, charisma (Gudykunst, 1998, p.227). This indicates a more holistic approach to ICC that is very applicable to the ESL classroom environment. Many definitions of ICC place an emphasis on communication being ‘effective’ and ‘appropriate’. Wiseman (2001) defined intercultural communication competence as the competence involving the “knowledge, motivation and skills to interact effectively and appropriately with members of different cultures” (para.3). Other research on ICC conducted in the field of communication studies (Arasaratnam, 2009; Beamer, 1992; Kupka, Everett & Wildermuth, 2007; Spitzberg, 2000) take a similar approach and view communication as an interactive process with attention to effective and appropriate communication.

Studies in the field of applied linguistics observe people as learners or users engaged in communication from a language perspective, examining whether their utterances are appropriate in the given intercultural context (Byram, 1997; Kramsch, 2010; Lázár, 2011). This is especially important from the point of view of second language learners and lecturers in the ESL classroom because the goal is to use a common channel of communication, despite cultural differences, in an effective and appropriate manner. In order to explore DOLS lecturers’ thoughts on ICC, some key components used in this study are examined in the next section of this literature review.

Components of ICC

Culture is a focal element in the analysis of the communication process in many fields of study such as sociology, anthropology and education. Lack of knowledge of another culture could result in miscommunication or, at worst, offend others. Hence, it is crucial to improve skills to perform better in intercultural situations, especially in the ESL teaching environment. Arguably, any teaching environment needs ICC but what makes the ESL classroom special is that often it is the first place of study for international, migrant and refugee students in their new country. Also, coupled with the variety of cultural representation within one classroom, it is essential for ESL lecturers in DOLS to have the ability to provide a positive learning experience which these students will carry into mainstream tertiary study.

Many scholars analyse a number of key components of ICC. Some authors emphasise that language and the meaning of words, the interpretation of non-verbal behaviour,

classroom context, and the perception of power in the communication process, are the prominent components that occur simultaneously in intercultural interactions (Chen & Starosta,1996; Hofstede,1984). Hall's (1959, 1977) concept of 'hidden cultures' is particularly relevant in education in order to understand the intercultural communication patterns between ESL students and their lecturers. The term 'hidden' implies how some aspects of culture are visible like the tip of an iceberg (such as food, music, and even behaviour) but the larger aspect lies hidden beneath the surface (such as the subjective elements: beliefs, values, and motivation. Although the iceberg model is not perfect because does not really depict the fluid nature of culture, it does provide a crucial starting point to highlight that the subtleties of a culture exist way beyond the surface. The implications for ESL lecturers of a lack of underlying cultural knowledge is undeniable. ESL lecturers, who are native-speakers, may not recognise that ESL teaching inadvertently involves a huge "cultural load" as a result of the hidden nature of culture (Krasnick,1985, p.19). Whilst lecturers cannot have knowledge about every culture in their classrooms, their reactions through verbal communication and non-verbal behaviour could offend and perhaps hinder learning because of a lack of awareness of some of the subtle aspects of another culture. A little knowledge in such a situation could help alleviate intercultural barriers.

Additionally, the dimension of time and space, embedded in a culture, vary significantly across cultures and are learned mostly from cultural immersion. For instance, punctuality might be very important in one culture but viewed lightly in another; personal space is another example. Personal space is the distance people keep between each other, and while it is acceptable in some cultures to maintain a close distance, it might be construed as invasive in others. Witsel (2003) reiterates a classic example from Hall's study published in 1959. During a conversation, as a Latin American interlocutor progressively moved closer towards a North American, the latter moved backwards thinking the Latin American was being "pushy"; on the other hand, the Latin American felt the North American was being "evasive" (p.4). These time and space dimensions exert pressure on people during the communication process and ultimately determine the way people are perceived and may inhibit interaction. What one considers normal behavioural interaction in one's own culture may not be seen in a similar vein by another person who comes from a different culture with a different set of symbolic meanings and values. It is in the interpretation of these components that miscommunication may occur.

Some scholars developed ICC models to investigate an aspect of ICC in a specific context and refer to key components (Arasaratnam & Doerfel, 2003; Byram, 1997; Chen and Starosta, 1996; Chen, 2000; Gill, 2007; Gudykunst, 1998; Hofstede, 2011; Wiseman, 2003). We must bear in mind that these models should not be viewed as an attempt to simplify the complex communicative process but rather as an attempt to present comprehensive explanations. The research by Byram (1997), Chen and Starosta (1996), Gudykunst (1998), and Wiseman (2003) identified key components of ICC as knowledge /cognitive, skill/ability, and motivation/attitude. My research project incorporates these key components and Williams' (2009) Reflective Model because they relate to second language learning and teaching and are most relevant for this research. First, the key components are described below, and this is followed by a description of the Reflective Model.

The knowledge/cognitive component refers to information that is acquired in a classroom, for example, to notice and learn about the norms of behaviour, values and beliefs of another culture (Byram, 1997; Chen & Starosta, 1996). The skills/affective component is the actual performance of applying this knowledge, that is, using the new information and knowing to respond appropriately (Wiseman, 2001). The motivation/ behavioural component may be defined as the set of feelings that drive the actual engagement in communication, for instance, being committed and enthusiastic in creating a positive experience. The inference is that ICC is an on-going process, one in which individuals move from their initial thoughts and feelings as they become open to incorporate other cultural beliefs.

According to Byram (1997), besides linguistic competence (knowing how to use grammar, syntax and vocabulary), sociolinguistic competence (knowing how to use language appropriately for specific purpose), and discourse competence (knowing how to interpret and construct coherent texts), intercultural communicative competence requires certain attitudes, knowledge and skills. The attitudes comprise curiosity and openness as well as willingness to see other cultures and the speaker's own culture in a non-judgemental way. The required knowledge is "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (p. 51). The final component is skill as it illustrates how knowledge and attitudes influence the interpretation, the link, the discovery and the interaction which in turn enhance the development of critical cultural awareness. Young and Sachdev (2011), echo the usefulness of Byram's model in developing ICC within language education. They believe interaction involves the affective/cognitive ability to have relationships with people from other cultures

and in the process of mediating between “world of origin and world of encountered difference”, the learner manages to maintain self-identity (p. 83). This shapes ICC.

Other scholars have argued that any ICC model will need to incorporate context and outcomes. The intercultural situation provides the context in which the outcome displays the effective and appropriate communication and behaviour (Deardoff, 2006; Spitzberg & Cupach as cited in Spitzberg & Changnon, p.14). Paige, Jorstad, Siaya, Klein and Colby (2003) go further to rationalise that the context itself does not alter language use or behaviour but rather the meaning associated with that context that is determined by the culture. In other words, it is necessary to know how to interpret the context determined by culture. The relevance of this to my research is to explore if DOLS ESL lecturers believe and feel they need to have cultural knowledge so that they can understand the situation and respond appropriately in the ESL classroom.

Some scholars have developed ICC models that employ reflective writing. Williams’ (2009) Reflective Model and Nagata’s (2004) Mindfulness Model are two examples. These two models encourage participants to reflect and contextualize their experience, to express their own development towards ICC through journal entries. Williams (2009) believes that cognitive, affective and behavioural components are imperative for developing ICC. Reflections help to broaden perspectives and understand culture-specific behaviour. Urging participants to write narratives of their classroom experience provides the opportunity to “dig-deep” and reflect through specific examples (ibid, p.304). Nagata claims the “ongoing conversation with one’s whole self about what one is experiencing as one is experiencing it” presents an ideal way to encapsulate lived experience (p.141). Therein lies the attraction of these models.

The significance of the use of reflections is that it requires lecturers to rethink their assumptions and consider life’s issues through the lenses of people who come from cultural backgrounds different from their own. Consequently, it is important not only to have knowledge of pedagogical skills, but also cultural skills for lecturers to approach teaching second language learners. To continually progress in the ESL teaching environment, DOLS lecturers have to adopt a systematic evaluation of their classroom practice in order to adapt to the cultural needs of their students.

ICC in higher education

There is a complex interrelationship between culture, communication, language and second language learning and teaching. A number of themes have emerged from, and have been addressed in, the existing literature on higher education and international students. Firstly, a lack of ICC among lecturers and students as a result of students' weak language proficiencies (Campbell & Li, 2008) and secondly, a lack of effective preparation about the host country's culture prior to leaving the home country (Holmes, 2005, 2006) are two main themes discussed in the literature. The next theme is little practical knowledge of learning styles and ability to fit into the host country's academic expectations, that is dialectic versus dialogic learning education systems (Chen, 2000). By definition, dialogic learning is seen as a Western way of learning, is student-centred, encourages active participation, critical analysis and autonomy, whereas dialectic learning is teacher-centred, in which all information is 'spoon-fed' by the teacher and students are merely expected to learn and not expected to question the teacher. The final theme in the literature is the attitudes of educators to curriculum development in order to meet the learning needs of international students (Deakins, 2009). These writers claim that, generally, international students are unfamiliar with the Western dialectic education system, which highlights autonomy and critical thinking skills. This is because their non-Western dialogic education accentuates the teacher as the authority figure who imparts all aspects of knowledge, and someone who is to be respected but not to be questioned. While these studies have in-depth analyses of issues that international students face, they have not accounted for migrant and refugee students and lecturers in the ESL sector in New Zealand.

Le Roux (2002) raises a noteworthy point that, besides culture, there may be other variables namely "socio-economic status, educational background, religion, gender, age and world-view are some of the determinants that influence who and what we are, but also why we react in a particular way in certain situations" (p. 42). Furthermore, in order to be effective educators, Le Roux emphasized that it is essential to gain an awareness of one's own cultural limitations, have an openness, respect and appreciation for cultural differences, an acknowledgement of the value of all cultures, regard intercultural diversity as a source of learning opportunities, as well as the ability to use cultural resources. Hence, developing ICC skills is inevitably a part of ESL teaching and learning process, wherein ICC manifests itself in the lecturers' teaching styles and beliefs, teaching materials, and verbal and non-verbal communication as well as students' learning styles.

How ICC manifests itself in the ESL classroom

Lecturers' beliefs and teaching styles

An underlying factor in many interactions is a result of our cultural background arising from our values and beliefs. Samovar and Porter (1995) state that one of the most important functions of belief systems is that they are the basis of our values (p.83). In a classroom, the attitude of educators impacts directly on students. Young and Sachdev (2011) likewise reported in their study that language teachers held firm attitudes and beliefs on ICC that “‘good’ learners and teachers tended to exhibit high intercultural competence” (p.81). It was significant for my research to discover if indeed knowledge, attitude and skill are the fundamental components for ICC.

A large body of literature has discussed communication in the classroom as frequently being a major issue international students are confronted with in their relationship with lecturers and classmates (Bird & Holmes, 2005; Chen, 2000; Holmes, 2005, 2006; Spencer-Oatey & Xiong, 2006) but it should be mentioned that this affects other non-native speakers of English such as migrants and refugees who are in the same class too. Some lecturers appear distant, detached and perhaps ethnocentric, that is, they believe that their way is the best and the only way (Liu, Volcic & Gallois, 2011). In expecting students to discard or change their learning styles to adapt to the new learning environment, lecturers assume students' previous skills are unsuitable. Also, often, the tendency is to make assumptions about other people. Lecturers sometimes automatically stereotype and presume ESL students are less intelligent as a cohort because of their minimal contributions, taciturn nature, or poor language proficiencies. Witsel (2003) elaborates on assumptions that “[h]owever, the sense that the foreign student ‘ isn’t very good at English’ almost always has an impact on the lecturer’s perception of the student’s success (or lack of success) at studying” (p.4). This could be a display of power distance in the teacher-student relationship because students may be from a collectivist culture where silence is the norm unless requested to speak by the teacher, which does not even reflect the students’ linguistic abilities. Witsel (2003) asserts that existing research illustrates that language and power are inextricably mixed. “All socio-communicative verbal interaction, at whatever level of formality or complexity, reflects the distribution of power among the participants” (Watts, as cited in *ibid*, p.6). What this implies is that good communicators ultimately exercise power, intentionally or unintentionally. Deakins’ (2009) assertion that, “[multicultural] education will only be valid when something changes in the culture of both [the classroom body of students and the teacher] so that a

common culture is created that is different from the original cultures of both teachers and students” (p.223) implies that classroom experience means active learning equally for students and teachers. If lecturers recognise and reflect on their own level of ICC, they could have a more positive impact on effective classroom teaching. The opposite is equally true because students are provided with opportunities to develop and extend their ICC knowledge and skills.

Obviously, patterns of classroom communication vary from culture to culture and highlight a significant problem which is often students’ lack of knowledge about the education system in the host country. Prior to leaving their home country, ESL students may have little practical knowledge of Western learning styles (also referred to as the dialogic education system) and the ability to fit into the host country’s academic expectations. As the majority of students who study in ESL classes come to Unitec from non-Western countries, there are certain assumptions about their countries among NZ lecturers. These may include the assumption that students from ex-Western colonies, for example Singapore, may have a better understanding of Western teaching styles as opposed to students from other Asian countries, such as China. It is worthwhile to emphasise that both the dialogic and dialectic system of teaching and learning are equally complex, predating to philosophers such as Socrates in the West, and Confucious in the East (Wegerif, 2008; Ho, Holmes & Cooper, 2004). The dialogic system is student-focussed so that students are expected to actively engage in class discussions and display critical evaluation to promote deep learning (Ho, Holmes & Cooper, *ibid*). However, Ryan (2013) warns that it is a “perception that deep learning is attained through the educational process that emphasises abstraction and evaluation common in Western settings...” (p.29). It means that it should not be assumed that learning occurs because students are encouraged to think critically. There is also an underlying assumption by lecturers that ESL students would automatically know how to practice critical thinking once they have been taught this skill, and that the students will be ready and willing to participate in class.

Contrary to this, the dialectic education system involves a teacher-centred approach and provides students with exact knowledge, rote learning and dependence on authority (Gill, 2007; Holmes, 2006). In such an environment, the common approach is for the teacher to take responsibility for imparting what and how students learn. It could also be viewed with reference to Hall’s (1977) high/low contexts and Hofstede’s (1984) individualist/collectivist culture. Collectivism is distinctively ‘we’ and favours interdependence. People from these

cultures generally believe that if a learner questions the teacher's knowledge or authority, it is insolent and considered a personal attack. Conversely, individualism is often characterised by 'I' and favours independence in which the teaching methods adopted by the lecturers are based on an assumption that students are already equipped with independent learning skills. Thus, the dialogic system is inclined towards a more informal approach and the expectation is for students to actively engage in class discussions and display critical evaluation. This Western way of teaching and learning ESL seriously undervalues many migrant, refugee and international students' previous learning experiences and abilities and often creates an undercurrent of tension in the classroom. Based on the research about the two different learning styles, my research set out to explore what lecturers think and how they treat students, and if they accept that students' prior learning is considered a basis for further learning.

Another facet of assumptions is related to the use of culture-specific jargon and accent. Each culture develops unique sets of jargon, slang and idiomatic language which are not mutually inclusive to all cultures. Although members of one culture may find these words ordinary and use them without much thought, newcomers to the culture may misunderstand the meaning due to ambiguity or non-existence of such vocabulary in their language (Bird & Holmes, 2005; Gill, 2007; Gu & Maly, 2008). For instance, use of NZ informal speech may not invoke expected responses from ESL learners, for whom this terminology is not a part of their vocabulary and, therefore, beyond their comprehension. Another factor is lecturers' accent and speed of delivery which may be unfamiliar to learners (Campbell & Li, 2008). Generally, ESL/EAL students feel anxious about making mistakes, so the tendency is for them to avoid participation which could be attributed to either a personality trait or as to face-saving strategy described by Ting-Toomey (2005).

Teaching materials

In the ESL education environment, there is a lack of textbooks that adequately relate to teaching cultural competency. Among authors who discuss teaching materials in the context of ICC, the Government of Alberta (2010) emphasises, that quite frequently, ESL class materials depict culture as tangible objects and products instead of culture as complex processes and behaviours, while Paige et al (2003) criticise most textbooks as these denote a Western bias and are subjective in presenting a certain way of looking at culture by selecting cultural aspects to cultural objects from the author's point of view. Krasnick (1985) is more critical by saying that " a student may master the rules of grammar and syntax, possess an

adequate vocabulary, and know how to use language politely, and still fail utterly in interactional tasks in intercultural situations” (p.24). The content and exercises in textbooks are another source of concern as they may underpin prejudice and stereotypes. For example, characters may be associated with stereotypically female or male activities, actions or professions (Ahmed & Narcy-Combes, 2011), use sexist language in text and illustrations (Porreca, 1984), or depict racial bias (Kim, 2012).

Other writers believe in using authentic materials in the ESL classroom. Young and Sachdev’s (2011) study suggests that ESL teachers felt they required supplementary materials that depicted realia, such as extracts from television and newspapers, because course books tend to deal only with superficial aspects of cultural differences. However, they draw attention to the fact that the respondents tended to avoid controversial topics in realia usage for fear of offending students (p.92). Furthermore, Lazar(2011) believes materials such as films are visual and audio representations of places, body language, and speech patterns which can be valuable as they “offer possibilities for a plethora of activities that enable everybody involved (teachers and students) to learn and to enjoy themselves at the same time” (p.20). Furthermore, in order to enable students to relate the material to everyday life, lecturers should create meaningful tasks to exploit these resources. Krashnick (1985) argues the need to employ various materials, apart from textbooks, to enhance learners ability to ‘use’ ICC, and advocates using simulation, such as role play situations, to build learners’ confidence in productive competence in interactions in real life (p.36). These scholars claim that efforts to include an the authentic element in language teaching are commendable because they enhance learning, yet it is inevitable that ICC problems will be encountered. Language and content in authentic materials pose problems for ESL learners not only because the language is often difficult, containing vocabulary and expressions which students may not be able to understand, but also because the culturally-loaded content may be unfamiliar to students. Thus, careful selection of authentic material is necessary.

Non-verbal communication

Non-verbal communication plays an equally important role as do other ICC components across cultures as cultures attribute different degrees of importance to non-verbal behaviour. Each culture has its own rules that dictate what is and what is not acceptable behaviour (Witsel, 2003,p.4). Although some cultures, for instance Australian and Indians, attribute less prominence to non-verbal communication, other cultures, such as Indonesian, Japanese and Thai, perceive understanding the nonverbal components of communication as

relatively important to receiving the intended meaning of the communication. Lukman, Othman, Hassan, and Sulaiman (2009) suggest that conflict can arise from culturally based differences resulting from assumptions and interpretations of non-verbal communication. Additionally, maintaining effective eye contact with everyone in class is the norm for teachers in a dialogic education system, as it conveys openness and interest. However, some cultures, for example Pacific Island and Chinese, would construe this non-verbal gesture as a show of disrespect. Although many Western cultures communicate openness and interest by eye contact, this non-verbal gesture is translated as disrespect in Asian cultures. Not only can non-verbal behaviour be difficult for the ESL student to learn, but if the student believes such practice is disrespectful, it is likely that student would find it difficult to put it into practise (O'Hara & Leyva, 1996). Therefore, non-verbal behaviour is a subtle yet key aspect of ICC.

Despite the recognition of the significance of ICC in the ESL classroom environment, much of the literature discusses the actual teaching of culture as a topic. Since ESL lecturers are often the first teachers whom foreign students encounter, they need to take into account that the delivery of lessons in such a diverse classroom requires informed decisions based on pedagogical knowledge. The student cohort in the Language Department studied here comprises an eclectic range of international, refugee and migrants from Africa, Asia, the Middle East, South America, Europe, and the Pacific Islands, reflecting diverse age groups of learners who naturally depict particular cultural and linguistic trends. People from different cultures not only learn in different ways but their expectations for learning may also be different (Briggs & Reis, n.d.). For instance, they may lack understanding of independent learning or timely submission of assignments because their beliefs and practices might vary significantly from New Zealand academic expectations. Hence, while the learning style of students from some cultures is to work independently, students from other cultures prefer collaborative learning. Attitudes are undoubtedly a major contributing trait. Some students feel pressured to contribute in class and elect to stay silent, which may be construed as ignorance; Pasifika and Asian students often display this trait. One common positive characteristic students demonstrate is the breadth of international perspective into the ESL classroom.

Another trait is a favourable attitude and confidence towards collaborative learning where the informal style of learning is appreciated as students are able to share ideas and express opinions (Campbell & Li, 2008; Ho, Holmes & Cooper, 2004). Although it is quite common for an assertive student to take charge in a group work situation, it does create a

trusting atmosphere for passive students to participate. A personal observation is that risk-taking is yet another characteristic of ESL students, for example non-Asian students, particularly Africans, who are willing to make mistakes. However, some collectivist cultures such as Chinese and Korean cultures, clearly convey a concern for loss of face if their contribution is incorrect and therefore, choose to refrain from participating in class.

Lastly, the trait of understanding and practising independent learning is often not displayed by mature-age students, many of whom are non-Asian and some who are African students. They are unfamiliar with skills for practising independent learning, whereas Europeans and South Americans depict maturity in acceptance of the notion of autonomous learning (Campbell & Li, 2008; Ho, Holmes & Cooper, 2004; Witsel, 2003). Often, homework is not completed and answer-cues are requested by non-autonomous learners. These students also fail to employ academic conventions and are found to plagiarise large chunks of text without providing references which again could be explained as a lack of familiarity with such NZ academic norms. African students, on the other hand, do not refrain from asking for clarification whenever they do not understand content or explanations in class, and often seek extra help.

Need for further research

Communication misunderstanding occurs due to differences in communication styles amongst various cultural groups. To enhance intercultural communication, it is imperative to have an awareness of how other cultures operate, especially at the deeper levels which Hall (1959, 1977) referred to as 'hidden cultures'. Therefore, studying the perceptions of lecturers' ICC and its impact on students from culturally diverse backgrounds can be seen as important for improving effective ESL classroom interactions in New Zealand.

The literature review indicates most ICC studies have focused on mostly Asian learners (Bird & Holmes, 2005; Campbell & Li, 2008; Chen, 2000; Holmes, 2005, 2006; Holmes & Cooper, 2004; Gill, 2007; Gu & Maly, 2008; Spencer-Oatey & Xiong, 2006). However, there is growing interest in intercultural communicative competence in ESL teaching (Witsel, 2003; Young & Sachdev, 2011). The review of the literature has identified three gaps: first, a lack of lecturers' perspective in intercultural communicative competence in the ESL sector as the majority of authors concentrate on ICC among students; next, a lack

of research in the New Zealand tertiary environment about ICC; and finally, a lack of ICC studies on students from many other cultural backgrounds.

Hence, the aim of this study is an attempt to fill this gap by providing qualitative data using a reflective process (Nagata, 2004; Williams, 2009) and the key components knowledge/cognitive, skills/affective and motivation/ behavioural (Byram, 1997; Chen & Starosta, 1996; Wiseman, 2003) to investigate intercultural communicative competence of ESL lecturers.

CHAPTER THREE: RESEARCH DESIGN

Methodology

The review of the literature identified the gap in research in intercultural communicative competence in tertiary education from ESL lecturers' perspectives. The majority of literature on ICC in education is based on studies of international students and the teaching of ICC in the curriculum (Bird & Holmes, 2005; Campbell & Li, 2008; Chen, 2000; Gill, 2007; Holmes, 2005, 2006; Spencer-Oatey & Xiong, 2006; Ryan, 2013; Witsel, 2003). In addition, many studies have employed a quantitative approach using ICC instruments for data collection. This study benefits from the different methodologies and is based on the phenomenological paradigm which allows for capturing in-depth data collection about participants perceptions of ICC.

Methodological considerations

Qualitative is the common term for a phenomenological approach in research. It is primarily subjective as it seeks to understand human behaviour and reasons that govern such behaviour (Burns, 2000; Collis & Hussey, 2009). O'Leary (2012) believes phenomenology "...also argues value of depth over quantity and works at delving into social complexities in order to truly explore and understand the interactions, processes, lived experiences, and belief systems that are a part of individuals, institutions, cultural groups .." (p.113-114). Thus, this research attempts the phenomenological approach to contribute to existing studies, by investigating the lived experiences of DOLS lecturers and whether certain components influence their perceptions of ICC in the ESL classroom.

It is quite common that credibility is often questioned with regards to qualitative methodology; however, the use of mixed methods helps to resolve this issue. This can happen if the methods are consistent, real essence is reported, results have wide potential, and the process can be authenticated (O'Leary, 2012, p.114).

The goal of this research is to look inwards into the intricate and complex nature of ICC in the ESL classroom environment. Culture is a factor that impacts on communicative interactions, and as such these interactions require an understanding and knowledge at a deeper level for successful communication (Hall, 1959, 1977). Since this knowledge involves subjective factors such as values, beliefs and attitudes, it would be difficult to capture this

complexity using a positivist paradigm. My interest is in understanding what a particular group of lecturers understand by ICC and how they react to it as influenced by their attitudes and opinions in class. Hence, this goal is aligned with the phenomenological approach. The existing relevant literature on ICC in the ESL sector has mostly studied Asian international students and employed mixed methodology. Hence, the aim is to explore what ICC is and how it manifests itself in an ESL context from a lecturers' perspective in DOLS.

Choice of research method

Intercultural communication is not a new phenomenon. With the focus on globalisation and in the resultant increased diversity in higher education environments, it is essential not to be complacent about our knowledge and skill, but to develop an awareness of the transformational changes that our knowledge and skill must undergo for enhanced competency. The aim of this research is to interpret and describe the phenomenon of ICC in the New Zealand ESL tertiary education context. The qualitative approach assists with answering the research questions on lecturers' perceptions of ICC and translates how ICC manifests itself in the ESL classroom in the DOLS. Thus, the focus is on the insightful descriptions and explanations of ICC, rather than the measurement of ICC as a social phenomenon (Burns, 2000; Collis & Hussey, 2009).

Many existing ICC models sufficed for quantitative data collection. This study proffers a new model that employs a qualitative approach on key ICC components such as knowledge, skill and motivation. In employing the qualitative approach, it is necessary to increase validity and confirm accuracy of data collection. This involves triangulation which is used to "confirm the authenticity of other data sources" (O'Leary, 2012, p.171). Hence, data was gathered using two main methods: journal entries and focus group interviews. Only lecturer participants kept journal entries, while focus group discussions were conducted with both lecturers and students. These methods served the research aims of gaining a rich description of lecturer participants' ICC experiences in English language teaching and comparing it to student participants' ICC experiences in the learning environment. Existing research in ICC of lecturers' awareness in NZ is limited so this case study will investigate participants' lived experiences. Both methods were complementary in that they allowed the opportunity for the transition from the written stage on lecturer participants' experiences and thoughts in the journals to the discussion stage on elaboration and clarification about pertinent ICC issues in the focus group.

A profile of the participants is outlined in order to enable a better understanding of this study. In this research, the lecturer and student participants will be coded as LP and SP respectively, and indicated by the numerals 1 to 8 to maintain confidentiality.

Lecturer Participants

The lecturers teach across various programmes in the DOLS, namely, Graduate Certificate in English (GCert), Diploma in English (Advanced), Certificate in English (CE), and Certificate in Intensive English (CIE). The first three programmes include an eclectic mix of migrant, refugee and international students while the CIE programme caters for only the international student population. All participants have taught in these programmes for a number of years and have experience in managing classes with wide-ranging cultures. A striking factor is that these participants were enthused to begin the project and actually became more involved in the reflective writing process than was anticipated. Some lecturers recounted they were pleased to contribute for it created an opportunity for awareness-raising and rekindling notions that they had in the past. Despite the fact that some did not produce lengthy texts, interesting data was produced. Equally noteworthy, however, in the focus group discussion, was that the same lecturers were less vocal.

Student Participants

The students in the focus group discussion included an equal number of males and females, six of whom were in the mid to late 20s age group and two females in the 30 year old age group. These students had shown interest in being involved in the research by their immediate response to the study and then, by attending all information sessions provided. Throughout the discussions, all the four female migrant students were consistently vocal while only two African male refugee students were outspoken although there were contributions from the other African and Iranian males intermittently. It is likely that at some point in their studies, these students would have been taught by some of the lecturer participants in this research. Hence, the students' narratives may not preclude any past negative experiences encountered in those classrooms, but since both groups of participants were assured confidentiality and no names were alluded to in the reflections or group discussions, the data bears no obvious direct significance for any individual in this study.

Data collection

Reflective Journal Entry

Journal entries form the initial data collection source. This provides a case study of a particular NZ tertiary institution, and focuses on analysing ICC among a group of English language lecturers by encouraging them to consider their experiences in a specified setting, and providing them with an opportunity to document their experiences. The entries allowed participants to be reflective through critical evaluation of their own practice and to examine personal assumptions and individual beliefs. It is particularly suitable in its attempt to capture ICC development in the education context (Nagata, 2004, p145; Ortlipp, 2008; Williams, 2009).

There are two groups of participants in this research but only the lecturers were asked to keep journal entries because they are the primary focus of this research. Although, the students are a secondary data source, an understanding of their perspectives provides valuable comparisons. Initially, the intention was unstructured writing but when the lecturers felt unsure about the topic, prompts were given to guide them. In week one, they were asked to write about the meaning of ICC and about what they did in class. Week two questions looked at other forms of communication besides verbal communication, asked them to narrate a past scenario about how they reacted, and if they had made a conscious effort to change. In week three, they were asked to examine students' attitudes, knowledge and skill and its influence on classroom behaviours, study habits, writing styles, and lecturer-student interactions, but the key question focused on how they managed situations of non-participation and conflict. The questions in week four centred on their initial assumptions of the different cultures in the classroom, and if they had changed their perspective to reflect on why and how they had changed. The lecturers were asked to write reflections daily and send them to me by email on Thursdays over a four week period. This is to facilitate consistency and regularity of the entries as well as to provide sufficient time allowance to get acquainted with the data. The reflections enabled the identification of themes and issues regularly, which assisted in preparation and/ or re-definition of questions for the focus groups.

Journal entry documentation is beneficial as the first method for data collection as it allows the lecturer participants to document reflections on ICC experiences on teaching styles and beliefs, teaching materials, and verbal and non-verbal communication including participants' sense of self and power distance. As it was controlled by the participants, they

had freedom to record reflections and evaluate thoughts and actions without constraints. In other words, they could decide on when, where and how to complete the journal entries without the researcher's influence.

The relevant ICC components in an ESL classroom are knowledge, skill, motivation and context. In educational practice, knowledge refers to information to be learnt but this is not necessarily useful and worthwhile on its own accord. In order for it to be of value, there has to be a link to application of that knowledge, which is referred to as skill. While, motivation becomes the driver for knowledge and skill to happen, it is necessary to consider the context in order to invoke effective and appropriate response. For instance, knowledge of a discrete grammatical item, such as tense, is useless unless it is applied in written or verbal form for a specific context, such as a narrative essay or in a conversation. Likewise, ESL lecturers need to be mindful of what and how they instruct their multicultural students and account for the different learning styles of these students. Thus, the reflective journal entries written by lecturer participants produced valuable data because it encouraged participants to think beyond the surface about issues such as conflict or silence, not only about how they reacted and reasons for them but also how they were influenced by their personal assumptions, beliefs and values in incorporating their own knowledge, skills, motivation and context in the classroom.

Limitations of Journal Entries

Limitations of this research can be seen in the researcher's cultural and teaching background as a possible influence on data interpretation. Personal and professional experience can contribute to a different understanding of data not intended by the participants. Nonetheless, it is apparent that participants belong to different cultures as well as work or study in the DOLS making objectivity a limitation in this qualitative research.

The fact that only lecturer participants were requested to write reflections also posed a limitation. Without the same volume of written journals by the students, it did not allow for a more accurate data comparison. Nevertheless, lecturer participants are the focus in this research and it is the priority to investigate what perceptions they have of ICC. Another key limitation was the time factor, which was definitely a constraint for all lecturer participants due to the workload attached to teaching duties and administrative tasks. Two lecturers had requested a regular late submission while another two lecturers required gentle reminders.

Although frustrating at first, this problem had been identified and was resolved by adjusting the weekly submission dates.

Data collection took only one month which can be seen as an additional limitation. However, as lecturer participants became involved in the reflective writing process, it provoked them to be more open in their entries, hence allowing for greater depth and more insightful comments on what happened in class. Hence, a large pool of data facilitated new ideas and demonstrated growth of self-awareness among lecturer participants and changes they had made to address their ICC in the classroom. This transformational process was the motivating factor of my research as it not only confirmed literature findings, but it also produced a new knowledge of cultural sensitivity in creating a more meaningful learning environment for ESL students.

Focus Group

Focus group discussions were conducted with lecturers and students in separate groups in order to address, evaluate and explore the themes which surfaced from the lecturer participants' journal entry analysis. The focus group was instrumental in obtaining detailed and in-depth data about the lecturers' and students' perceptions of ICC in the ESL classroom and allowed the observation of exchanges of ideas among the participants.

The focus group is appropriate for the English language context for the lecturers because the DOLS encourages on-going conversations amongst lecturers on best teaching practice including methodology and pedagogy. In this study, lecturer participants were asked to explore what they thought and knew about ICC in order that these accounts could provide insights about beliefs, values, power distance and viewing the 'other' through their own lens. Beliefs and values are subjective elements and are often the result of cultural, religious and family influences. On the other hand, power distance defined as the degree to which less powerful members 'expect and accept' unequal distribution of power, is more obvious (Hofstede, 2011,p.9).

Collis and Hussey (2009) maintain that by using a focus group, the shared social setting and the discussion type format within the support of the group will encourage the participants to become involved and voice their ideas, experiences and opinions. O'Leary (2012) firmly believes that focus groups allow development of rapport and trust in a flexible setting which facilitates observation of non-verbal data as well (p.196). Also, a focus group situation could highlight "motivation behind participants' behaviour" as they narrate an

incident they had experienced in the past but refrained from confronting (Bradford, Meyers & Kane, 1999, p.104). These writers concur that focus groups have the advantage of reducing the power distance and, thereby, increasing the opportunity to divulge information within a group of individuals similar to themselves in teaching English or learning English. Thus, a focus group session was suitable to foster a favourable environment providing opportunities for participants to explore, to share and to expand their experiences of ICC.

Two focus groups were held, comprising eight lecturers in one group and a eight students in another group. Eight was the number chosen because firstly, if any participant decided to withdraw at any point in the data collection stage, I would still have a reasonable number of participants to work with, and secondly, eight provided a good range and was manageable for qualitative data collection. It was fortunate that exactly eight lecturers volunteered for my research and this determined the number for the student participant focus group. All participants had given voluntary consent to participate in the focus group study.

To conduct the focus group, the same group of lecturer participants who had provided journal documentation, plus the student participants, were invited to attend separate sessions, one for lecturers and the other for students. The lecturers' discussion was conducted one week prior to the students' discussion. The lecturer group questions focused on lecturer participants' clarification of the meaning of ICC, and explored their narratives of power distance. One issue key issue encountered during the lecturers' focus group was a lack of response from some participants. Although most lecturer participants were generally engaged in the discussion, the fact that three participants were mostly reticent meant that there was limited 'rich' data which in turn limited analysis of participants' contributions.

The student participants were asked questions about the meaning of ICC, communication in the ESL classroom between lecturers and students, class materials, non-verbal communication and conflict situations. Despite the fact that the participants were advanced level Diploma students, there was a language barrier which led to simplification and re-defining of questions through further queries through the discussion. Furthermore, several students misunderstood some questions and provided unusable data. In some cases, their voices were inaudible which made transcription difficult. In both groups, all participants had equal opportunities to discuss their ideas and thereby, reduced the possibility for any one person to dominate the discussion. All observations and notes were written in a journal and the sessions were audio-taped which assisted in the re-evaluation process. The focus groups

were conducted in an informal style, including some afternoon tea to create a comfortable atmosphere for the participants. This established rapport as it helped to ease participants into the session in a less formal setting. All participants were assured of confidentiality and the right to decline answering any question, and the right to withdraw from the research at any time.

Sampling method

ICC was evaluated in the context of English language tertiary education in New Zealand. The lecturers in the DOLS at Unitec formed the unit of analysis principally because these lecturers are in an ESL workplace and they provide an important introductory knowledge about New Zealand 'local' society, culture and people as they instruct refugee, migrant and international students after they arrive in New Zealand. DOLS lecturers are often the first group of teachers these students encounter.

The purpose is to select a sample that is sufficiently broad to refer to a parent population, sufficiently large to accomplish analysis, yet sufficiently small to manage the entire process (O'Leary, 2012). Non-random sampling was employed as there was a particular purpose to handpick experts in the profession. The Head of DOLS emailed the 120 academic staff members in three campuses, Mt Albert, Waitakere and Albany, to request voluntary participation in this project.

The criteria for selection of lecturer participants was based on them having had five years teaching experience in a New Zealand higher education institution. The rationale for this was that more experienced lecturers would have spent a longer time teaching international, migrant and refugee students rather than 'new' lecturers. They would have relevant information and knowledge to share relating to 'lived' teaching experience, and they would have encountered ICC in various ways and be able to reflect on how they managed such situations. As a result, they were seen as participants who were likely to produce valuable data for this study. Students were selected among of the Diploma in Advanced English programme due to the wider cohort of multicultural students per class who study for longer than one semester in order to attain the Diploma in English (Advanced) qualifications. These students have had longer experience at Unitec and a better appreciation of the ICC of their lecturers. Anonymity was maintained throughout the research so neither lecturers nor students were aware of the identity of participants in the other focus group.

Data analysis

The data allows analysis of emerging themes of ICC. There are five themes: importance of ICC, lecturers and students' beliefs, teaching styles, class materials and non-verbal communication.

Thematic Analysis

In qualitative research, a common approach for data analysis is thematic analysis in which themes or categories are sought in the data. By definition, a theme can be a cluster of linked categories conveying similar meanings that usually emerge through the inductive-deductive analytic process which characterises the qualitative paradigm. This, however, is not a linear process but a recursive one (O'Leary, 2012). Braun and Clarke (2006) further define that a theme "captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set" (p.10).

Accordingly, the thematic analysis in this research attempted to classify and deduce the participants' use of linguistic and non-verbal cues in conceptualizing their experiences. In this research, thematic analysis involved searching through the data to identify recurring themes. The key components of ICC being investigated are namely, knowledge, skills, attitude, the dimension of power distance, and context, all of which are broad categories to evaluate and analyse. Therefore, Taylor-Powell & Renner's (2003) five step procedure was applied: get to know your text, focus on the analysis, categorize, identify patterns and connections within and between categories, and finally interpret the connections.

After receiving the reflective journals, each lecturer participant's entry was read to gain an overview of the content. A few photocopies of the raw data were made, key words and phrases that were repeated through the texts were identified, and overall impressions were recorded in order to gain familiarity with the text. Some examples of these are respect, tolerance, empathy and cultural similarities and/or dissimilarities. I then compared notes across the group to get a comprehensive picture, searched for patterns, created codes and colour coded the emerging themes, and searched for meaning in order to make some generalisations. These steps were entwined such that each stage progressed like ever-decreasing circles. Therefore, the focus was on deductive analysis and the initial theory-based components, that is, knowledge, skill, attitude, power, and context for data reduction were used. The next step was inductive analysis and an attempt to interpret these words to

make meaning from the data. By week four, trends ‘emerged’, such as awareness of being culturally sensitive to students’ feelings, providing an inclusive learning environment, and what constitutes common non-verbal behaviour. I use the term ‘emerged’ loosely as trends did not simply appear in the data but rather it was my interpretation in forming connections and making sense of the trends. By this time, I was ready to confirm these findings in the focus group sessions.

The complex nature of ICC did demand reflection and re-evaluation of the initial codes. It must be noted that ESL/EAL learners might not have the linguistic ability to express their thoughts as succinctly as lecturers, and hence, data revealed vocabulary, phrase repetitions and contributions which on a few occasions lacked clarity. Notes were made and included personal interpretations as an initial evaluation. These were then used to direct the focus group questions. Next, as new data was collected, comparisons were made with current codes and amended, wherever necessary, to include other emerging variables. Colour categorisation was utilised to provide an effective way to observe connections when data was modified. Summaries and reflections were written at each stage of the process to allow for further analysis and understanding of ICC self-awareness in teaching practice. The advantage of this is it allows on-going interactive process of defining and refining the complex ICC data into meaningful data to draw insightful conclusions. Measures were put in place to ensure reliability. To verify the categories which emerged, the themes were re-identified on a second coding of the same data. It was confirmed that ICC components of knowledge/cognitive, attitude/motivation, skill/ability, power, and context are the key drivers for effective and appropriate communication in intercultural situations, especially in ESL classes. When the entire journal entries were collected, the identified themes helped form the basis for the next stage, that is, the focus group discussion.

Data reduction was applied here by identifying and clustering key concepts and categories, such as beliefs, teaching styles, teaching materials, and non-verbal communication, and these were structured before they could be interpreted under the headings of knowledge, attitude, skill, power, and context. Besides preliminary categories, other categories were offered at this stage of the research project for example, socio economic status, personality, and education, as they continually appeared in the focus groups. There was some interesting variation in ICC perspective, although not very strong, between lecturer participants and student participants’ responses and interpretations, such as the notion of ‘western’, assumptions held, and non-verbal behaviour. Finally, ‘axial coding’ was applied

as a form of open coding, which allowed connections of categories and sub-categories”...into various patterns with the intention of revealing links and relationships” to be made (Collis & Hussey, 2009, p.180).

Validity of this research

A mixed methodology approach was adopted to maintain validity of the research process; hence, the use of both journal entries and focus group interviews. These methods were well- balanced as they facilitated a natural flow from the written reflections to the spoken discussions where there was opportunity for an on-going dialogue of significant ICC issues.

There was a possible threat that the researcher’s teaching background and knowledge of colleagues would hinder the data collection and interpretation. However, this did not pose problems because all involved conducted themselves professionally and expressed their enthusiasm to be involved in this project, which made it simple yet exciting on the part of the researcher. In fact, the general consensus was agreement on the usefulness and honesty afforded by the study.

Ethics

As my research involved human participation, I had submitted an application and received approval from the Unitec Ethics Committee (UREC) to conduct my research. It was a requirement since the proposed method to collect qualitative data in the form of journal entries and focus group discussion were personal accounts from lecturers and students. Prior to the start of data collection, participants were required to give written informed and voluntary consent to ensure that I had authority to use all data and information collected in the form of audio recordings and written transcriptions. All participants were assured that data and results would be anonymised and kept in a locked filing cabinet, while audio-taped material would be destroyed straight after they had been transcribed. Participants were assured of confidentiality at every stage of the study and all participants were treated with cultural and social sensitivity (Unitec, 2011).

The researcher’s identity as a lecturer in DOLS was foreseen as a possible issue. For this reason, participants were given a clear rationale of the study and assured that data collection was purely for the purpose of completing a thesis towards accreditation of post-

graduate qualifications. A clear statement was made that there was no managerial influence or a conflict of interest. Another issue identified was that the study is a sensitive topic as it relates to teaching style. Since lecturer participants had to write personal thoughts, it could cause possible emotional harm. The lecturers and students were informed of the potential psychological impacts before the focus group session commenced, and that prior arrangement had been made with Unitec's Wellness Centre for counselling sessions, should the need arise. The date for the focus group discussions was chosen by mutual agreement between the researcher and participants. Both data collection methods were facilitated by the researcher. All email entries, audio-taped interviews and transcriptions were treated as strictly confidential.

CHAPTER FOUR: FINDINGS

This chapter describes the findings of the reflective journal entries and the focus group discussions on Intercultural Communicative Competence in an English language context in a higher education institute in New Zealand. In each main theme, the lecturer participants' findings are presented under sub-categories. This is followed by an overall summary of the student participants' findings for each main theme.

Themes

The data analysis has resulted in five emergent themes comprising a reflection on the importance of ICC, lecturers and students' beliefs, teaching styles, class materials and non-verbal communication displayed in class. In order to investigate if the dimensions knowledge/cognitive, skills/affective and motivation/attitude/behaviour form the foundation for ICC, the research started with evaluating what lecturers understood by the term ICC and how it was evident in their beliefs, and manifested in their teaching methodology and teaching materials, and then relayed through their non-verbal communication with students. Some expected sub-categories revealed in the findings are self-awareness, overseas experience and respect, but unexpected sub-categories that emerged were related to power distance and the notion of 'Western'. Figure 1 below illustrates the key themes and sub-categories that lecturers and students believed were important.

Reflection on importance of ICC	Beliefs	Teaching style	Teaching materials	Non-verbal communication (NVC)
<ul style="list-style-type: none"> • On-going • Learning from each other • Attempt not to offend others 	<ul style="list-style-type: none"> • Self-awareness • Overseas experience • Respect • Notion of 'Western' • Power distance 	<ul style="list-style-type: none"> • Teaching strategies • Silence & Conflict 	<ul style="list-style-type: none"> • Textbooks • Student contributions • Current affairs 	<ul style="list-style-type: none"> • What is NVC? • How does it manifest itself? • How is it managed?

Figure 1: Themes and sub-categories

Theme 1: Reflection on the meaning of ICC

Lecturers

Lecturer participants view ICC as encompassing various components. They have noted it is a broad term and it is difficult to see what the perspective is but they know and understand what it is about. LP8 explained that ICC is the:

ability of language learners to use language and sociocultural knowledge to communicate in a way that is suitable and appropriate both to their own culture and to the culture(s) of the person or people that they are communicating with (Reflective Journal 1, LP8).

LP6 described ICC as:

more than one thing –an individual’s psychological orientation, their sense of identity, locus of control, intrinsic motivations and interests in others...a messy, blundering, risky, humbling practice (Reflective Journal 1, LP6).

It is commendable that this group of lecturers recognise ICC has a different application dependant on the group of students being taught, that is, international, migrant, refugee, and New Zealand students should not be classed as one, and have to be managed appropriately in a given context. Having an inherent knowledge, an ability to use new knowledge and displaying respect for other cultures is a commonality shared by the lecturers. They felt there is the need to be self-aware, which they described as an on-going process, about other ways of behaviour, thinking and talking, so the precursor to this is familiarisation with different cultures. In the words of LP1 “I really like that word on-going. However competent or incompetent I am, I’m better now than I was a year ago because of the influences on me (Lecturer Focus Group, p.2). However, LP4 clearly explains there is no need for specific cultural knowledge as one could make assumptions about others but rather it is more important to be respectful, sensitive and unprejudiced to be a good teacher (Lecturer Focus Group, p.3). A noteworthy remark LP3 makes is that coming from a different culture makes this participant more aware and appreciative of students’ feelings.

Students

The students’ definition of ICC embraced knowledge, ability, motivation and respect. They explain that ability (skill) to communicate with others, not only from their home country but also with lecturers and other students, is most important to enable effective communication. They stated that lecturers and students equally only need to be equipped with a little knowledge but the most important point is how one utilises this knowledge to create a

shared sense of meaning. Furthermore, the participants explain motivation stems from the desire and willingness to communicate regardless of the lack of linguistic knowledge or skill.

Competence is succinctly defined by SP4 as “competence is ability, such as a bridge to connect I and someone, someone and me, so this is like a bridge” (Focus Group, p.3). The findings conveyed other student participants also view communication in its simplest form as a means to connect with the other party who grasps the message without misunderstanding. Hence, the expression ‘like a bridge’ is an appropriate description of communication as they perceive it.

Theme 2: Beliefs

The findings revealed that participants understood culture as a complex term and this allows different interpretations in the way ICC is perceived. The findings highlight that beliefs, values, thoughts, behaviour, attitudes, customs induce what individuals do and how they do it. Consequently, findings in this section present the following sub-categories as self-awareness, overseas teaching experience, respect for others, notion of ‘Western’, power distance, and a brief mention of other factors that contribute to ICC such as personality, age, and socio-economic status which impact on ICC.

Lecturers

Self-awareness

The participants have expressed strong beliefs in the importance of self-awareness as a contributing factor of ICC. The findings conveyed that lecturers consistently described their awareness of cultural similarities and differences, but many emphasise their underlying belief is to focus on equality rather than differences. They maintain it must be communicated to students that no one culture is better than another, just different. Participants do concede however, that one cannot have full and complete knowledge of every culture, and that the onus is on the self to learn. In fact, they believe this learning process is dynamic wherein learning is described as on-going and transformational as it can build on existing knowledge base or add something quite new. This process can be effective to address any matter that arises in class or used at a more appropriate time in future. While some lecturers stress it is not vital to focus on differences but similarities because it is important to form a bond with students via a positive shared experience, others felt knowing and noticing differences is a

part of awareness-raising which would enable new ideas for informing teaching practice. A worthy reflection by LP4:

I have always made certain assumptions. These assumptions are that a good multi-cultural communicator does not have to research a country's culture to know how to treat someone from that culture. It is enough that they be sensitive, respectful, and unprejudiced, and this purity of intention would be sensed and any problems arising from misunderstandings that may occur would quickly be dissolved. Yet recent examples that spring to mind show that it is perhaps not enough if a teacher wishes to prevent causing students anxiety, discomfort or embarrassment which could arise because of cultural misunderstanding or insensitivity. (Reflection Journal 1, LP4).

This participant then revealed an anecdote that female Muslim students had felt discomfort when the participant had placed hats on their heads. The students had calmly spoken to the lecturer, who apologised immediately for the oversight but after class the students insisted no harm had come of it. Even so, it had left the participant to ponder the insensitivity that had been caused. This illustrates knowledge, motivation and skill are undeniable prerequisites for ICC as emphasised by some authors (Byram, 1997; Chen and Starosta, 1996; Gudykunst, 2004; Wiseman, 2003).

Overseas teaching experience

Another fundamental belief that surfaces from the data is the importance of overseas teaching experience. To have lived and taught in another country, where they were beyond their comfort zone, had exposed most lecturer participants to some degree of discrimination. LP2 and LP6 believe that one faces discrimination while living in another country, particularly one that has a different culture, and that it is quite common for misunderstanding or miscommunication to occur (Lecturer's Focus Group, 2012, p2). Not only do they describe how their assumptions had been challenged and that it had paved the way to re-evaluate and re-orient their thoughts, but also that it had created a better sense of empathy. LP3 who was not born in a Western country and who has lived but not taught abroad comments "coming to New Zealand from a different culture...makes me realise that, being on the receiving end of coming from a different culture, just automatically, you know, gives an appreciation of the, um, students, and, you know, how they must be feeling" (Lecturer's Focus Group, 2012, p2). Many participants also believe that intuition and gut feeling are further enhanced as a consequence of years of teaching experience. This helps them to take note of a situation and respond in an appropriate manner. LP8 observed "perhaps, I should be treating this [ICC issues] more as a teaching opportunity rather than curtailing things before

they become a problem” (Reflection Journal 2, LP8). The general consensus was that living and teaching overseas has influenced them in their reactions to students’ behaviour in class.

Respect for others

Respect and tolerance for other cultures are terms consistently echoed by all participants. It is important not to disrespect others’ cultures but there must be a display of tolerance, sincerity and inclusiveness instead. Having said this, they add that teachers need to model this behaviour of respect and tolerance in class because although students may comprehend the information, they may not know exactly how to put it into practice. Similarly, students are reminded by lecturers to be open-minded as well as to put oneself into the other person’s position. LP1 comments, “I try to get everyone to understand that everyone thinks their country is ‘special’ while still having an open and honest classroom, not looking down on other people’s cultures” (Reflection Journal 1, LP1). A notable observation by LP6 is that when students form assumptions, however naïve they may appear, lecturers should respect, but not necessarily submit to, these assumptions. In other words, accept that students have a right to express their point of view even if it seems unacceptable.

Notion of ‘Western’

The research question was not specifically structured to investigate lecturers’ perception and definition of ‘Western’ but it became an important finding as it reflected lecturers’ perceptions of their own culture including the one lecturer not from New Zealand.

First and foremost, in defining ‘Western’ most participants alluded to terms such as “familiarity across a series of countries”, “liken to”, “easier to relate to”, “more norms”, “several things not difficult and natural”, “common history”, “industrialised”, and most interestingly “western as against anything else” (Lecturers’ Focus Group, p.7-8). LP1, LP2, LP5, and LP6 explained that the Industrial revolution in Western countries (predominantly Europe) spanned a lengthy period which resulted in a shared and common history. They believed this led to different ways that society was organised and that this was reflected in educational changes which led to a major shift in values and roles within the family structure, in contrast to Eastern countries. The inference was that Asia seemingly had a shorter industrialisation period. The printing press and factories were cited as examples of this industrialisation. Evidently, according to LP6, values come from “those narratives and, so it’s the narrative of experience, of history. We all, kind of, can share similar stories of the world, of the two world wars” (Lecturers’ Focus Group, p.9). While the ‘Western’ participants used

the expressions as sharing and familiarity, LP3 used the term ‘cling’ when she explained, “I think that’s what separates cultures. Cultural values and that’s what it boils down to. It’s, you know, you cling to your cultural traditions and your culture, and really it’s all about what you value” (Lecturers’ Focus Group,p.9). LP2 is quite precise in her comment:

...values are pre-determined by your underpinning beliefs and then they’re expressed through your cultural networks, your social organisations, isn’t it? I mean, I think we all have the same values, we all believe in love and life and death and, and humility and respect. We all have those, that’s what’s common to humans, but how it’s expressed depends on those underpinning beliefs doesn’t it, so I think it’s not actually just your values, it’s those underpinning beliefs (Lecturers’ Focus Group, p.9).

The response to a question on imposing ‘Western education’ methods on students sparked lively debate and most participants presented strong arguments. Some female participants maintained since students opt to study in the New Zealand environment, they would realise that they are going to learn ‘Western’ academic conventions and norms and do it the ‘Western’ way, as we would if we were to choose to study in their countries. LP1, LP2, LP5, and LP6 were unanimous in saying that on completion of English language studies, many students had future plans to pursue tertiary qualifications and hence, language teachers’ priority is to prepare these students about the reality of academia. LP5 emphasised that students are, “going to continue on in the New Zealand education, tertiary education manner, so to prepare them, and I think it’s preparing, as opposed to imposing. Opening up, um, enlightening, um as opposed to imposing” (Lecturers’ Focus Group, p.10). On the other hand, LP6 differed by stating a salient point that students face conflict in that their image of NZ education would not necessarily equal that of a ‘kiwi’ student’s image. Hence, these non-kiwi students would face various conflicts manifested in their struggle about their own identity with the new culture in New Zealand. This would mean a struggle with defining their identity and their struggle with different learning styles (Lecturers’ Focus Group, p.10). LP1, LP2 and LP5 were staunch in their belief and rationalised that ultimately the students do not have sufficient knowledge of ‘Western’ academic conventions and learning styles but the lecturers do, so it is in the students’ best interest for the lecturers to train them for further studies and the workplace, and by the same token inform students that lecturers recognise the difficulties associated with it.

Power distance

The findings also revealed cultural aspects of power distance and stereotype. On the topic of power distance, most participants generally disclose there is an expectation of students that teachers take charge in the classroom environment, and it is not to be considered as power per se. They believe many students would have faced a classroom situation at some point in their lives regardless of the learning environment they originally experienced. Be it a dialectic approach in which the teacher controls and imparts all knowledge (Gill, 2007; Holmes, 2006) or dialogic learning system where student participation and contributions displaying critical thinking form the norm, teachers would have some degree of control in the classroom to which students were accustomed to. LP1, LP2, LP5 and LP6 recognised students would be familiar with a teacher-centred environment but they emphasise it would be far less teacher-centred in the English language classroom because students are expected to read, think and discuss topics using critical skills. LP1 wrote:

I think nearly all of them, in my limited experience in the world, come from a situation in a classroom like that, so it's very familiar, and I know the power distance is probably less, much less in our classrooms than in any other places that they probably experience (Lecturer Focus Group, p.12).

LP5 added:

There's a lack of safety, if you're suddenly overly camaraderie and palsy. I like to know that the facilitator, the teacher, the coordinator, is well and truly in control and in charge and confident and I don't see a huge hierarchy, I just see working with somebody that knows what they're doing, and really well (Lecturer Focus Group, p. 12).

Interestingly, the participants were in agreement in saying that not only does this 'taking-charge' action provide a starting point for what lecturers do best but that if there was no starting point, students would not know how to respond. In fact, it was argued it is all part of one's teaching responsibility; however, it was stressed they are at liberty to respond and make changes and thus create a different power dynamic. Not surprisingly, the term 'living curriculum' which is local to Unitec, is alluded to in this instance. The living curriculum is seen as "conversations with (and among) teachers, students, ...[and] self – critical self-reflection" (Unitec, 2009, p.9). To this end some teachers reiterated that students appreciate and respect teachers who take charge of the class for it displays confidence and knowledge in subject matter and professionalism in teaching expertise but they emphasised that it was not necessarily power display by nature.

Besides power distance, another aspect is disclosed in the data. All participants were in agreement that to stereotype is inherent in human nature, so they believed it is important to firstly, acknowledge and recognise its existence, and secondly, use this awareness in order to address the pertinent issues that arise. LP5's wrote that young, Japanese, female students' lack of both content and worldly knowledge is exemplified in their written work. It was explained that lecturers could conclude that female, Japanese youth do not have general knowledge about current affairs, yet LP5 also believed that such stereotyping of students does not necessarily denote a negative perspective. In fact, it is seen to perform a useful function to address the problem either in the teaching environment or outside of class hours (Lecturers' Focus Group, p.13). Most participants agreed it is easier to do this on an individual basis but LP1 remarked, "You just try to hold it in, put them to one side and treat a person as a person. It's when you're dealing with a big group you barely know, that's when it's harder not to be prejudiced" (Lecturers' Focus Group, p13). The findings indicated the lecturer participants were in agreement that while it was not uncommon to stereotype students, it was essential to have an awareness of their own stereotyping and respond carefully in the ESL classroom.

LP6 commented that, in fact, it is not unusual to form generalisations about students in relation to power distance. However, the lecturer continues that this self-realisation of forming generalisations is awareness-raising and one should not attach huge significance to it, but that it enables one to proceed with caution in relating to students. LP8 echoed this thought "As long as you have an awareness that you're holding a particular stereotype about a particular group and you have that self-awareness about it then I think that's fine, that's a useful construct" (Lecturers' Focus Group, p.14). This explicitly implies it is erroneous to draw conclusions from these stereotypes but rather more advantageous if used to inform teaching practice instead. Additionally, LP6 expressed a salient point about motivation being the driver to instil a cognitive change in lecturer's behaviour, yet LP6 asserted it is more common to take the easier option and form judgements from generalisations whereas the conscious effort required to adopt changes is a harder and longer process. "[It] takes a lot of cognitive effort, and the motivation to feel it's worth taking a harder route, it's more, I'm sorry, to find that immediate route and just go with your prejudices so you have to have motivation" (Lecturers' Focus Group, p14).

Some participants stated that while it was quite commonplace in the past to hold prejudices and stereotypes, it is no longer the same situation in contemporary society. LP4 explains that there are more opportunities to intermingle with people from diverse cultures

and learn new information about these cultures which provides the impetus for unavoidable, continuing change (Lecturer Focus Group, p.15).

Personality, age and identity

Although the data indicated all lecturers were cognizant of the considerable influence of cultural background on knowledge, skill and attitude, it also revealed there are other factors which impact upon ICC. These include personality, family, education, socio-economic status and age. Clearly, these participants are mindful of not accrediting the sole responsibility on culture as the only stimulus in the manner knowledge is acquired, skill is applied and attitude is displayed. LP7 is of the opinion that personality is a stronger force than culture and commented people generally know and understand their own personalities better than their culture (Lecturer Focus Group, p.15). LP2, LP3 and LP5 reflect that they had noticed young students, in spite of coming from different cultural backgrounds, display similar behavioural traits and learning styles in the classroom, which may be explained as age affective (Reflective Journal 4). However, LP6 emphasised that students should be gauged in relationship to the language learning environment and not the person itself (Lecturer Focus Group, p.14). Still more interesting was the comment on how an individual views their cultural identity. This is dependent on how we see ourselves in our own culture, and particularly how we adopt and adapt to another culture (Reflective Journal 3, LP6).

Students

Self-awareness and respect for others

The findings from student participants conveyed they have very similar beliefs and similar actions as the lecturer participants such as awareness of some knowledge, attempting to communicate even if lacking in skill, being motivated in trying to be confident yet willing to respect and adapt to the other culture, and having the concept that it takes time for gradual change. The key difference is reflected by every participant in their enthusiasm to avoid differences but instead to focus on similarities as it lends to positive experiences.

From the findings, it was apparent that an open-minded attitude creates opportunities to communicate. Several student participants express that one should not feel shy when in another country because even with a little knowledge of culture and language it would enable one to communicate provided you show your willingness to learn. In this way, you will not really offend anyone. Students made a similar comment as one lecturer that one does not require much knowledge or the need to know everything about another culture in order to

communicate, but respect was of utmost importance. If they offend anyone inadvertently, they would apologise to make known it was unintentional. It was interesting to note that the data confirmed that students also emphasise respect as a crucial factor in communicating across cultures because it provides scope to learn about each other and their lecturers. SP7 further revealed it was more relevant to set aside differences and focus more on similarities in order to have a positive experience exemplified by the following statement:

I think for me, it's like, um, to think our difference aside and um, try to, to be able to use or to benefit from the things that we agree on. I think it's, ah, if we see only similars we can gain from it but, if we are concentrating, I think, on the differences then there is nothing we can gain from it (Student Focus Group, p.2).

However, female participants emphasise that connecting with people from different countries must happen gradually so there is sufficient time for both sides to see each other's point of view. Added to this, some students are explicit that a key driver in intercultural communication is the need to think critically and think outside the box. On this note, SP5 explains that one has to adapt to be an effective communicator:

...depends on how we adapt the culture or, the, the environment.. let's say that I have a, natural ability to communicate with people but if I don't have the experience or I, if I didn't immerse myself to the society or to the environment then I think my communication or my experience with the culture can't be that effective. (Student Focus Group, 2012, p2).

Therefore, it might be inferred that learning about other cultures and concentrating on similarities could foster shared meaning and possibly aim at better relationships in the classroom environment.

Overseas teaching experience

There is no data from students on overseas teaching experience.

Notion of 'Western' and power distance

Regarding the notion of 'Western' and power distance, students indicated they had generally not noticed this as lecturers are friendly. There was some data on power distance but it was unusable as it does not apply to Unitec. However, SP7 relates a negative incident which his friend encountered in another department at Unitec:

Whenever the teacher talks about, for example, which is bad, you know a negative example, teacher already asked every question to him, because he is the only one African. Finally the student told him, I am just from this country, I can't, I don't

know these people, you know... You can't tell from my colour (Student Focus Group, p.9).

This finding is noteworthy as it highlights some form of stereotyping that exists and that it is considered as negative by students.

Personality, age and identity

SP6 and SP7 briefly allude to personality as a contributing factor that impacts on ICC but this will be presented in the theme on non-verbal communication.

Theme 3: Teaching Style

English Language education necessitates lecturers to illustrate a teaching style that encompasses flexibility by virtue of the simple fact that students are from different cultures and have very different learning styles. No doubt ESL lecturers are not a unique group who have to manage this learning environment, as other courses have multicultural classes too, but the significance lies in the fact that it is common for these students to enrol in ESL classes before commencing further studies in preferred fields and hence, these lecturers have to be extra cautious in their classroom practices. The findings in this category will be reported in two sub-categories, namely teaching strategies, and, silence and conflict.

Lecturers

Teaching strategies

The findings from the focus group discussions and the reflection journal entries revealed lecturer participants were aware that flexibility in adapting their teaching style and being acutely sensitive to the ESL classroom environment are essential in order for effective teaching to take place. The participants commented they continually adopt and adapt their lesson plans, and to adjust their teaching styles to meet the needs of the students and as a result various ESL techniques are employed. The general consensus of the participant group on the key strategy used was that of asking students questions, in fact, many questions, with the aim of listening to and learning about these students, by creating an opening for students' voices to be heard. On the type of questions asked, LP7 wrote:

I have tried to bring in more comparisons with their own society and culture in my teaching and for them to explore more themselves and how they feel about / experience NZ society and culture and their own (Reflection Journal 2, LP7).

LP6 commented:

A simple technique I use occasionally is to type in a word document displayed on a data show projector. One way I use it is to start a conversation, where students respond to my written utterances, and I write up their words on the document. Later, we can then reflect on the written record of what would typically be a spoken interaction (Reflection Journal, 15 Aug, 2012)

They practiced this frequently by inviting students to divulge information about their specific cultures, encouraging students to question each other, and providing openings for discussions on culture topics. This was also done through getting-to-know-you activities mostly at the start of semester but repeated when they are deemed necessary, and before culturally-sensitive topics are introduced. The participants explained that it was vital to allow time for bonding before embarking on such topics so that students become familiar with their partners or group members. This strategy presents an opportunity for the participants to notice students' behaviour and reaction, to recognise any 'sore points' and overall classroom dynamics, which in turn informs them how to function as better facilitators. Furthermore, students are consistently encouraged to ask questions in the course of class time if they are unable to understand any content or explanation, but one participant expressed surprise when Korean students claimed it was impolite for students to ask lecturers questions during lesson time.

The data also revealed discussion on how lecturer participants practice modelling. They illustrated set examples for students to follow either in relation to comprehension of class tasks or to acceptable classroom behaviour. Students are not always capable of transferring skills, especially when they feel overwhelmed by language demands, so it needs to be made explicit through the teacher modelling how they may respond. Then, questions are used as a follow-up to check students' comprehension.

Besides questioning and modelling, another dimension of teaching strategy was humour and jokes. There was agreement on using humour as a regular feature of their teaching style to create a less rigid classroom, in which students feel more relaxed for learning to take place. Lecturer participants were explicit that jokes are culture-specific but humour predominantly served a more universal purpose as an ice-breaker in making people laugh because it goes beyond cultural barriers. LP4 commented to exemplify this:

I often end up explaining something so often it's a sentence which is very funny in English but it's not, it's just a grammatical error, and then I will explain why it's funny to them[students], and they end up laughing" and "It's infectious isn't it. One person smiles and everybody will smile, it's a natural thing to do (Lecturers' Focus Group, p 6).

Silence and conflict

The lecturer participants aim to provide a safe classroom environment. With regards to silence, lecturers remarked it is acceptable if students are reticent and unforthcoming in class and they should not be forced into doing something they are not comfortable or familiar with. This was justified by the fact that different learners have different needs and learning styles. As a result, the teaching style incorporates an inclusive learning style which allows ESL students to feel comfortable and thereby, more prepared to actively engage in learning. So how do the participants manage classroom situations when there is silence or refusal to participate, and conflict occurs?

The findings showed that the participants employ different approaches to manage silence or non-participation. LP1 revealed “I ask them a lot of questions about their culture. And telling them that I’m just interested, I’m not judging, I’m not here to say your culture is better or worse than mine” (Lecturers’ Focus Group, p.4). Other lecturer participants ask questions and either direct them at students who are likely to know the answers or make sure to ask easy questions so that all students can understand and be able to respond. The lecturer participants also maintained it is best not to focus on essential differences between individuals when mistakes occur but instead recount episodes of their own cultural and linguistic mistakes from their past. They do this by giving anecdotes of their own cultural miscommunication in an open and honest way, thus creating a non-judgemental environment where students feel prepared to engage and not feel strong emotions such as anger. In other words, normalising the situation as LP4 put it, “They won’t get angry if they’ve realised, ‘Oh well, if she’s made that big mistake, you know, my little mistake is nothing and then they will talk about things or not get so ruffled or sensitive about things” (Lecturers’ Focus Group, p.4). The emphasis was that making mistakes is not an uncommon occurrence but one that can actually foster learning. Yet, there was agreement between all lecturer participants that students would not be placed in a position where they are forced to participate.

There are a number of other preferred activities that participants use to counter silence or non-participation. Pair-work and group activities are a part of teaching style in the ESL classroom to allow students to mingle with peers, to lessen the feeling of isolation. This is done through spontaneous activities such as ice-breakers and songs, as well as physical activities like mime and movement. Many participants establish a classroom agreement/contract from the onset of semester and remind and refer students to the agreement that the classroom is a safe environment to practise speaking. This is exemplified in LP3’s

narrative about a Russian student who refused to contribute to a blackboard activity and when questioned later explained “she said that if she made a mistake in front of the class she would be embarrassed/lose face” (Reflective Journal 3, LP3). Generally ESL students feel anxious about making mistakes, so the tendency is for them to avoid participation which could be attributed to either a personality trait or to what Ting-Toomey (2005) refers to as ‘face-saving strategy’. It is noteworthy that all participants are convinced humour is a key element to resolve many issues which arise in the classroom, particularly that of silence and conflict.

Regarding conflict, most lecturers mentioned it was not a common occurrence in class and the general consensus was students aim to avoid conflict with lecturers. In the circumstance when it had happened, the participants attempted various strategies to confront the problem. They rationalised in the reflections and focus group that observation gives the opportunity to not only to reflect on the problem and make sense of it, but also to contemplate possible scenarios that may cause an incident. A number of conflict situations were discussed in the reflective journals. These situations were about conflict between students and the participants as well as conflict between students themselves. LP5 recounted a rather intense incident. The student, a Russian youth, displayed unusual behaviour by not interacting with the teacher or with the students, but preferred to keep earphones on or to snooze in class. Funnily, this affected the students more than the lecturer participant, as the students felt the Russian student lacked respect for the lecturer; however, the participant’s instinctive decision to observe rather than confront proved valuable because nine weeks later the quiet student had committed a crime (Reflection Journal 3). This conveys LP5 was not prepared to risk placing the troubled student or the rest of the class in an uncomfortable and unpredictable situation, and quite rightly so by the turn of events. Similar observations have been recorded by other lecturer participants, not as momentous though, but they did state they would prod the student if they believed a good learning outcome might be achieved. Participants reiterated such situations could lessen anxiety and, in turn, produce successful results provided it is enhanced by qualities such as tolerance and sensitivity.

LP3 recounted an example a lack of sensitivity with the problem of a soft-spoken Korean versus an overpowering Russian student. After quietly observing the issue for a few lessons, LP3 approached both students and resolved the issue by modelling kindness in a quiet and calm manner (Reflection Journal 3). However, a conflict situation between LP2 and an over-bearing Chinese male student did not achieve the same success. The student would shout over LP2 and in fact take control of the class. LP2 pursued every avenue to

avoid and reduce the conflict by approaching the student in a quiet discussion after class on numerous occasions to reiterate the class rules and expectations but the student disregarded and ignored LP2. LP2 explained that despite every effort taken to show the student appropriate intercultural behaviour, he was not prepared to adapt to the New Zealand learning environment (Reflection Journal 3, LP3). These findings indicated that lecturers attempted not to ignore their students in conflict situations but waited for the appropriate moment to respond.

Students

Teaching strategies

On the whole, student participants commented that the lecturers they have encountered were friendly, approachable and made an effort to ensure a safe class environment. They feel there was respect in the classroom and many occasions to learn about other cultures. Some examples cited were the opportunity to express their opinions, address lecturers by their first names and to correct lecturers if they had made a linguistic or cultural mistake. SP4 commented that “teachers always expect us speak up, and give opinion and even sometimes, like, correct what the teacher said wrong” (Student Focus Group, p.3) All participants felt this was most unusual as their past learning in their home countries would not provide for such situations because they claimed teachers in their home countries displayed power by being authoritative.

Silence and conflict

The findings on students’ understanding of silence and conflict were referred to by the term ignoring. This important point surfaced and developed into a lengthy discussion about lecturers ignoring students. It referred to lecturers ignoring students when they asked questions about content they did not understand or about unclear explanation by lecturers. SP3, SP5, SP6 and SP7 felt they lost confidence and become demoralised when this happened, and therefore, avoided asking questions in class but asked classmates instead (Student Focus Group, p. 4-5,7). Interestingly, SP2 and SP4 explained they did not ask questions in order to save class time because there is a limit to what and how much a lecturer can physically complete in the set class hours. SP2 said, “the class time is always limited and the knowledge, like the teacher want to deliver to us is always more than the class time” (Students’ Focus Group, p.5). SP4 student observed that preparation prior to attending class would identify what questions were important to be addressed in class. Additionally, SP1

admitted that although lecturers taught using appropriate language and pace to meet students' specific language levels, and lecturers provided opportunities to ask questions regularly, "if the teacher ignores me during the class, ignores the question, it's inter-culturally wrong". SP2 clarifies that the lecturer had not ignored but interrupted the student. SP1 further explained it was more appropriate for lecturers to encourage students to speak to them after class instead of ignoring them (Student Focus Group, p.7). SP1 commented:

it will save all the people money and time as well, they came to study, and they want to know new knowledge, they just don't want to waste the time, so I don't think it's wrong but the lecturer did ask the student come after class to clarify the question (Students' Focus Group, p.6)

The students acknowledged that lecturers do encourage students to see them after class. Some students pointed out that lecturers need to have not only content knowledge but also class management skills. The students were in agreement with the SP2's remark that lecturers should give due recognition to students' cognitive ability because students are often smart and quick to appraise a lecturers' class management skills in the very first class.

There is other data, although interesting, but it is unusable as it does not apply to students' experience at Unitec.

Theme 4: Teaching Materials

Related to teaching style, materials used in the English Language classroom is the next important theme identified by the lecturer participants. There are prescribed course textbooks for most programmes in the language department except for the highest level courses which provide a book of readings for students. However, supplementary materials such as current affairs, and students' contributions do feature prominently in these English language classrooms.

Lecturers

Textbooks

With regard to textbooks, most lecturer participants acknowledged textbooks are used in their classes but many explained textbooks were a good starting point for topics and a precursor for discussions. All levels in the various ESL programmes have sections that refer to cultural topics and some teach about New Zealand culture. The lecturer participants mentioned that when textbooks were lacking in certain areas, they would incorporate supplementary materials. Participants were clear about what sections they deem significant

from textbooks to use in the classroom and have mentioned there are ‘taboo’ topics they avoid. As Paige et al (2003) concur, textbooks do have a tendency towards a ‘Western’ bias and this was echoed by the findings. Nonetheless, although lecturer participants conceded some of the material reflects a western way of thinking, they felt it was appropriate to allow student discussions to happen which gives lecturer participants the opportunity to gauge student perspectives on the different material. Additionally, lecturer participants acknowledged the textbook content does reflect New Zealand educational norms specified as academic conventions, for example essay writing and referencing. However, there was some data which revealed that the English language appeared superior to other languages in the way it borrows words from other languages and assumes these borrowed words as a part of English. LP5 remarked a particular exercise on borrowed words in the textbook initiated a lively discussion on the “high-handedness of English” (Reflection Journal 1, LP5). LP5 revealed this situation created an opportunity for both students and the participant to reflect and ponder on intercultural matters in the class environment.

Students’ contributions

In order to fill the void from textbook content, supplementary material by way of student contributions are regularly used in the classroom. In asking students to share about their culture and ways of doing things, participants gave students ample opportunity to explore the similarities and differences that exist in both their culture and New Zealand culture. The opportunities probably even encourage students to compare their respective cultures as there are more cultures in the classroom. One way some participants did this was through disseminating information such as hand-outs on culture-specific topics to discover not only surface features of culture and society, but to go beyond and to delve into deep features; the other approach was through creating experience, for instance a class conducted in the Marae, and encouraging international food days. Students were invited to relay new information in various ways: informal sharing of ideas in groups, presentations in class, or teachers using data shows to type student responses as they are volunteered.

Current affairs/News

Current affairs and news items also featured regularly in many ESL classrooms. Students may have difficulty understanding authentic written and spoken news texts but it is through discussions of such texts that often help reveal possible cultural miscommunication is sometimes revealed. LP1, LP5 and LP7 used topical events across geographical international and domestic boundaries to enhance student learning in a different way for it widened their

knowledge base and thereby, provides for constructive exchange in the classroom (Reflection Journal 2). Students were given a chance to openly display what they have learnt and also encouraged to express their opinion.

Students

Teaching materials

The student participants had a slightly different view of the materials used. There was general agreement on the positive aspects of textbooks and content in that participants are given more independence to explore learning which creates a sense of motivation. Students value the use of computers, moodle sites and critical thinking. SP7 said, “there is independence, even the sources they use, they motivate you to use by your own self. You go to the computer, for example, using moodle, you become more critical” (Students’ Focus Group, p.10). SP6 also highlighted, “the material actually that we use, in all the study that given out by lecturers is, it has not any, you know, negative side to our cultures” (Students’ Focus Group, p.11) Yet, many were not convinced of the need to delve more into their own cultures which they were already familiar with. They mostly maintained they are here in New Zealand and as such prefer to become more knowledgeable about local content such as Maori culture or New Zealand culture at large. It is explained this would be more beneficial for students in their pursuit of further education in New Zealand. A keen interest to learn and experience New Zealand was often reiterated in the focus group discussions.

There was no data available on current affairs.

Students’ contributions

The students were in agreement that they were given many opportunities to express their thoughts and opinions. They also added that communication is open between lecturers and students in which lecturers were eager to learn about students’ cultures.

Lecturers’ assumptions

However, a salient point that provided lengthy discussion and debate pertains to hand-outs and assignment information. LP5, LP6 and LP7 were not confident in using hand-outs or understanding the requirements of assignments. They strongly voiced their opinions that more learning happens by taking notes, not by depending on hand-outs. The interesting point of this discussion illustrates that students were not given explicit instructions on what to do with the hand-outs. Furthermore, LP5, LP6 and LP7 stressed they are given too much ‘paper’

and information. Before they could fully understand one hand-out or assignment information, some lecturers would often distribute other hand-outs or information. These participants felt an overload of content meant they left class confused and tended to congregate with other students to gain a better understanding. Also, they blatantly expressed a dislike for discovery learning because they preferred to have everything explained fully before being set a task to complete. Thus, these students suggested limiting hand-outs and information, assuring all students indeed have grasped the requirements, and spending more time to focus on one aspect at a time. In contrast, the female participants from SP1, SP2, SP3 and SP4, believed the reverse as they stated lecturers communicated instructions in a clear manner and supply useful and effective hand-outs. The reason they cited was that students had something concrete to start from, ask questions if they lack clarity and add their own notes to the existing ones.

During the student participants' focus group, there was a feeling of unease regarding some lecturers' behaviour in class. Some students had expressed their resentment in recounting an incident when a teacher ignorantly referred to them (Nepalese students) as Indians and grouped other Asian students as Chinese. Three significant aspects were illuminated by this incident: the lecturer's lack of knowledge which could be constituted as stereotyping; the students' lack of respect as a response to this lecturer's ignorance; and, their readiness and need to discuss this incident.

Theme 5: Non-verbal Communication

The findings reveal that lecturer participants believe non-verbal communication is a common and large part of communication in the classroom. In this section, NVC is described in two sub-categories: what participants think it is, how it manifests itself, and how lecturer participants manage it in the classroom.

Lecturers

What is NVC?

In this research, lecturer participants used the term body language and non-verbal communication synonymously. The findings conveyed unanimous agreement that much information and many cues can be gleaned as a result of NVC. LP8 believed that whether used "consciously or sub-consciously, NC had a huge impact on communication" (Reflection Journal 2). LP 5 asserted:

A teacher is always on the alert for non-verbal cues in students. This is particularly important when dealing with both immigrants and refugees. The non-verbal cues give us ideas as to a student's state of mind, understanding of level or material, comfort and fit within the classroom (class dynamics), and intercultural ease (Reflection Journal 2).

However, according to Lukman et al (2009) a conflict situation could ensue from culturally based differences resulting from assumptions and interpretation of non-verbal communication. Although the lecturer participants were able to identify various forms of NVC, it cannot be assumed that their interpretations will equate to that of the students.

How does NVC manifest itself?

LP1, LP2, LP4, LP5 and LP8 described non-verbal communication as facial expression, eye-contact, gestures, posture, emotions, sense of motivation, state of mind, space, energy level and lecturer's mode of dress (Reflective Journal 2). LP4 wrote, "that the more subtle forms of communication observed are still body language a fleeting expression, a tightness of the mouth, eye movements and so on" (Reflective Journal 2, LP4). With regards to eye-contact, participants were aware that direct eye-contact is disrespectful in some cultures. This observation is reflective of O'Hara & Leyva (1996) who comment some cultures would interpret this non-verbal gesture as a lack of respect. On this note, LP2 is aware of the subtle differences eye contact and revealed that "averting eyes does not always mean 'shifty' but can mean respect for authority in some cultures" (Reflective Journal 2, LP2). Moreover, LP5 added body language cues can be displayed in a variety of ways from changing seating, lowering the head, eye movement, facial expressions, shrugging and leaving the classroom (Reflective Journal 2, LP5).

How is NVC managed?

The Reflective Journal entry findings indicated all lecturer participants consciously notice and react (or not) intuitively, and manage NVC in various ways in the ESL classroom. LP1's narrative revealed students are known to utter unusual or strange responses resulting from differing cultural behaviours but LP1 was careful not to openly display shock and instead, used eye-contact to create inclusiveness by indicating to specific students they were not alone (Reflective Journal 2, LP1). LP2 educated lower level students about 'Western' eye contact but was conscious that other cultures interpret eye-contact in different ways and attach different meanings to it and consequently, LP2 raised students' awareness of body language through various classroom activities. LP8 pre-empted NVC topics and managed these situations in a planned way.

A valuable comment from a LP6 was that NVC “within a shared culture is predictable [so] we have to devote far more cognitive effort into communication with people from other cultural and linguistic backgrounds” (Reflective Journal 2). A good example of this was LP5’s narrative about the behaviour of three African males in class who would not work together, speak to one another, in fact not even look at each other, but turned their backs and made hissing noises. LP5 quietly and thoroughly observed the students’ NVC and later discovered these men were from warring tribes. The data indicated LP5 was responsive to classroom dynamics as a result of engaging in research and doing further study in other courses in order to be kept continually informed and updated. The lecturers emphasised that it is imperative due attention must be paid to noticing students’ NVC to ascertain their ease and if they are comfortable in a class, and with peers.

The findings revealed interesting examples of personal space. LP3 included a narrative in which LP3 was quick enough to recognise the negative vibes from Muslim male students regarding a scantily-dressed Vietnamese female student. A quiet word in the student’s ear resolved this problem. LP3 also experienced a Chinese student who invaded her space by standing too close. Initially, LP3 felt it was a lack of understanding about personal space but in hindsight the participant reflected in a narrative that a possible explanation was the lack of space in China, which makes it necessary for close proximity. What made this narrative noteworthy was LP3’s observation of other students’ body language in the class in reaction to the Chinese student’s invasion of the lecturer’s space depicting a feeling of discomfort (Reflective Journal, 16 Aug, 2013). The findings revealed the lecturer participants try to manage to the best of their abilities their responses to non-verbal communication in class and see the need to learn more about it.

Students

What is NVC?

The findings from the students’ discussion indicated students have a similar understanding of the term non-verbal communication. They predominantly mentioned eye-contact, finger-pointing, laughing, using the head in nodding and turning away as crucial elements of NVC. They explained it is culture-specific as SP1 said, “non-verbal communication I think is cultural” (Students Focus Group, p.13).

How does NVC manifest itself?

However, the findings have provided a different aspect to lecturer participants on the topic of NVC. The findings concur with the lecturers with regard to eye contact, but the student participants identified eye-rolling as negative behaviour. Numerous examples are provided to account for such behaviour, not surprisingly, students referred to eye contact mostly in terms of lecturers looking or staring at them. This they claimed is rude in some cultures and also that it distressed them because they immediately felt they had done something wrong. SP7 said, “if the teacher keep staring at you, yeah you feel like .. What did I did? Something, did I do something wrong? Something like this” (Students’ Focus Group, p.13). SP1 mentioned it was undermining “when the teacher roll their eyes, roll up the eyes, yeah she doesn’t want to listen, to hear, to listen to my story” and goes further to explain nodding the head without actually looking at or speaking to the students was offensive in her culture (Students’ Focus Group, p.14).

Also, there was overall consensus that pointing fingers at students or using fingers to ‘ask you to come here’ was also insulting. SP4’s narrative about ‘fingers-crossed’ was of special interest because of its completely negative connotation:

They do the body language, even if it’s like, a good meaning, but for my country sometimes, it’s not good. Like here, when you want to cheer somebody, like ask them, wish them luck, you twist your finger but in my country it’s definitely wrong, it’s a very bad thing. Yeah, I’m not going to mention what it is, but it is really really bad and it extremely offend women in my country (Student Focus Group, p.14).

What we attach significance to, as wishing someone luck, is particularly defamatory to Vietnamese women. SP2 narrated an account when “the lecturer give you something, it just throw to you, you know it is very, very unpolite in my country” (p.14). To this student, throwing paper constitutes body language which she said was very impolite and unacceptable in her culture

Finally, SP5 disclosed he was familiar with most NVC used in class but he did not appreciate and felt slighted when laughed at for not knowing an answer or giving an incorrect answer. It seems lecturers “most of the time he or she will expecting us to know everything and, I mean if we know everything why would we are there. The second thing is like, if he or she asks you a question, if you can’t understand it and then give her or him a response they will laugh” (Students’ Focus Group, p.13).

How is NVC managed?

It is interesting when some students attempt to provide a justification for lecturers' NVC behaviour. By way of explanation, they rationalised it could be a lecturer's personality. Some believed lecturers were not aware or could not be aware of NVC associated with every cultural group in class and therefore, these lecturers might have used it unintentionally not realising the embarrassment or insult they cause. Additionally, the freedom of expression in New Zealand was cited as a possible factor. Consequently, it was proposed that a lecturer's NVC might be a result of not consciously thinking about the possible negative implications it may have on the student. In other words, some lecturers did not consider others' feelings. SP6 provided another insightful comment that "personality is coming from the culture you growing up/ so if you are familiar with that it's okay with you". He further added:

the lecturers are growing, or living for a long time in this country, this country is, you know, there is, extreme freedom. Everyone just can express what understanding, everything what he is, he might be not thinking, you know, it has a negative impact or a negative understanding in the students, so, ah, most of us were coming from a strict cultures, most of the things are taboo you know, ah, most of the non-verbal language has different meaning or feeling for us (Student Focus Group, p.16).

Others strongly voiced that some lecturers were definitely aware of negative NVC, "You know maybe its offensive for others but you still do it" (p.15). A suggestion provided by SP3 was that lecturers should periodically say in class that if they offend any student, they should make it known to the lecturer.

In summary, the findings indicate that lecturer participants in the reflective journal entries, and all participants in both focus groups, agree that the cultural diversity in the ESL classroom has to be taken into consideration when communicating across cultures. The appropriateness of communication behaviour was discussed not only with respect to cultural background but also with regards to beliefs in terms of self-awareness, teaching style, teaching materials, and non-verbal communication. The ranking of categories by both lecturers and student participants is summarised and depicted in Figure 2 below.

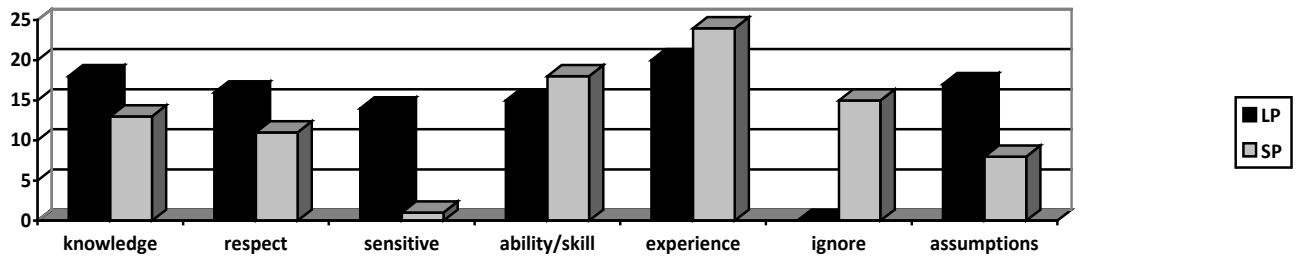


Figure 2- LP and SP Comparison of dominant categories

The figure shows which themes are recognised as more important by each group of participants. The figure reveals that knowledge, experience and skills are rated highly by both group of participants. The figure also illustrates there is a big deviation in ‘ignoring’ and in sensitivity. The findings indicate that a gap exists between lecturer and student participants with respect to lecturers’ assumptions. Non-verbal communication is another gap that is conveyed in the findings but not depicted in this figure. It is noteworthy to account for the different ICC components when dealing with diverse cultures require, particularly in teaching ESL learners from different learning and cultural backgrounds.

CHAPTER FIVE: DISCUSSION AND ANALYSIS

This chapter analyses and discusses the findings of the reflection journal entries and the focus group discussions in relation to the literature. The findings are presented in two parts. The first part analyses and discusses the themes based on the research sub-questions; the second part answers the main research question.

Sub-question 1

What is lecturer's awareness regarding ICC key components: knowledge, skills, motivation, context, and the cultural dimension of power distance?

The key components of ICC identified by lecturer participants are knowledge /cognitive, ability/skills, and motivation/attitude. These participants stressed that there is a need for acute awareness of the ways of communicating with students and they expressed strongly that for them to be competent meant being able to recognise and appreciate the diversity of the student body engaged in ESL education. Thus, lecturer participants were in agreement that ICC is an on-going process, a complex notion that cannot be easily described as it is influenced by their own cultural experiences. The findings, in accordance with a number of scholars on communication theory (Brown, 2000; Byram, 1989; Tomlinson & Masuhara, 2004), indicate the relevance of knowledge and experience in ESL. In this respect, knowledge of ICC is information about other cultures and ways of communication with other cultures. The lecturer participants firmly held the view that ICC is derived from experience living and teaching overseas, experience gained from classroom intercultural interactions, and experiences nurtured by the environment they grew up in. Another component of ICC is skills (Byram, 1989; Wiseman, 2001). The principle of skills is seen as the actual performance of applying this knowledge and knowing how to respond appropriately and effectively. In relation to this, the lecturer participants believe strongly that ICC is the application of this ability to negotiate communication in a suitable manner, not only in relation to students but also to themselves.

Apart from knowledge and skills, motivation is another component of ICC which the lecturer participants reflected on. Motivation includes the “set of feelings, intentions, needs, and drives associated with the anticipation of or actual engagement in intercultural

communication” (Wiseman, 2001, para.16). The fact that these lecturer participants acknowledged the existence of other ways of communication, and that it is important for them to develop self-efficacy in understanding others’ cultural perspectives in relation to their own communication skills, clearly indicates the importance for the need and drive to generate communication. By facilitating communication, they have the means to promote students’ understanding and thereby, create better class dynamics. For example, *LP1* strives to create a positive intercultural environment by encouraging students to discuss cultural differences but motivates students by saying everyone’s culture is special and that all cultures are equal. While *LP2* and *LP7* pay attention to similarities, *LP6* and *LP8* encourage students to reflect on their own ICC, and *LP3* focuses not on cultural differences but universals. It appears that *LP1*, *LP6* and *LP8* are prepared to push boundaries to challenge students about their own beliefs and understanding, whereas *LP*, *LP3* and *LP7* prefer to remain within their comfort zone and maintain harmony.

Context in this study refers to the cultural background of the students present in the classroom. *LP2* believes that context sets the background for constructive and interactive learning to occur. Accordingly, *LP2* feels it is necessary to have knowledge of the different students’ cultural norms in order to gauge how these students would interpret, react, and create meaning in a given situation in class. To do this effectively, *LP2* feels the need to pay attention to the actual student cohort present in a specific class and take into consideration whether the classroom environment will foster or inhibit communication during different activities. Whilst some ICC theorists assert that the intercultural situation is the context from which ensues competent communication (Deardoff, 2006; Spitzberg and Cupach as cited in Spitzberg and Changnon, p.14), Paige et al. (2003) claim that since the focus is on the meaning related to the context within a given culture, it is imperative to know the way to interpret the situation. What is apparent in *LP2*’s reflection is that without culture-specific knowledge, it would be challenging to understand and respond appropriately.

Sub-question 2

What are lecturers’ understanding and experiences of ICC in their classroom environment?

Salient elements that impact upon ICC identified by the lecturer participants include beliefs, thoughts, behaviours, attitudes, customs, values and religions. These elements are important in that they set the backdrop for understanding lecturer participants’ beliefs and

what influences their view of ICC. The findings about the theme of beliefs were analysed under the following sub-categories: self-awareness, overseas teaching experience, respect for others, 'Western', power distance, stereotype and prejudice, and other factors namely personality, family, genetics, education, socio-economic status, and age. This last sub-category confirms that the lecturer participants are mindful that culture is not the only component impacting on ICC (Gudykunst, 1998; Paige, et al,2003;Wiseman, 2001).

Self-awareness

Lecturer participants have described self-awareness as the onus on the self to make an effort to learn more about their students' cultures, and they reflect that it is a key factor in gaining ICC. It is promising to note that there is consensus regarding the dynamic nature of ICC. Continual growth is experienced as participants learn new knowledge, reflect on it, develop, adapt, adjust and practise this knowledge. This reflects Lewin's model of unfreezing of old attitudes, values and beliefs and refreezing new attitudes, values and beliefs (as cited in Johansson & Heide, 2007). The evaluative stage contributes to enhanced ICC skills, that is, being selective when to observe and when to intercede. This application of knowledge is described by some authors as skill /ability (Byram,1997; Wiseman,2001). The inference is that skill /ability is a process that undergoes modification, continually develops, and thereby, becomes transferrable to other similar situations. In other words, as lecturers learn new information, they build on their existing knowledge which helps them to adjust and shape their ability. This is a key component of gaining ICC because in order to respond appropriately, one has to know how to skilfully adapt to each situation.

Overseas experience

Overseas experience is another sub-category reflected in the findings. The strong beliefs held by the lecturer participants regarding the need for awareness of knowledge and ability is supported by some scholars. Tomlinson and Masuhara (2004) assert that through familiarisation with different cultures, one can form an impression in order to understand and interpret the ethos of those cultures. This came through quite vividly from the group of participants who have lived and taught overseas. Despite having lived overseas, *LP4* claims culture-specific knowledge is unnecessary as long as students are treated with respect and sensitivity. There is a certain naivety about this view. *LP4* contradicts herself later in a journal narrative by writing that the lack of culture-specific knowledge caused female Muslim students unease and discontent doing a role-play activity of a particular scenario in

class. This participant then concedes that culture-specific knowledge in this situation would have enabled a more skilful approach in order to avoid a feeling of unease for both the student and the teacher. It was obviously a risky and humbling experience for this participant. While it must be acknowledged that respect and sensitivity are useful constructs, pertinent culture-specific knowledge is crucial if lecturers are to skilfully manage a classroom of diverse cultures especially in an ESL environment as communication theorists profess (Byram, 1997; Gudykunst, 1998; Wiseman, 2001).

While living in foreign countries, some participants had faced discrimination. As a result of first-hand knowledge, they are able to comprehend that students face a similar situation and so they strive to cultivate empathy towards their multicultural student cohort. It is noteworthy that they spoke of 're-evaluating' thoughts when their own assumptions had been challenged, for example, when they were living in France, Germany, Japan, or Turkey. *LP3* expressed even more empathy than the other lecturer participants. *LP3*, Asian by ethnicity with colonial upbringing, who is married to a Caucasian New Zealander and having lived in New Zealand for over 35 years, wrote in the journal entries of feeling very empathetic towards students because of the appreciation for how students felt when living in a foreign country. Hence, *LP3's* automatic reaction to students' feelings appears stronger than *LP2* and *LP6* who reflected they had felt uncomfortable when their boundaries and beliefs had been provoked by their students. *L2* mentioned facing issues of discrimination while teaching in Japan and notes that the Japanese culture contrasted strongly with New Zealand culture which explains that it is quite common for misunderstandings or miscommunication to occur. What is striking here is that *LP3's* cultural upbringing, values, beliefs and educational background have a profound impact on ICC in dealing with multicultural students while *L2* and *L6's* ICC appears to have been realised later in life, as adults living overseas.

Respect for others

All participants were cognizant of respecting others' culture, particularly illustrated by words such as "tolerant, sincere and inclusive". They did emphasise the need to model such behaviour. This is indicative that participants do practise what they preach. In other words, if they expect students to display a particular behaviour, lecturer participants would explain and illustrate this to their students. *LP3* demonstrated how to speak respectfully to one another while *LP4* modelled egalitarianism by treating all students similarly, as well as

illustrating it is acceptable to make mistakes. As ESL educators, the lecturer participants know how to behave in a politically correct manner but they feel students cannot be expected to automatically know what is acceptable and what is not, thus they set examples for their students. Lecturer participants admit that students make 'bizarre' assumptions occasionally, but do emphasise they do not reject these contributions. By 'bizarre' they refer to the unusual comments and contributions students sometimes make which lecturer participants are not familiar with. Although this is a valid observation, it is not always easy to practise. Values often colour one's judgement despite how 'culturally well-educated' people are. The automatic reaction to students' strange comments is to either shock or to laugh out loud.

Notion of 'Western'

The concept of 'Western' defined by some participants included expressions as "familiarity across a series of countries", "liken to", "easier to relate to", "more norms", "several things not difficult and natural", and "common history". All lecturer participants are European except LP3, and this surfaced strongly in their definition of 'Western'. It is interesting that the LP1, LP2, LP4, and LP5 all conveyed a sense of bonding in their use of terminology such as 'familiar', 'norms', 'share similar stories' and 'common history'. The discussions portrayed a common understanding regarding family and societal values, as well as similar views about education. On the other hand, LP6 was more striking in the comment about Western "as against anything else" and "everything else is other" in reflecting on the question about Western superiority. It may be argued that LP6 appears perceptive and critical, which became apparent in the journal entries where there was continuing analysis and examination of self-values which were impacting on self-ICC. Throughout the journal entries and in the focus group discussions, LP6 questioned teaching pedagogy and methodology about raising lecturers and students awareness. This may be interpreted as LP6 believing in reflective self-teaching practice. A contrast was presented by LP3's understanding of 'Western' whereby the term 'cling' is used. Referring back to LP3's background mentioned earlier, this could be inferred as a desire to hold on to traditional values by the refusal to be empowered by Western ways. Alternatively, LP3 desires to maintain one's own cultural values since Western values do not meet the participant's needs. Simple though it may sound, this could be the underlying principle that guides LP3's ICC, as represented in the various narratives in both the journal entries and focus group discussions regarding the empathy displayed in the responses to students' behaviours in class.

The definition of ‘Western’ led naturally into a discussion on Western education methodology at the tertiary level. Again, there was a clear distinction between *LP1*, *LP2*, *LP4*, *LP5* and *LP6*. *LP1*, *LP2* and *LP5* are adamant ESL learners have to “do it our way”, that is the New Zealand way, which means for example rules on plagiarism, use of referencing style, and autonomous learning. These lecturer participants are aware they encounter students with very diverse learning styles. When ESL learners begin their studies in New Zealand, they often display a different learning style. They may have been educated in a British or American influenced educational system which is quite similar to the New Zealand system, or they could have experienced a very different educational system. Additionally, refugee students and one other mature-aged student have not been exposed to a formal learning environment before, and there are some students who have never studied English. Hence, the rationale ‘do it our way’ is justifiable as these students are here to study in the New Zealand tertiary environment so it is the lecturers’ duty to orientate them to this education system. This point of view seems to disregard students’ previous learning styles. In contrast, *LP6* clarified that ESL learners encounter numerous difficulties in trying to adopt and adapt to the new cultural environment in which identity and learning styles would pose major hurdles. Therefore, the expectation to fit into the New Zealand Western style education system would not be an easy task.

The findings on conflict, which will be discussed in a later section, reveal that lecturer participants hardly ever face conflict situations as they comment students are motivated to learn although they sometimes struggle with content overload. Both arguments command merit and are equally valid. The salient point is that these participants comprehend the difficulty ESL students are confronted with and it appears that the participants are motivated to instruct them. The significant difference lies in the participants’ skill with which knowledge is imparted, thus depicting participants’ ICC in the ESL classroom.

Power distance

Power distance was another theme that emerged in the findings. Power distance is the difference in hierarchy between individual members of a particular society. The participants’ view of power distance is unlike that described in communication theories and it was interpreted in a different way. *LP1*, *LP2*, *LP4*, *LP5*, *LP6* and *LP8* explain they take charge in a class and they firmly believe this is not to be construed as power distance. In fact, their explanation is that students expect lecturers to be in control of a class not only as the vehicle

to impart knowledge but also believe they have the skill to manage the class. Furthermore, these same participants comment that students are studying in the New Zealand environment, so they should realise that they are going to learn academic conventions and norms and do 'it our way'. This finding can be interpreted in two ways. The first interpretation is that these LPs are performing their task professionally as ESL lecturers in the students' best interest by preparing them for further tertiary studies and workplace. The other interpretation implies an underlying power distance exists because power is present when one takes control, but that the lecturers do not recognise it. Perhaps this is ethnocentric as explained by Liu, Volcic & Gallois (2011) to mean that lecturers believe that their way is the best and the only way. However, some participants were astute enough to recognise that power distance does exist but that it is not a large in an ESL situation. The lecturer participants do realise students require extra guidance initially so that this 'take control' could provide a framework, which participants can later utilise to modify lessons and behaviour. This implies however, that power distance does exist, that participants are aware of it, and are able to make changes as they deem necessary. In fact, they are observing and practising the 'living curriculum'. This is in accordance with Unitec's principles of teaching and learning, which involves engagement between key stakeholders with a focus on reflective practice. At this point, it may be inferred that lecturer participants acknowledge power distance as having an authority on knowledge and skill rather than as being authoritative.

Prejudice and stereotype were identified as other significant factors contributing to ICC. These terms are dissimilar in meaning yet linked. Stereotyping is the tendency to simplify and overgeneralise about people while prejudice carries a more negative connotation. *LP1, LP4, LP5, LP6,* and *LP8* observe that humans are predisposed to making prejudice and stereotype statements. Yet, these participants' believe that this can function as awareness-raising. *LP8* reflects that having self-awareness of "holding a particular stereotype can be a useful construct". This is a thought-provoking and practical reflection. The reason is it would enable lecturers to uncover issues, deploy knowledge in self-learning, and address concerns in order to help ESL students in class. Even more important is the acceptance that these students defy the image of stereotype by the simple fact they have left their home country thus, demonstrating they are different. This explicitly implies it is erroneous to draw conclusions from stereotypes, but rather more advantageous if used to inform teaching practice. Consequently, lecturer participants' view motivation as significant and allude to it as a key driver to undergo cognitive change, but they do recognise and accept that cognitive

change is a long process. The inference is for lecturers to consciously adapt and adjust, however, commitment and motivation are required in order for that change to happen. Additionally, *LP4* makes a comment that change is unavoidable. Undoubtedly, there are many opportunities in the ESL classroom to interact with people from diverse cultures and learn new information about these cultures, which implies that at least some change is inevitable. The reality is that the trend of globalisation induces cultural mobility which ultimately impacts upon the way of thinking and addressing prejudices and, therefore, impacts on ICC.

Personality, age and identity

The participants were attentive to other factors that impede on ICC. *LP7* discusses personality is predominant while *LP3* and *LP5* regard family, education, socio-economic status and age as important factors. The observation that personality is a stronger influence than culture is debatable. A comparison of behavioural traits of similar-aged youth is presented in *LP3*, *LP5* and *LP6* narratives, indicating that age impacts on behaviour but that it is not exclusive to ICC. Granted that people are more likely to know themselves better than they know their culture, it begs the question whether culture undeniably shapes our personality, as Hofstede (1984) also claims. Likewise, Le Roux (2002) firmly holds that these determinants not only affect us as to “who and what we are, but also why we react in a particular way in certain situations” (p 42). This is noteworthy but a departure from the research study. What is more pertinent is that all these factors help to mould personality which is reflected in the way communication occurs inter-culturally, whether that be effectively or otherwise.

Sub-question 3

How do lecturers incorporate ICC in classroom practice?

Teaching strategies

The findings convey lecturer participants use various teaching strategies in the ESL classroom. Lecturer participants reflect that they are conscious of their own ICC while employing various strategies. They aim to be flexible, intuitive and to encourage students to participate by involving them in a myriad of activities. Lecturer participants are attentive to asking students questions, in particular concerning cultural norms which they are unfamiliar

with. In initiating a platform for contributions, *LP1*, *LP2*, *LP3*, *LP6* and *LP7* encourage students to give voice to their narratives, especially on topics that have intrinsic value for them, and provide opportunities to explore topics they are unfamiliar with. *LP7* begins by asking students to reflect on comparisons between New Zealand and their own cultures. *LP1* and *LP3* ask questions to encourage students' contributions when topics on culture naturally emerge in class discussions or during getting-to-know-you activities. Concurrently, participants notice and gather information for self-learning, particularly about 'sore points' and "taboo" topics. The fact that "sore points" and "taboo" topics are mentioned is evidence that participants are aware of their own ICC development. Also, the use of humour, especially participants' anecdotal accounts of making mistakes to alleviate uneasy situations, is featured prominently in journal entries and the focus group discussions. These examples indicate lecturer participants realise when and how to move ahead when faced with obstacles.

Silence and conflict situations

Data emerged on how silence and conflict situations are managed. Silence is a situation when students are reticent and not wanting to participate in activities such as class discussions. However, as some writers (Wegerif, 2008; Ho, Holmes & Cooper, 2004) note, it is a misconception that learning is not taking place when students choose not to be proactive. *LP5* and *LP8* reflect this is a matter of different learning styles and personal preference. Lecturer participants aim to create safe environments in which students should not feel intimidated but be more willing to contribute and to make mistakes, and more prepared to learn from others. Regarding silence, lecturer participants regularly remind and reiterate that the ESL class is a relaxed environment in which much learning can occur if students are approached with the correct attitude. By informing students that their lecturer are interested to learn about their students' culture and not make judgement, lecturer participants demonstrate their motivation for self-learning. They are skilful in aiming easy questions at students to elicit a response or directing questions at students who might know the answer. What participants do as normal teaching, shows not only their teaching skill, but also ICC.

Conflict is a situation where there is disagreement either between lecturers and students or amongst students. Lecturer participants reflect that these hardly occur in their ESL classes. In the event that conflict happens, participants are keen to demonstrate they are capable of managing them. The *LP2's* narrative of the one circumstance involving an older Chinese male student is one example. The male student is described as over-bearing because

he would talk and shout over *LP2* in an attempt to take control of the class. Despite *LP2*'s effort on numerous occasions, and approaching the student in a quiet discussion after class to reiterate the class rules and expectations, the student disregarded and ignored *LP2*. This could be interpreted in two ways: an arrogant student who refuses to co-operate nor wishes to acknowledge *LP2* because of a gender issue and that *LP2* does not have the status to educate him, which reflects the student's poor ICC; or, alternatively, it is debatable whether *LP2* may have unintentionally displayed 'take control' in a very 'Western' manner that was actually culturally insensitive, and thus, an instance of *LP2*'s lack of ICC. It seems that the power distance was challenged here. Usually Chinese students show respect to their teachers, however, here the opposite happened. It could be due to the age and gender factor or as a reaction to the lecturer's ethnocentrism. This finding on conflict indicates, as Le Roux (2002) emphasised, that it is important to be aware of one's own cultural limitations in order to be effective educators.

Intuition was yet another point of discussion. The fact that all lecturer participants insisted they would not force students beyond their comfort zone is commendable. In situations when students choose to stay silent and not to participate, or in conflict situations, participants chose to observe before they attempt to ease the situation with humour. There is a good understanding that different learners have different needs. It shows that lecturer participants are competent in judging situations, and rather than outwardly ignoring the student, they persuade the students to participate. It is clear that with more knowledge and experience, one has better ability to act appropriately. *LP8* views potential conflict situations as opportunities to teach something new and different in order to improve students' awareness before they escalate into big problems. This is a skill which is derived from years of experience in living and teaching overseas. Being totally immersed in another culture, having to accept and tolerate doing things 'their' way not yours, could mean going against one's beliefs and values. More importantly, it gives insight that not everyone does it in a similar way.

Teaching materials

Participants use not only textbooks but also other supplementary materials in their classes. From a researcher's point of view, by using textbooks, learners are taught how to talk about their own culture to visitors to their country rather than be prepared to encounter the host country culture or other cultures. Some authors' criticism is that, in spite of encouraging

students to become aware of their own cultural identity, textbooks do not develop students' intercultural awareness (Krasnick, 1985; Young & Sachdev, 2011). The lecturer participants noted that although content in the textbooks is predominantly 'Western', it does not pose much of an issue because of participants' awareness of 'taboo' topics such as religion, death and women's rights, which helps to guide content selection. It also makes an opening to incorporate cultural content that is a catalyst for interesting discussion (Paige et al, 2003). This is relevant in the New Zealand ESL classroom context because lecturer participants need to have knowledge of such topics and be motivated yet sensitive in presenting cultural discussions to a group comprising an eclectic mix of international, migrant and refugee students.

Examples of supplementary materials are news items and students' contributions. However, LP5 still recognises the value of textbooks, for instance Writing Academic English by Oshima and Hogue (2006), as relevant in supporting academic conventions and genre on essay writing, paraphrasing and referencing, and in preparing ESL learners for tertiary studies. LP2 encourages students to broaden their minds by learning about current affairs in New Zealand, which is later elicited in class and sometimes naturally creates an opportunity for student contributions in the form of opinions or sharing cultural knowledge. These narratives highlight the balanced view of lecturer participants' understanding that they need to keep students abreast of current affairs, and contemporary ideas by providing an inclusive environment where students play a key role via their input, but also maintain their appreciation for textbook usage. Additionally, lecturer participants are aware that some news items may be culturally sensitive but they believe that these yet again provide an avenue for explanations and knowledge sharing in the ESL classroom, therefore, beneficial for fostering ICC. Experiential learning, such as knowledge about Maori culture and lessons in the Marae, are practised in a supportive environment to enable students to extend their knowledge of New Zealand culture and apply it in new ways. The above mentioned teaching materials often naturally develop into opportunities for ESL students to discover cultural miscommunication.

Non-verbal communication

Non-verbal communication is referred to as body language. The lecturer participants have described familiarity of basic, universal non-verbal communication such as facial expressions and eye-contact. Some participants report their ability to manage non-verbal

communication in the ESL classroom environment by teaching students the more common forms of non-verbal communication accepted in the New Zealand cultural context. *LP6* comments that non-verbal communication is not a presupposition but one which is understood only in a shared culture. *LP6* explains that people who belong to one cultural group are more likely to understand non-verbal cues and interpret them correctly but those from other cultures have to make more effort to communicate appropriately. *LP5's* narrative of the African males from warring tribes exemplifies a shared culture. *LP5* as the outsider was obviously not privy to this cultural knowledge which was shared by the three African males. *LP3's* narrative of the Chinese female who showed a lack of understanding for personal space is another example. In both situations, *LP3* and *LP5* chose to observe these students before deciding how to resolve the situation. These examples explicitly convey that it is difficult for participants to know how to react unless they have prior knowledge; even modest knowledge would suffice to read a situation quickly and act appropriately. It was fortunate that these lecturer participants had sufficient intercultural awareness, that they used intuition and observation to not force those students into an uncomfortable situation, and thereby, avoided what could have been an otherwise full-scale conflict. The findings indicate that it is fundamental for ESL lecturers to have some knowledge of other cultures non-verbal communication in order to try and avoid causing embarrassing situations for both lecturers and students.

Sub-question 4

What are students' perceptions on ICC experience in the English language classroom?

In order for the research to have a comparative element, it was necessary to bring in ESL students' voices to contrast with lecturers' voices. The student participants were not asked to provide reflective journal entries but were invited to a focus group discussion.

The student participants were enthused to be involved in this research study. It was apparent they wanted to engage with the researcher on the sensitive topic of intercultural communication and particularly to give voice to their narratives on the effectiveness or ineffectiveness in some cases of lecturers' ICC. Besides, they realised it was another opportunity for them to practise speaking and listening in an authentic setting.

The student participants believe that knowledge, skill and motivation are essential for ICC but they place emphasis on ability. *SP4* emphasises that personality is a driver for

communication but *SP3* feels she lacks confidence to communicate in New Zealand. The reason for this might be *SP3* is an extrovert by nature while *SP4* is less extroverted and requires more cultural and linguistic knowledge to feel confident. Thus, it seems that personality was identified as the most important factor by these students. The implication is that student participants' reference to personality does not take into account the need for skill. Although confidence is a useful trait, the general presumption is that there must be an element of skill for communication to occur. *SP7* and *SP5* believe that even with less knowledge one could still create a shared sense of meaning, and communication could happen. They emphasise it is more important for them to show a willingness to communicate with others than to have much knowledge about another culture. *SP2* and *SP7* are anxious not to offend others, and in such an event apologise profusely that it is unintended. It may be inferred that *SP2* and *SP7* are overtly conscious about how they communicate with people from other cultures, which demonstrates some form of ICC. It must be noted here that students' limited English vocabulary and expressions could have led to an inadequate response to the question "What do you think is the meaning of intercultural communication competence?" It seems they have merely described communication per se rather than competence in executing communication. Thus, some of the data might not be a true reflection of their intended meaning.

In discussing culture, cultural similarities is a preferred option rather to cultural differences. It could be predicted as a factor that would enable positive experiences. *SP6*, *SP7* and *SP8*, who are refugees, make this comment as it would be expected they would prefer positive experiences after the unfortunate experiences they would have encountered in their countries, but migrant students, *SP2* and *SP4*, make similar remarks which is quite surprising. These two participants appear enthusiastic to learn as much as they can about other cultures in which case they would not necessarily have only encountered positive experiences. Perhaps they choose not to dwell on negative experiences because they may think it is purposeless, and prefer to concentrate on positive ones to gain new knowledge. Although it appears simplistic, there is some truth that more can be gained from being optimistic as it would create a more congenial atmosphere and learning could progress without too much distraction or disruption. Does this mean these participants need a nurturing environment with considerable emphasis on ICC, and that they may not perform well in an environment that sparks debate on controversial topics? Initially it was worrying to imagine how *SP6*, *SP7* and *SP8* may fare in mainstream study if there is such a strong need for inter-cultural support.

Yet these same participants contend that for effective inter-cultural communication, there is a pressing need for experience and adaptability by immersion into the culture. It appears from this narrative that these student participants have the essential components of ICC after all, and enable them to perform successfully in tertiary studies.

Context was a comment only two student participants allude to. *SP4* expresses the importance to take context into consideration before deciding what questions to ask in class. Although *SP2* does not use the term context, lack of class time is discussed. This participant explains that lecturers are bound by some limitations and attempting to include as much into the delivery time as possible in a two hour session, is quite hard. Therefore, students should give careful thought as to what questions to ask lecturers before disrupting class time. In other words, both participants feel the onus is on the students to contemplate the situation and constraints upon class time before asking questions and ‘wasting’ precious contact time. That the same two participants identified there was a lack of ICC displayed by some students from other cultures, is a noteworthy point.

Student participants generally make positive comments about lecturers by using expressions such as friendly, approachable and respectful. They feel fortunate and praise the experienced and committed lecturers by whom they have been taught. They add that lecturers are flexible in the delivery of lessons and they appreciate the various strategies used to instruct them as well as their effort to manage culturally diverse classes. *SP2*, *SP4*, *SP5* and *SP7* make special reference to how respectful lecturers are in providing opportunities for students to express their points of view. They also have opportunities to correct lecturers when they make mistakes, explaining that this contrasts with teachers in their home countries who are usually authority figures. Nevertheless, a glaring note of contention is made about lecturers sometimes ignoring students. *SP1*, *SP5* and *SP7* narrate examples of situations when lecturers in the past have refused to answer their questions, provide further explanation, or even acknowledge them. *SP1* remarks she would not ask a question if a lecturer has ignored her once. *SP7* adds to this by saying it is quite understandable if a teacher ignores students in his home country but when a lecturer ignores him in New Zealand he feels ‘restless’, while *SP5* comments that this is ‘demoralising’. Even more striking is the difference in opinion between the refugee students and migrant students. As *SP5* and *SP7* have lost confidence and feel demoralised, *SP2* and *SP4* are pragmatic in their answer saying there is only so much a lecturer can accomplish in a given time period. The fact that ‘ignoring students’ was alluded to in detail suggests the refugee participants are fractionally more sensitive, understandably

given the troubled background they have endured in conflict-stricken countries. Migrant participants are less likely to have encountered such distress.

Another point some students remark on is some lecturers' lack of classroom management ability. This contrasts directly with the lecturer participants' findings which show they believe their classroom management is effective. *SP5* narrates incidents when a specific lecturer could not understand students or provide answers to students' questions. This causes *SP5* to doubt not only that lecturer's ability to educate students, but also the lecturer's intercultural competence. Obviously, student participants have been taught by other lecturers who have not participated in this study and who may be lacking in this skill. The emphasis to treat ESL students as intelligent people is important at this juncture. Some student participants have noticed that for some lecturers, ESL learners' lack of language ability is a correlation to a lack of cognitive ability. *SP2* remarks that despite a language handicap, ESL students are adept at recognising what kind of lecturer that person is from the moment a lecturer walks into a class. The fact that these student participants express that they deserve due credit highlights that lecturers either lack respect for their students or they convey a 'Western' high-handedness in assuming less language equals less intelligence. This may be treated as an isolated incident but nonetheless, it is a valid point to note.

While student participants recognise and appreciate the wealth of knowledge and motivation from autonomous learning, they are not in agreement with lecturer participants on the necessity to divulge more about their own cultures. *SP3, SP5, SP7* and *SP8* are keen to acquire background knowledge on the New Zealand culture and way of doing things for they believe, that as new settlers, it is more beneficial to gain in-depth knowledge about and skill with New Zealand culture in preparation for further studies and gain employment. Doubtless and granted such a need is essential, perhaps these students misunderstand the rationale for exploring their own cultures, or perhaps lecturers need to understand students' views. Thus, they require more explanation to justify cultural 'getting-to-know-you' tasks prior to the setting of such tasks. *SP5* and *SP7* express dissatisfaction with and cannot see the value of the 'discovery' learning technique. When given hand-outs which required them to solve problems and find answers without their lecturer's guidance, they feel lost and confused. Some authors identify that little practical knowledge of learning styles and ability to fit into the host country's academic expectations is a result of different educational systems (Chen, 2000). Their need for detailed explanations could be the result of a less formal learning background, which demonstrates the dependency on lecturers. In contrast, the migrant

participants, *SP2*, *SP3* and *SP4* see the benefit of autonomous and discovery learning probably because they have had formal schooling prior to arriving in New Zealand. It may be interpreted that these students have more appreciation for 'Western education' as they are from ex-colonial countries and have had more experience of 'Western education'. The implication is that different learning styles may have a direct co-relation to teaching methods, that is, if students are from a teacher-centred education system, they are likely to be dependent on lecturers, while students from student-centred education systems have a tendency to be independent learners. Thus, the emphasis is on lecturers to reflect on their ICC, and not make general assumptions that ESL students will inevitably comprehend the expectations because instructions and tasks have been explained.

The topic on non-verbal communication led to another important finding. Although student participants are in accord with lecturer participants about the universality of non-verbal cues, they make strong claims about aspects of eye-contact. Firstly, *SP1*, *SP4* and *SP7* remark that direct eye-contact is not only rude in their cultures but, in actuality, makes them feel uncomfortable. Yet, lecturer participants' findings clearly indicate their knowledge and skill in managing this aspect of eye-contact. Next, closely related to this, is eye-rolling. *SP1* and *SP5* explain this is not only considered impolite, but more importantly, the implication is that lecturers are not interested in students' stories. ESL learners, arguably, feel isolated as they are away from their home countries, and may lack confidence in their language abilities. This lack of confidence may be exacerbated by lecturers' use of non-verbal communication. Finally, *SP4* and *SP5* feel insulted by lecturers' non-verbal communication using finger-pointing to gain students' attention. In spite of lecturer participants' awareness of body language cues, these narratives highlight that it is easy to momentarily forget the display of non-verbal communication. *SP6* explains that such behaviour is sometimes unintentional, as lecturers do not take into account the impact of their actions on students. *SP6* further reflects that there needs to be more accountability attached to personality and Western freedom of expression in the development of ICC. Freedom of speech was defined as the opportunity to speak freely, which is a part of upbringing in western cultures.

The students' response to NVC certainly seems to contradict with the lecturers' interpretations. Lecturer participants maintain that they generally master NVC successfully, but it is clear that student participants are not in agreement. Some scholars assert that each culture has its own rules that dictate what is and what is not acceptable behaviour, and not only can NVC be difficult for the ESL student to learn but if the student believes such

practice is disrespectful, it is likely that it would impact on that student (O'Hara & Leyva, 1996; Witsel, 2003). Although many Western cultures communicate openness and interest by eye-contact, this NVC is translated as disrespect in other cultures. Hence, while some lecturer participants appear to attribute less prominence to non-verbal communication because they believe maintaining effective eye contact with everyone in class is the norm for teachers in a dialogic education system, conveying openness and interest, student participants believe otherwise.

Overall, the findings indicate that a link exists between motivation, knowledge and skills in intercultural communicative competence. The following discussion aims to answer the main research question:

The research question

What are lecturers' and students' perceptions of their Intercultural Communicative Competence and its impact on their teaching performance in the New Zealand tertiary educational environment in the English language classroom context?

The comparison of the lecturer participants and student participants in this research has resulted in important findings on Intercultural Communicative Competence with regards to perceptions of ICC and how ICC manifests itself in the ESL classroom. Firstly, the findings suggest that lecturer participants perceive ICC as an on-going process which indicates these lecturers have an awareness of their own ICC. Secondly, findings from the student participants indicate two points of variance, one being lecturers' assumptions of students' ability, and the other being non-verbal communication. The meaning inferred from this is that lecturers and students have a different perception of ICC in this particular case.

Lecturer participants are in favour of, and support promoting intercultural communication in their ESL classes. Lecturers' willingness is a positive indicator that they wish to represent a more realistic image of their own culture, and that teaching English should enrich students' understanding in which familiarity of other cultures enhances respect, tolerance, and sensitivity towards other cultures. The lecturer participants see themselves as student-orientated. Their main concern is to motivate themselves to acquire knowledge, impart skills and improve attitudes in order that they can motivate students to be proficient in English inside and outside the classroom, so they can advance themselves in life in furthering studies or in employment. These participants view culture as an integral part of ESL teaching

and accord a high rank of importance to intercultural knowledge. For instance, objectives such as promoting an open-mind, a positive attitude and respect towards another culture, are emphasised as key elements. In addition, in reflecting about their understanding of ICC, the lecturer participants place extreme importance on objectives, such as the ability to manage a diverse cohort, the ability to empathise with students, and having tolerance towards other cultures. Lecturer participants also reveal that they are mostly familiar with students from Asia, especially China, Korea and Japan, but are developing more awareness of students from the Middle-East. As for students from Europe, some lecturer participants feel more comfortable with these students, as they believe they “share a common history”. This is quite indicative of a certain underlying ‘Western’ bias. While not all Westerners share the same history, some lecturer participants highlight that it is easier to form relationships with European students as a result of the ability to share a common understanding or even a joke. There is an element of ethnocentrism implied in this case. It seems these lecturers display a tendency to differentiate ‘us’ and ‘others’ in their ease with European students as opposed to students from other cultural groups. In spite of this, all lecturer participants are motivated and receptive to learning about students who come from cultures they do not have much knowledge about. However, it must not be presumed that if lecturers acquire knowledge, they will be able to apply it successfully. Thus, it is imperative for lecturers to have an awareness of their own cultural identities in order to understand students’ cultures, and through a developmental process, achieve a better level of competence.

In classroom practice, LPs employ a variety of strategies to nurture a positive learning environment. They explain that their knowledge is derived from asking their students questions and providing opportunities and situations in which students feel more comfortable to volunteer information in class through comparisons of their own cultures with that in New Zealand. This is done through structured activities, maybe or impromptu activities when a situation creates an opportunity for further exploration. These LPs convey that they are adept in managing situations when students display silence or conflict. The strategy they use is not to intervene immediately but to observe first and then decide on a solution. This indicates that LPs overseas experience makes them empathise with their students, so they gently nudge them along until these students gain more confidence to participate in class. Incidentally, all participants have noted students rarely have conflict with lecturers, but in the event that it did arise, the LPs follow the correct procedure to curtail it. LPs indicate they use textbooks in keeping with the curriculum as long as they feel the content is appropriate. The findings on

LPs knowledge of ‘taboo’ topics such as religion, convey that these LPs are sensitive and thus have an awareness on how to manage intercultural situations. The fact that LPs encourage student contributions illustrates that they are willing to foster a meaning-making environment, indicating that shared knowledge induces a new learning opportunity for all parties concerned. By using resources such as news items, they are raising students’ awareness of not only current affairs, but also the New Zealand culture.

While the findings of the student analyses generally indicate they believe lecturers display satisfactory ICC, there is certainly a contradiction between lecturers’ self-evaluation about their ICC and students’ views about lecturers’ ICC. Students believe that lecturers assume students automatically understand everything they have been taught. Some student participants emphasise that lecturers should devote time to detailed explanations on content and assignments. Added to this, the findings also reveal the same participants are demoralised by lecturers ignoring them when these students ask questions. Other student participants are content to be autonomous learners. Although interpretation as to the actual linguistic competency of the former group of students may be subjective, this is a significant finding which needs to be addressed. These ESL students are expected to learn new concepts and academic conventions used in the New Zealand education system, which causes an intense feeling of ‘information over-load’. There is an underlying assumption by lecturers that ESL students will tacitly understand the cultural and linguistic terminology on the basis that lecturers have provided a thorough explanation. Due to student participants’ different learning styles and language abilities, they require a more concise and logical approach and to be given a silent period to consolidate and process the information.

The student participants’ findings also indicate that there are discrepancies in understanding non-verbal communication between lecturers and students. Due to diverse cultural student groups present in the ESL classroom, it invariably brings with it numerous interpretations of non-verbal communication. Some student participants are clearly distressed by lecturers’ display of non-verbal communication which they profess is sometimes intentional and at other times unintentional, which indicates some lecturer participants’ lack of awareness of some aspects of NVC. In contrast, other student participants are inclined to believe that lecturers are unaware of such displays and feel the students should raise lecturers’ awareness in such situations. This finding is open to interpretation as students may be from cultures that attach more significance to NVC, unlike the lecturer participants and is definitely one that warrants further attention. Despite lecturer participants’ awareness of some

general NVC observed in class of other cultures, they are not aware of some of the more subtle aspects of NVC prevalent in their ESL classrooms or even conscious that their display of NVC is offensive to their students. Suffice to say, lecturers cannot be expected to have knowledge of every aspect of their students' NVC, hence, it is important that they are motivated to self-assess, to identify the areas they are lacking, and aim to acquire new knowledge to continue improving their ICC.

In summary, the lecturer participants display intercultural communicative competence as they have a conscious awareness of the ways in which the invisible cultural elements can influence relationships with students in the ESL classroom. The findings suggest these lecturer participants are conscious of the fact that each situation is different, the process of ICC is on-going, and it requires reflective practice. While it cannot be denied that discrepancies exist in the findings which surfaced in the student participants' discussion, arguably these are not major issues, and they can be resolved. The pertinent point to note is that the lecturer participants are willing to change. The findings indicate lecturer participants recognise that in order to understand people of other cultures and their behaviours, it is important to understand their values, attitudes, perceptions and beliefs by questioning the visible and invisible cultural factors to gain this knowledge. This knowledge then becomes the motivating force to pursue communicative interaction. The process may or may not be successful but provides an opportunity to modify their skills in the developmental learning cycle. A key step is to reflect on these factors to identify areas they lack knowledge, and be motivated to use this knowledge in order to acquire better competence in class. The belief is that an in-depth awareness developed over time, through on-going reflections and conversations with peers and students, leads to deeper understanding of students' cultural similarities and differences and their own ICC in the ESL classroom environment.

CHAPTER SIX: CONCLUSIONS

"[The] great gift that the members of the human race have for each other is not exotic experiences but an opportunity to achieve awareness of the structure of their own system, which can be accomplished only by interacting with others who do not share that system" (Hall, 1977,p.44).

This research explored Intercultural Communicative Competence (ICC) in a New Zealand tertiary institution with specific focus on lecturers teaching English as a second language (ESL). The purpose of this qualitative phenomenological study was to explore the 'lived' experiences of lecturers in higher education. This research aimed to address a gap in the literature about lecturers' and students' perception of their own intercultural communicative competence (ICC) and the impact on their teaching performance in the English language classroom context of New Zealand tertiary education. The three most pertinent components investigated in this study show a correlation between knowledge, motivation and skill, which undoubtedly have an impact on ICC. The findings reveal that ICC manifests itself in participants' beliefs, teaching styles, class materials and non-verbal communication displayed in class.

The findings suggest that lecturer participants' believe increasing their knowledge of other cultures as essential for self-improvement. There is an impact on ICC as a direct result of learning from their students. Thus, lecturers consider students as influential in shaping lecturers' ICC awareness and knowledge in the classroom. Nonetheless, they acknowledge their teaching experience and motivation are pivotal to facilitating communication in culturally diverse classes. The findings also indicate there is a strong correlation between skill, motivation, and overseas teaching experience, which has influenced lecturer participants' ICC in their teaching delivery of content and selection of class materials. Lecturer and student participants maintain change can occur provided a cognitive willingness coupled with an open-minded and positive attitude to learning guide their behaviour.

Important conclusions are drawn from the notion of 'Western' and power distance. Findings indicate the 'do it our way' attitude, although it disregards students' previous learning styles, is valid. Since ESL students are here to study in the New Zealand tertiary environment, the lecturers believe they have to help students adjust to the 'Western' learning style. Moreover, lecturer participants do not perceive power distance as one being 'in power'

but rather as one who is an authority on knowledge and has skill in taking charge in the classroom. This provides an important perception of ICC to imply power does exist in the ESL classroom but it is not overtly demonstrated as hierarchical. This is an indication of lecturers' ethnocentricity. However, lecturers are not really aware of it themselves.

The findings reveal conflict does not feature prominently in these ESL classes but it indicates these participants have the experience of knowledge and skill to manage conflict situations appropriately if they do occur. The use of supplementary materials suggest lecturer participants are keen to extend students' learning beyond textbook content which also often unintentionally develop into opportunities for ESL students to discover cultural miscommunication. The findings indicate it is fundamental for ESL lecturers to have some knowledge of other cultures non-verbal communication in order to try and avoid causing an embarrassing situation for both lecturers and students

In the comparison with student responses, a number of important different from lecturers perceptions of ICC were identified. These variances may occur as a result of student participants' different learning styles and language ability, as they lack familiarity with teaching methods used in New Zealand and thus, require extra time to consolidate information given in class. Moreover, it is evident that students' interpretations are also a result of their cultural background and can be understood as a learned system of shared ideas amongst group members, which may not necessarily be shared by the lecturer participants (Hofstede,1984; Gudykunst & Kim,1984; Ting-Toomey,2005).

In summary, this research has provided valuable insight into the perceptions of ICC and the findings imply there are obvious similarities in what lecturer and student participants understand by the term ICC, and the significance of ICC in establishing effective interactions. Yet, it must be acknowledged that the complex nature of ICC requires not only an awareness of cultural similarities but also of cultural differences in order to enhance effective communication in an ESL classroom environment.

Limitations

Despite the interesting and informative results produced, there are limitations to be taken into consideration. As acknowledged in the methodology chapter, a limitation of this research is its small scale. Since this research was qualitative, it was more concerned with generalisation of results rather than with representativeness of the target population.

Additionally, besides lecturers, the sample size involved ESL students, therefore, the findings need to be generalised with caution due to the complex nature of the topic and the students' language ability. The lecturer and student participants' statements also reflect individual opinions and experiences which may result in different data with a different group of participants.

Furthermore, not only the researcher's Asian cultural values, beliefs and 'Western' education background, but also the professional teaching background may have unconsciously influenced data analysis. The nature of ICC will undoubtedly be open to subjective interpretation which means objectivity is limited to a certain degree.

The nature of reflective journals as a data collection method is another limitation. Although reflection journal entries are interesting, data interpretation and analysis is difficult. This, however, can be resolved by setting goals and setting time restraints for participants, and reviewing data regularly in a timely manner.

Recommendations

The section on recommendations provides suggestions to the management team and practitioners responsible for professional development in the Department of Language Studies at Unitec, and it can be expanded to other Faculties and Departments. The section also includes recommendations for further research in the field of Intercultural Communicative Competence.

Recommendation 1

The Department of Languages is an obvious contender to establish an explicit International Zone that its multicultural staff and students could participate in and benefit from in terms of learning about cultural similarities and differences in a safe environment. This could happen on a weekly basis which a different class is responsible for each time. Lecturers can nurture and promote respect and value for different cultures and, thereby, foster a user-friendly environment in which students feel comfortable to share facets of their culture and at the same time be prepared to answer questions in an honest and direct way. Other faculties could be invited to observe and support the proceedings in the first instance, and

later urged to facilitate their own proceedings. The benefit from such a project is limitless as everyone stands to gain either as a contributor imparting knowledge or as a participant acquiring new knowledge. This would stand as testament to the relationship between key ICC components of knowledge/cognitive, skill/ability and motivation/attitude (Gudykunst, Chen Starosta, Byram). In the cycle of ICC, this knowledge could motivate one to modify skills, and skills become motivation in itself to continue the transformational process. Intercultural communicative competence is heightened and positive attitude towards students of different cultural backgrounds is encouraged.

Recommendation 2

The findings from this research suggest that some components of intercultural communicative competence should be enhanced in the languages department. The students' findings have revealed some lecturers lack knowledge of other cultures' learning styles and therefore, they make assumptions about students' styles and ability to fit into New Zealand academic expectations. The recommendation is for the department to encourage lecturers to strategically and deliberately reflect on their lived experiences over each semester and focus on the students, experiences, and events in a way to extract the new knowledge and lessons for future ICC development. The experiences of successful lecturers provide not only good learning environments for students but also a good support network for colleagues. Recognising that each lecturer has different strengths, it may be useful for peers to share and learn from the experiences of successful lecturers and reflect on their own lived experiences to guide their development. Educators responsible for professional development in the department may find it useful to engage the entire department in a SWOT (strength, weakness, opportunity, threat) analysis to identify positive and negative ICC experiences.

Areas for further research

A number of areas for further research have been identified in this study. The following section presents some areas which may be researched to further enhance the understanding of ICC in the ESL tertiary education sector.

Although the research design of this study was useful for data collection, a recommendation for future research might involve a longitudinal study replicating the same methodological approach. The study can be utilised in the Languages Department and other faculties at Unitec including a larger sample size of lecturers and students. The research might incorporate a different blend of lecturers and students with different teaching and learning experiences and comprising various other cultural groups. Future research might use researcher triangulation in order to verify findings. It might also be useful to involve an independent analyst to ensure less subjectivity and researcher bias.

Further research could be conducted to explore the theme of Euro-centric and ‘Western’ concept across the department to provide more insights about how ICC manifests in teaching methodology and materials used. The research might incorporate stereotypes and prejudices and the implication for motivation. Owing to the small scale of this research, and the fact that the student focus group consisted of a larger number of African students, there were no clear findings that can be presented on the theme of Euro-centric and “Western”. Future research might take this factor into consideration to explore the interpretation of these two themes.

Another topic for further research could be conducted on other components of ICC such as personality, family, education, socio-economic, and age. An examination of these components was not possible in the scope of this research. A comparative analysis study employing these components might result in interesting findings on other successful or unsuccessful communication in the ESL sector.

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Appendix A: Information Form

Research Title

*Lecturers' perceptions of Intercultural Communicative Competence and its impact on teaching performance:
A case study in a New Zealand Higher Education Institution*

Synopsis of project

My name is Indra Dhanaraj. I am currently enrolled in the Master of International Communication programme at Unitec Institute of Technology. To complete the degree I have to conduct a research project and write a dissertation. My research topic evaluates the impact of intercultural communication competence in the English language classroom environment.

The aim of the research

The aim of this research is to gather lecturers' and students to contribute to and analyse what intercultural communication competence is, and how it is used in the ESL/EAL classroom.

What it will mean for you

To achieve the aim of the study, I request your participation in the following two ways:

- I would like to ask you to write a journal entry on your perception of intercultural communication competence in relation to experience in the classroom. In this exercise, you have the opportunity to express your thoughts and opinion about the **WHAT** and **HOW** aspects of intercultural communication. You will be expected to record your reflections and email them to me weekly.
- I would also like to ask you to participate in a focus group discussion following the completion of the journal entries. You will be asked to talk about your perceptions and impact of intercultural communication competence from your experience related to your cultural background in the classroom setting. The discussion would last approximately 60-90 minutes. You will be advised of the venue in due course. Your permission is requested for the discussion to be audio-taped.

If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind if you wish to withdraw from the project. However, because of the schedule, any withdrawals must be done within 2 weeks after the journal writing process, and again 2 weeks after you the focus group discussion.

Your name and information that may identify you will be kept completely confidential. All information collected from you will be stored on a password protected file and kept in a locked cupboard. Confidentiality will be assured at every stage of the study and all participants will be treated with cultural and social sensitivity (Unitec Institute of Technology, 2011). Only you, the researcher and my supervisors will have access to this information.

Please contact me if you need more information about the project by phone on 8154321 x 6062 or email jdhanaraj@unitec.ac.nz. You may also contact my supervisors : Elena Kolesova, phone 815 4321 ext. 8827 or email ekolesov@unitec.ac.nz and Deborah Rolland, phone 815 4321 ext. 8325 or email drolland@unitec.ac.nz

UREC REGISTRATION NUMBER: (2012-1066)

This study has been approved by the UNITEC Research Ethics Committee from (date) to (date). If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 6162. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix C: Focus Group Questions

Lecturers

- A Define ICC
- B If you don't have knowledge about a culture, how are you able to be sensitive towards another culture?
- C How do we know that we are using the knowledge that we pick up, learn and glean, from students and each other, skilfully in the class?
- D How do you know that humour is culturally not implicit or explicit ?
- E Do you think motivation would stem from actually encouraging students to notice more similarities between them and us, than differences?
- F What do you mean by that term Western, or us and them?
- G Do we display power distance between ourselves and the students because we possess more knowledge as teachers, and in the way we actually instruct them?
- H Stereotypes. We say x group of students coming from this country do things that way and I've been proven right. Males and females do it this way. How can you respond to that?
- I Are there any other factors you want to raise?

Student

- A If you communicate well in your country, can you do so in another country?
- B What do you think ICC means? What is knowledge? Skill? Attitude/motivation?
- C What have you noticed about the intercultural communication between you and your teachers?
- D Think about the material that teachers use in the classroom, like hand outs, the content. Do you think it's inter-culturally sensitive to you? Is inter-culturally useful?
- E Do you think inter-cultural communication is also non-verbal? When you watch the teacher react in a certain way, without saying something, do you feel offended?
- F Have you ever faced any kind of conflict in the class?
- G Do you think the classroom (context) dictates how the lecturers behave inter-culturally as well?
- H Do you feel that the lecturers think (assume) you're going to know how to do everything once you've been taught how to do it?

Appendix D: Lecturers' Focus Group Transcription

Good afternoon and today is Wednesday the 19th. Thank you for coming to Indra's focus group. Do not identify yourself in any way.

Indra: Firstly, you found it difficult to define intercultural communicative competence. What is it?

0.45 - Female Speaker 1: It .. it's a very broad term isn't it? I just had a bit of trouble uh picking one thing that I thought would come under that general umbrella.

0.59 – Male Speaker 1: It's most probably a different term if you're teaching migrants and if, then if you're teaching New Zealanders. Because migrants already have their own second or third or fourth, fifth language and that, and another culture and living in New Zealand so I think, intercultural communication for them may be different then a straight, sort of, you know, a lot of textbooks of intercultural communication comes out of America. Not always, but that's a sort of a different line, lean on it, so even as a teacher it's difficult to really know what we're talking about when we will reply to your questions. Not, you know, not, not, we know what we're talking about but it, to actually see the perspective that, that we have.

Indra: Mmm. Okay. Maybe for today's purposes if we could actually stand back and look at our own communicative competence.. So it's not whether the students have got all this competence but what do we have, as teachers and how are we using that in the classroom, to recognise all these factors that may arise.

2.23 – Female Speaker 1: Hmm, I think it's important to have lived in a culture, not just been a tourist. And to be, perhaps, on the receiving end of racism is a big eye opener. Um, and when you're in another culture you often are on the receiving end of racism, because everybody is a racist to a small or large degree I believe, and I think it's something that you cannot eradicate overnight, and so I think that is the difficult perspective when you're in the classroom to remember, that, um, they are often on the receiving end of racism and to reflect on that yourself, how did it feel when you were in that position and the things that cause miscommunication or misunderstandings.

3.19 – Male Speaker 1: I'd say for me, um, I agree with your point about that, uh, in a sense I think everyone is a racist. I think it's sort of the default, and you learn to be more tolerant and more, um, and, and, and have more empathy. I don't think that's a natural, ah, state for, in, in my experience I'd say there was a, a moment in my life which really altered my, you know, where I, I'd say that I had a sense of what intercultural communication was, and that was when I left my home country. And even though I, you know, I grew up in a very multi-racial multi-cultural environment, I still had a, a set framework that I believed was universal. And it was when I went to live in a foreign country, um, that I suddenly came into a lot of conflict, um, about those, um, sets of assumptions that I had, um, and was really challenged and it was, really that was the, um, catalyst for, uh, a lot of change, um, you know, and ah, I think that of people who, who, who, uh, live their whole lives within a set culture, within, within a set framework and uh, I think generally people want to stay within a comfort zone, really, um, and for me especially those early experiences sort of really made me re-orient myself and my, my motivations for doing things, um, ah in quite an abnormal way to be honest. So I think being, ah, and I believe in a such a thing as being competent in intercultural communication, but being more aware than I am, and you know that's something that you, ah yeah (interruption) yeah an ongoing thing that you either you love or you ignore, you know.

Indra: Okay. (Interruption) Sorry, carry on.

5.19 – Female Speaker 2: I was just going to say I really like that word ongoing. However competent or incompetent I am, I'm better now than I was a year ago. And I was better that year, a year, then the year before, if you know what I mean, because of the influences on me.

Indra: Anything else to add on that note?

5.38 – Female Speaker 3: Yeah, I, um yeah, I agree with (name blanked) that, um for me anyway, um, coming to New Zealand from a different culture, um, I mean I wasn't even aware that, that you know, I had this, but, now, uh, the reflections and actually hearing (name blanked) and that, makes me realise that, being on the

receiving end of coming from a different culture, just automatically, you know, gives an appreciation of the, um, students and, and, you know, how they must be feeling.

Indra: So that makes you aware.

6.12 – Female Speaker 3 contd: Yeah aware, but without even knowing it. Or without even, not con .. you know, without being conscious of it. Yeah.

Indra: There are a few terms that I'd like to go through, step by step, and the first one is knowledge. A few of you mentioned in your reflections that you don't really need to have culture specific knowledge, but you can be tolerant and sensitive, empathetic in the classroom. If you don't have knowledge about other cultures, how are you able to be sensitive towards another culture?

7.01 – Female Speaker 1: Uh, for me, I, um, I, I think I don't have a lot of specific knowledge about many of the cultures, uh students who come from different cultures in, in my classroom but I, I kind of have a base level of, I treat everyone the same. I treat everyone, hopefully, with respect and tolerance and, I think, with sensitivity and um, with a generous spirit, in the sense that, you know, um, I believe you, I think you're doing your best, uh I think you can improve more, so all of these things that, that, for, in a, in a human, from a human to human standpoint, that does, that's kind of underlining all the, this, the super structure if you like, of specific knowledge I am sure I don't have a lot of specific knowledge and I've never gone out of my way to find it out either. Um, I have picked up quite a bit since I've been teaching, I know more now than I did a year ago so, and, and some of it goes subconscious also, you sort of, the knowledge is internalised and you're kind of acting subconsciously as well, but I, I have my, my base assumption a human being, you know they're here for good reasons, I'm going to teach them without or favour, I'm not going to make any distinctions if someone is black or white, or red or orange or purple, how tall or short or fat or thin they are, doesn't make any difference to me. And so, I think with that attitude um, it, intercultural communication becomes quite simple. It's not complicated.

08.49 – Female Speaker 2: I agree, if we're talking about your relationship with them, which we are. However in a classroom I also think that the more you know, um, then the more you're able to facilitate between them. Which is, you know, we're all of a situation where we're more aware of them, some of them are, and I know that it is about us, but I see that we are so bound up with the, the students and so the more I learn about these cultures, you know, specifically with thinking about the Saudi's that I knew nothing about, up until about 18 months ago. Um, and then I can actually help them more, I think, and help them feel more comfortable in my classroom, with these other people, if I know more about their culture.

09.41 – Female Speaker 3: I, I'd agree with that too, and I think we can go a long way, we don't have to go and do research, I mean it can be pleasurable reading, it could be normal, you know, where you can find out a huge amount about a culture, and do it in a pleasurable way, but also if you bring in um, a lot of anecdotal material from the students, so you're teaching, with them offering, you know, writing or reading wise, anecdotal wise, so that you're finding out, um, about them anyway. About aspects of the culture.

10.12 – Male Speaker 1: And sharing, they're sharing it.

10.14 – Female Speaker 3 contd: Ah yeah, and they're sharing it with pride and ah, you know, the um, they are able to talk more if it's, if it's more intimate, if it's about something, because often it just gets vanished in a classroom, I mean it gets overwhelmed with academic writing or the like, I mean I think it's much, much better to actually bring their, their things in, their, their lives in, their culture in.

Indra: Nothing else to add to that?

Indra: How do we know that we are using the knowledge that we pick up, learn and glean, from students, and each other, skilfully in the class?

11.03 – Female Speaker 1: What do you mean skilfully? You mean ..

Indra: Like, you know, how you know not to say something, or make an assumption, and stereotyping even. How do you actually employ that skill in the classroom?

11.31 – Female Speaker 1 contd: Asking questions?

Indra: Okay

11.35 – Female Speaker 1 contd: I think I ask them a lot of questions about their culture. And telling them that I'm just interested, I'm not judging, I'm not here to say your culture is better or worse than mine, but um, I make them very aware that I'm incredibly interested in their cultures. And so I just want to know, really.

11.56 – Female Speaker 2: I tend to give lots of anecdotes of my own experience, to illustrate, how I've made a mistake, or how, um, I've misunderstood something in a cultural communication situation, and I think that honesty helps them open up and talk about things, um, in a way that doesn't make them judgemental of each other or, yeah I think it sort of softens, perhaps, the situation. They won't get angry if they've realised, "Oh well, if she's made that big mistake, you know, my little mistake is nothing." And then they will talk about things or not get so ruffled or are sensitive about things when they, where they've heard, you know, a, a modern situation which was a real boo boo then I think it, it sort of helps, I don't know, oh what's the words, I can't find the words.

12.55 – Female Speaker 3: Normalise it.

12.56 – Female Speaker 2 contd: Normalise it, thank you.

12.57 – Male Speaker 1: Yeah I, I'd agree with that. That it's modelling tolerance really isn't it. And, and so you will make your own blunders in the classroom, or every, in any interaction, and it's just that you, kind of, respond to those situations in a modest way. I think, though, you also need to, sometimes make that quite explicit because, um, I, I don't think students can just, just from a few examples of the modelling really, um, take, imitate that, you know or take that on board and sort of, ah, reason by analogy and then apply it in a new situation, you know. So if you make it a bit more explicit they become aware and then from that awareness they're, um, at least in a better position, you know, to, there, there's more potential perhaps to, for them to, um, respond in a different way, um, as well.

13.55 – Female Speaker 1: I've often asked some questions after I've modelled it. So that they've actually, (interruption - murmuring) cause otherwise they've, they're often just sort of gaga after the amount of language I've given them. So by asking them 'How did this person feel after I did that?' or by doing that, I think I've made it a bit more explicit, but you're right, it needs to be really explicit.

Indra: Also, sorry what were you going to add?

14.16 – Male Speaker?: I was just going to add, I, I, I try to be very pragmatic about those kinds of things as well, so, I always try to link it to some kind of educational purpose, you know, it's not just, you know what I mean?

Indra: Okay also, you mention humour. Many of you have said, you use humour in the classroom. How do you know that's culturally, um, not implicit or explicit. For example you may laugh at that joke and think it's fine, but someone from a different culture may think it's quite rude, or you've hurt them. Like one of my students just brought to light the other day, she said, 'You know for a long time I've been meaning to tell my teachers, when they cross their fingers, um, to wish me good luck, it's actually a very rude gesture in my culture'.

15.30 – Female Speaker 1 contd: That's a specific body language example though, rather than humour isn't it. And I think body language ...

Indra: I was trying to tie in it ...

15.39 - Female Speaker 1 cont'd: Yeah, yeah, I know, I know you're trying to tie it in. Well I think humour breaks the ice regardless. I haven't actually noticed anybody not laughing in a situation but, you're right ...

15.50 - Female Speaker 2: I guess I don't tell many jokes. (Interruption – laughter) I, I can't say that I'm a big joke teller. I mean, I think humour is really important, but jokes are very (interruption – multiple comments) often culturally specific so yeah.

(Several voices at once)

16.03 – Male Speaker 1: People don't laugh at my jokes (interruption – laughter)

(Several voices at once)

16.07 – Female speaker 1 contd: I often end, end up explaining something so often it's a sentence which is very funny in English but it's not, it's just a grammatical error, and then I will explain why it's funny to them, and they end up laughing, rather than it actually being something humorous, it's more, 'this is what it really means'

you know it's, rather than, I can't think of an example to illustrate here, but that's why, I think, showing a student how they are, why a New Zealander would laugh at them, laugh at them for saying that, and then they, they're realising that what they've said, and why it's funny to this person and then, and then why that person is laughing at them, not necessarily with them. Because they've made such a, an error. Do you know what I, I can't think of a, we all have those errors so, in writing, and if you actually bring them up and show them why it's funny to us, then I can't see how that isn't, that's the kind of humour I meant, more than a joke, rather than a joke. Does that, answer your question?

17.17 – Female Speaker 2: Yeah, different sorts of humour. I, I can't tell a joke to save myself. Nobody ever laughs at my jokes, that's because I start laughing right at the beginning (interruption – laughter) but I think that there's a, I tell a joke and I kill it, but, but what I do is, like, you can change your body language. I'll be speaking to someone and suddenly cross my eyes and, and they'll think that's funny, or a student who will come in late, I'll pretend to faint, fall down on the floor, and everyone will laugh at that. So you, there's a lot you can do, um, with your, with, it's sort of, humour that doesn't involve words. And, and I find that, um, a lot of humour ah, um, I use a lot of humour in the class, just, examples such as I've just given, and, um, and that does definitely sort of make people more relaxed, breaks the ice, and they, they also become more humorous, and, and they will, you know, kind of, call out things to me and so on, and it sets a, an atmosphere in the class, of a more, sort of relaxed and humorous, uh, but that doesn't mean that teaching and learning does, doesn't go, you know, don't go on, they do go on of course, but, I think humour is, um, goes a long way, definitely.
Indra: It transcends the culture, that's what you're saying.

18.40 – Female Speaker 2 contd: What's that?

18.43 – Female Speaker 2 contd: I, I, haven't found, I haven't found that, um, some students always laugh and others don't. I, I think that it just seems to, like music, it just kind of goes across all the cultures.

18.55 – Female Speaker 1: It's infectious isn't it. One person smiles and everybody will smile, it's a, it's a natural thing to do.

19.00 – Female Speaker 3: I think it's part of the, um, the trust in the classroom. I think trust is incredibly important that the, you know, that we, we ask them, and between them that it's, if possible, a very trusting kind of a place, and so you laugh that's okay, they can laugh at me, I can laugh at them, and, and it's not horrible and nasty, it's just, you know, the people.

19.25 – Female Speaker 2: I think you can make fun of, of yourself. I'm always sort of joking about my age, um, and that I talk about being sort of, tall, 35 years old and so on, and they will, think that's, very humorous (interrupted – laughter and several voices) and, um yeah, making fun of yourself, it, it's good.

Indra: Do you think motivation, would stem from actually encouraging students to notice more similarities between them and us, than differences? A number of you drew that conclusion, that it's better to actually teach along the lines that there're more similarities between cultures than there are differences. So could we talk about that?

20.26 – Female Speaker 1: How does that relate to motivation?

Indra: Well you're motivating them not to feel demoralized in a class, you're saying hey we all make mistakes. It doesn't .. (interruption – speaker)

20.38 – Female Speaker 1 contd: Oh that kind of motivation.

Indra: Yeah, yeah.

20.40 – Female Speaker 1 contd: Like ambition or ..

Indra: No, not goals..

20.45 – Female Speaker 1 contd: ...goals, oh okay. Thank you.

20.49 – Male Speaker 1: Yeah I don't know but, I think it was one of the comments that I made up I'm not sure, but, um, yeah similarities and differences I, I think I usually focus on both, in the class, and, and not necessarily saying there are more similarities than differences, but I think it's nice to focus on both, um, just because the, often materials we have in the textbooks are not specific .. you know, they, they don't have that many, great, kind of cultural contexts or situations in them, so then it's natural to personalise it, and, and anyway, ask, you know, can, thinking about this situation and comparing it to your home town, or your home culture and New

Zealand and what you've experienced here. Just personalising things and, and thinking about discussing what was said and what, what's a little different, I think, is a natural thing to do. So differences and similarities go, go together for me anyway.

Indra: I want to pick on up this western concept. You used the word western. What do you mean by that term western, or us and them?

22.06 – Female Speaker 1: It's a funny term isn't it? It's not ... (interruption – speaker)

Indra: I'd like to know, yeah I'd really like to know what is Western? What do you think is Western? What embodies Western?

22.19 – Female Speaker 1 contd: It's, uh. It's that familiarity across, um, a series of countries, ah, as in Western countries that are, that one can liken to, for example in my class of mostly, um, Middle Eastern and Asian, I have one French woman, and, my ability to be able to relate to her is infinitely easier because there are more norms for us, across, um, there's humour, there's, there's several things that are not difficult, and naturally just not difficult. Um, across, and I think, I don't, you know, I don't have a demarcation line for Western and other, but I just recognise within a classroom, and I, and I also realise having lived and worked in, in China that, you know, I feel very Western in Asia, very, and .. (interruption – speaker)

Indra: So what is Western ?

23.23 – Female Speaker 1 contd: Common history perhaps? Common (interruption – speaker)

23.27 – Female Speaker 2: Partly that. I think industrialised for a long time.

23.32 – Female Speaker 1 contd: Yes.

23.33 – Female Speaker 2 contd: Because when you've been industrialised for a long time, more than a hundred years, you have a lot of changes in, um, the roles of the family and within the family, and roles in society has changed a lot. And it's not until you've had, and if you look at all of the Western countries, they've been industrialised for a long time. Whereas a lot of the Eastern countries have only been industrialised for a very short time. And it's not until you are actually industrialised for a long time that you start to get major economic changes, major educational changes in your society, and major changes in fundamental values within family and structure and roles. Which we've all had.

24.15 – Male Speaker 1: I, I agree with, I think industrialisation's a sort of, key historical even but if you go further back, then I think you can go right back to the Greeks and, and having that basis of greek philosophy, motions of civilisation that come from, ah, from Greece.

24.38 – Female Speaker 2 contd: As against confusionism?

24.39 – Male Speaker 1 contd: Yeah, yeah, well, uh, as against anything else (interruption – speaker) you know what I mean?

24.43 – Female Speaker 2 contd: Because, I mean, that, that, could, could disregards Asian, Asian historical .. (interruption – speaker)

24.48 – Male Speaker 1 contd: I mean I think, when you are talking about (interruption – speaker) yeah, Western culture, usually they say this is, everything else is, other. You know what I mean? So yeah, other, uh, Islamic culture, um, Asian culture, uh, indigenous cultures.

25.07 – Female Speaker 2 contd: So none of those ones that you've mentioned have been industrialised, have they, for a long time. Not one of them.

25.12 – Male Speaker 1 contd: Not at the same times, no.

25.14 – Female Speaker 2 contd: Industrialised.

Indra: So, coming back to this .. (interruption – speaker)

25.16 – Male Speaker 1 contd: Not at the same times, you know, the industrialisation you're thinking of, back in the 19th century.

Indra: So what about industrialisation makes it Western?

25.27 – Female Speaker 2 contd: Printing press. Factories.

25.31 – Female Speaker 3: Different ways of organising society, yes, and therefore different effects on the family. But I mean, also, there are other things in history, I mean, war has a lot to do with how society changes as well, so, anyway.

Indra: Does that make Westerners superior?

25.47 – Female Speaker 1: No, just makes them think they are.
(Several voices at once)

25.51 – Male Speaker 1: Everyone thinks they are superior.
(Several voices at once)

25.52 – Female Speaker 1 contd: Yes it's true, that's true.
(Several voices at once)

25.53 – Female Speaker 2: Values yes.
(Several voices at once – laughter)

25.55 – Female Speaker 3: It comes from the Greeks and Romans as well, you know (interruption – laughter and several voices) yeah, yeah.

26.01 – Female Speaker 4: It is values.
(Several voices at once)

26.07 – Male Speaker 1: I, I think those values come from narratives and, so it's, it's the narrative of experience, of history, of, so you know, you mentioned the war for example. We all, kind of, can share similar, um, stories of, um, of the world, of, of, of the two world wars probably and, I, I don't know.

26.29 – Female Speaker 2: I think that, that's what separates cultures I think. Values and, um and that's what it boils down to. It's, you know, you cling to your cultural traditions and your, you know, your culture, and really it's all about what you value, isn't it.

26.48 – Female Speaker 1: But those values are pre-determined by your, um, underpinning beliefs (interruption – voice) and then they're expressed through your cultural networks, your social organisations, isn't it? I mean, I think we all have the same values, we all believe in love and life and death and, and humility and respect. We all have those, that's what's common to humans, but how it's expressed depends on those underpinning beliefs doesn't it, so I think it's not actually just your values, it's those underpinning beliefs.

27.24 – Female Speaker 3: Our, um, our own experience is important. It's what you were saying about, um, speaking another language, um, it, it is actually an advantage. An advantage to know two their lifestyles cultures, their history, their literature, their traditions, very well. I think it is definitely, and I can, I, I was 45 when I first went to live in India and, um, it, from that time, I have sort of learnt a lot about Indian culture, Indian literature and also to a certain extent Eastern literature in my study of Buddhism and so on. And this, for me now, my identification as a Westerner, which is, is strong of course, and I had the Western education etc. My parents were all, you know, came from the U.K. but I feel that for me it's blurred a little bit now. I don't, don't so strongly identify anymore with this, with this culture, and I, I sort of identify more with, with, other cultures and I don't necessarily think that, to be a Westerner is the best and, and I'll have my judgements about what I would prefer, but, there's no automatically thinking that, out my way is the ... and that, that's only through, um, familiarisation with another culture.

Indra: There was also something about how, students come here and do things our way. It's our conventions, it's our rules. For example, you have to know about plagiarism, we have these expectations about classroom behaviour. Is this imposing Western education on them?

29.45 – Female Speaker 1: But that's what they've chosen (laughter)

(Several voices at once)

29.49 – Female Speaker 2: If you go to their University they impose it on you, I mean, what's the difference? There is no difference, you know.

29.56 – Female Speaker 3: I think the use of the word 'impose' is, you know, I think it's open to, you know, I mean they are here to learn academic, you know, criteria's and norms, and I think it's vital ...

30.05 – Male Speaker 1: I don't agree

30.06 – Female Speaker 3 contd: ... and, um, they are going to continue it on, I mean, if they are immigrants they are going to continue on in the New Zealand education, tertiary education manner, so to prepare them, and I think it's preparing, as opposed to imposing. Opening up, um, enlightening, um as opposed. And fine, when you're, um, I was in China and went to see young artists' studios and there were copies of the masters that they've been, um, at college, you know, so they were completely different and they hadn't had things imposed, I just think it's different.

30.51 – Male Speaker 1: I don't know where to begin. Um, there's, there's quite a few things that I guess that I've, I, I, I find more problematic. And I, I guess one aspect is that I don't believe that there is some kind of simple norm, um, and I don't believe that even if there was, that if you're coming from another culture than you can comprehend that norm so when they choose to come to New Zealand, for example, and they choose to study here, they have a certain image in their mind which is not the same as the comprehension that, an, a Kiwi would have of academic, uh, learning, so I think that's sort of a major thing, uh, uh where a lot of conflict comes from. Another thing I believe is huge, ah I think is a myth, that students, um, want to learn. I don't believe that, that's what's happening in the classroom, I think it's a huge simplification of what happens in the classroom. I mean, you know, we've all been students, we've all been to classes, we've all done courses and got qualifications, can you say that for all that time you really wanted to learn? There were other motivations, there were other goals, you know, and I, and I think that specially if you are going to another culture you're gonna, you're gonna have a shock and there are going to be times where you're, you're, your teacher goes good luck to you and you're gonna go 'What the ..?' you know? And you're just going to be so offended and you're just going to reject it all. And so there are going to be times where you just think, 'No I don't want this, I don't want to learn or I don't want to learn that, I want to learn this' you know, so I think, what I mean is, I think, it's not that I'm saying that students don't want to learn, what I'm saying is it's a myth rather than, it's a simple, a simple reality, you know, there are other goals in the classroom, there are all kinds of conflicting goals, there's anti-goals, you know, um, and so what you're dealing with is a struggle of identity, um and you are dealing with a struggle of, of culture of course if you're dealing with identities so.

33.12 – Female Speaker 2: I agree with everything you said (blank) but I don't think that necessarily conflicts with, you know, um, what (blank) said, really. I, I don't, it's just its okay for them if they don't want to learn or if they're very anti our way. I mean I absolutely agree with that but at the end I'm preparing them to go out there, and I know what out there looks like and they don't. And that's what I say to them, 'I'm really sorry but this is how we do it. If I come to China or Saudi Arabia then I'll have to learn a new way of doing things and it will be hideous for me so I understand it's hideous for you, but unfortunately, if you want to get ahead, this is what you have to do'. You know, I think, as long as they know that you know, that, you know, miscommunication going on about the difficulties, the problems. I think, you know, any sensible adult (interruption – laughter) yeah most people, would agree.

34.10 – Male Speaker 1: Yeah but then a lot of students will be going through the system, and then going back to their country as well, and I think that makes them less, um, accommodating for (interruption – voice) yeah.

34.21 – Female Speaker 2 contd: Absolutely, yes. Yeah it does.

34.27 – Male Speaker 2 contd: But I think, I think we need to be more reflective in our curriculum as well.

34.34 – Female Speaker 3: In what way? You mean ...

34.36 – Male Speaker 2 contd: In, in the fact that we are, we're, you know, a large percentage of our EFTS are international students, um, who are going to be coming with quite different cultural frameworks, um and then, taking what they've learnt here and applying them in, in, in, in places we can't really anticipate ourselves. You know, we don't know what their reality is going to be once they leave here, um, you know when I was dealing with the Saudi Students going into architectural or building, there just like, I don't need to learn how to build a

wooden we have no wooden houses in Saudi Arabia, you know, so, you know, if we are going to accept them onto these courses we need to make sure that what we're providing them with is going to be relevant for what they want to do, or we shouldn't be accepting them.

35.37 – Female Speaker 3 contd: But that could happen at a later stage, and something like architecture, if you're going to use that as an example, I think they actually do need to know how to build a wooden house. I think they need to know how wooden houses go together and how that design forms and, and you know, the elements of that structure, I mean the elements of the, of the material, everything. It doesn't matter that they don't use it. I mean I think it's a vital thing to learn as in a structural manner. I mean it's, um, I, I think it's an error to make things too specific. You only want to do skyscrapers then right that's what we're doing, you know, um, yeah. But anyway ..

36.16 – Male Speaker 2 contd: I, I think that what you might be talking about there, is perhaps, ah, a distinction between training and education really isn't it.

36.25 – Female Speaker 3 contd: Yeah, yeah, yeah. But I think all manner of education, given a wide enough baseline, um, and regardless of whether we have international students we're talking about, or immigrants or refugees, I think we need to give them that wide baseline so that, um, they are more prepared for what they are going on to. Yeah, that's all.

36.50 – Male Speaker 2 contd: I agree.

Indra: Do we display power distance between ourselves and the students because we possess more knowledge as teachers, and in the way we actually instruct them?

38.41 – Female Speaker 1: First of all I think that would make me very comfortable. That power distance. Because I think nearly all of them, I think, you know, in my limited experience in the world, nearly everyone comes from a situation in a classroom like that, so it's very familiar, and I know, the fact that the, the power distance, or what you're calling it, is probably less, much less in our classrooms than in any other places that they probably experience.

Indra: What about in classes with migrants and refugees? How does that differ?

39.10 – Female Speaker 1: There's, there's a lack of safety, if you're suddenly over, overly, you know, um camaraderie and, and, palsy and, and, you know, 'it's okay we're all in this together' and really I'm not, you know, up the front here. I mean, you are and you might as well do it properly and you might as well get respect and, um, there's safety in that. There is complete safety and, and, and I personally, if I go into a situation in a group thing, I like to know that the facilitator, the teacher, the whatever, coordinator, is well and truly in control and in charge and confident and, you know, I don't see a huge hierarchy, I just see working with somebody that knows what they're doing, and really well.

39.56 – Female Speaker 2: That's called being professional.

39.57 – Female Speaker 1 contd: Yeah it is being professional. Yeah.

39.59 – Male Speaker 1: I think it's, you start with what, where your students are and, like you said, students, the students generally expect that kind of, um ... (interruption – voice) pardon me?

40.12 – Female Speaker 2: Expectations. Their expectations. Your expectations. Yeah.

40.17 – Male Speaker 1 contd: Yeah, yeah you can start from a, you know a platform that, that, where, which is comprehensible to them, you don't go in and, you know, behave ... (interruption – voice)

40.26 - Female Speaker 2: What would you like to do today?

40.27 – Male Speaker 1 contd: Yeah, you .. (interruption – laughter)

40.30 – Female Speaker 2: They hate that!

40.30 – Male Speaker 1 contd: Nobody has any, uh, framework. They don't know how to respond to that, so you have to give them something that's comprehensible and if you want to move on to something else, you know, a, a, a different power dynamic, that's your starting point, you know, you can't start at your destination.

40.50 – Female Speaker 1: I was quite pleased to do this project for you Indra because it just made me a little bit more aware of, of how I am in the classroom because I was thinking about all these things. I, I'm often so attuned to other people that I'm not aware of myself and my own, um, you know, way of dealing with things and, and in the classroom I, I agree with you. That, um, are there to do your job, but that doesn't mean you don't change and respond to what's happening, I mean it, it's such a free flowing thing the whole time, I think but, but you are professional if you, if you know what you're doing and you, you've done, you know, you've done your homework and you've, um, you know you, you know the grammar points that you're teaching and you do it the very best you can. And um, yeah, so that it's, it starts from there and maybe it'll change as well, a lesson plan can change during the day, or mine certainly does .. (interruption – voice) .. what's that?

41.53 – Female Speaker 3: Living curriculum.

41.54 – Female Speaker 1: Yeah.

41.56 – Female Speaker 3: The whole thing behind this living curriculum is what we do all the time. Changing our lesson plans or, you know, depending on student needs. Changing things all the, I mean bringing their experiences into the classroom. We've been doing it for years.

Indra: Alright, then that brings us to stereotype. We say x group of students coming from this country do things that way and I've been proven right. Males and females do it this way. How can you respond to that?

42.47 – Female Speaker 1: I think you have to get a grip and cope. I mean, you just have to acknowledge it and realise it. Um ... (interruption – voice)

Indra: But what if you did something in the classroom that actually upset the student? Inadvertently? (Several voices at once)

43.01 – Female Speaker 1: I mean, the fact that there is that stereotype, I mean, yes you can, you're, as long as you're aware of it, I mean, the, the lovely young ah Japanese girls, and they are really girls in my class, lack a world knowledge and I have to be super aware of that, that, they're, they're young and they lack, um, that world knowledge, so that if any writing or anything comes in that requires, you know, content, they don't have it. So I have to address that, and I don't think that's stereotyping them I think it's being aware of where they are and what they've come from, and addressing that. And we often, we can joke about it, you know we, I can facilitate things, yes you know, I'm totally aware, um, but I don't think it's a bad thing. I don't think it's a bad thing. Yeah.

43.54 – Female Speaker 2: It's your job to ask the question but I just, I had the thought, do we, ourselves, have prejudices and .. (interruptions – several voices at once)

44.08 – Female Speaker 1: You just try to hold it in. Oh you do. (Several voices at once)

44.15 – Female Speaker 1: (Blank) you just, just put them to one side and treat a person as a person. And I think that, that, that's, that's actually easy.

44.23 – Female Speaker 3: Until you, until you, prove me wrong (laughter).

44.25 – Female Speaker 4: Exactly.

44.26 – Female Speaker 1 contd: It's easy to do. It's, it's when you're dealing with a big group over there who you barely know, that's when it's harder not to be prejudiced. But on a one-to-one basis or in the classroom that's relatively easy because you know them.

44.38 – Male Speaker 1: It's about being practical isn't it? I mean, if you've got a really large group, you might generalise that, all the Japanese girls are one way, and you realise it's a generalisation, you know, that's a, but you're doing that as a, as a practical step to move on to the next thing in, in the class, so. You can frame it in

practical terms then, you know, you don't take it out and then, then, you know, go further into it, you know, uh, uh, a conclusion that all Japanese girls are naive, giggly, you know what I mean? You, you know, you don't sort of attach it to that kind of stereotype, you just ...

45.22 – Female Speaker 2: That's where our experience really helps. I think I had more those, um, stereotypical reactions 10 years ago when I first started teaching, and now it, I have far fewer, and it's just experience isn't it? Indra: Anything else to add on that note?

45.54 – Female Speaker 1: But then I think that, sometimes, it is just, you might say, most of them. You know it's not all of them.
(Interruption – several voices at once)

46.02 – Male Speaker 1: As long as you have an awareness that you're holding a particular stereotype about a particular group. And you have that self-awareness about it then I think that's, that's, that's fine, that's useful. Useful construct.

46.16 – Male Speaker 2: But then I think that takes a lot of, um, cognitive effort, and then you've got to have the motivation to feel like it's a, it's worth sort of taking a, a harder route, you know, um, in some ways (interruption – voice) it's more, I'm sorry, to go, to go to, sort of that, find that immediate route and just go with your prejudices.

Indra: Sorry can you re-phrase that?

46.42 – Male Speaker 2 contd: Well, what we said in the beginning was about, maybe that's racism is the default, that sort of thing. Um, racism is the default, it's a, it's an easier route, you know, whereas if you're sort of, kind of bracketing any judgements and you're just making a generalisation you know, and you're not taking it, it's a lot, a lot more, a longer process, you know, it's, it's a lot more kind of, um, conscious effort involved. It's much easier than that. You know. We're all the same. You know what I mean? Um ...
(interruption – voice) so you have to have motivation.

47.18 – Female Speaker 2: The very fact that they come from their country to here means they're not the same as the stereotype though. (Interruption – murmuring) That's the first step isn't it? The fact anyone who leaves their own country and goes to live in another country defies the stereotype of the person who stays back in their country. That is the stereotype. And so we're starting from a different, we're starting from a different point, I've always thought, you know they may have elements of that stereotype but they're not the same and so there, there are other things that (interruption – voice)

Indra: ... Us having stereotypes?

47.54 – Female Speaker 2: Well that's what I am saying we are, the stereotype is, the person who lives in that country. The students that we're dealing with have all left their country. So .. (interruption – voice) regardless, the fact that they've left and are living in another country. So, by default, they are outside of the stereotype. They are not exactly the same. They are already slightly different, and so once they're in the classroom there are elements of that stereotype that are the same but they are not exactly that stereotype. And I, I think that's an awareness we all have as teachers.

48.32 – Male Speaker 2: I think it's also about having an identity and how, um, central you feel you are located within your culture, you know, and how much on the periphery you are, and maybe if you're on the periphery you can feel you can be a bit more promiscuous in your cultural identity. And if, if that's the case then you're, you're more able to accommodate aspects of, you know, other culture, like language for example.

49.01 – Female Speaker 1: It's inevitable really. We, We're changing so rapidly um, there's, um, so many different cultures now living together in all parts of the world, this is all, in progress isn't it? Everything is changing and, and whereas when we were a little, sort of parochial, secular society 30, 40 years ago, we were much, much more, I think, um, ah, stereotypical and prejudiced against other cultures, and now we, because we're mingling all together we realise the error of that and, its changing. And it will change and it will change everything, um, with it. Sweep it all along with it. So you know, we, this conversation might seem in 2, 3 years to look back, it might seem quite quaint, um, because things are changing.

Indra: Are there any other factors you want to raise?

50.09 – Male Speaker 1: You know we are dealing with personalities in the classroom. Sometimes it's the personalities rather than the cultures and people, if we identify, my, my personality, I may be know my personality better than my culture. So then, you, your students you know as hardworking student or quiet student or, you know, energetic or, or all those types of things, to me, that's something.

50.35 – Female Speaker 1: I used to think Chinese are all hard working, and now I know that they are definitely not.

Indra: Well if we have come to the end, thank you very much. Thank you.

Appendix E: Students' Focus Group Transcription

Good afternoon, my name is Indra Dhanaraj and I'm collecting data for my research in my Masters of Communications. My topic is on Intercultural Communication Competence. Welcome and thank you for being here. There are eight participants.

Indra: My first question to you is, if you communicate well in your country, can you do so in another country?

0.29 - Female Speaker 1: Um I think, yes. Um, because this question is depends on the person's um, ah personality. If this person can do well in their country of course why not they can't do the other country.

0.47 - Female Speaker 2: I don't think so, it really depends on their second, second language ability. If you really can communicate well in your country but you don't know anything about English how can you communicate in ah, another country. That's the point.

1.05 - Male Speaker 1: Ah yes, I agree with you. Ah, because not only the language, the inter-culture, that, that is the culture, you don't know the culture, so how can you communicate. You might get a different lang .. culture when you get out, obviously get a different culture, so, that's difficult to get even though you are a good communicator in your country.

1.26 - Male Speaker 2: I think ah, I agree with ... You know, ah, it's not only the ability of your language that is affecting you, it, it gives you confidence if you know the language well where, rather than what we said that too, ah, when I just try to communicate in other country, I'm really a bit careful about the culture, you know, what consequences are, you know, coming, ah, come out in my communications, something like that, so, I think it is different for my country, the way I communicate when I go to the other country.

2.03 - Female Speaker 3: Yeah what, what I think is like, if you are a good communicator in your country, you can, you can do well in other country as well. I, I like your idea because, I think um like, if you are confident you don't have to speak, everyone knows that you are from different culture right, so they don't expect you to be very good at it, you can still communicate what you like, you don't have to be perfect, they'll understand you just, but you have to try, I, I think that's the main thing.

2.33 - Female Speaker 1: I think um, that the body language, so, I, I not mean so you touch someone, I mean so, your smile and your, if you agree with someone you nod, nod, nod your head, you know, or someone crying and you just, um, a few words just to comfort their feeling. This is relationship or friendship, this thought.

2.58 - Male Speaker 3: Oh yeah, I think as most of us agree, ah, it depends on how we adapt the culture or, the, the environment. Ah, I mean, let's say that I have a, natural ability to communicate with people but, if, if I don't have the experience or I, if I didn't immerse my people to, my, my, um, self to the society or to the environment then I think my, my um, communication or my experience with the culture can't be that effective.

3.31 - Female Speaker 5: Um, I found it really hard for me because I'm, I'm talking from experience from my past experience back in my home country. I'm a good communicator, I communicate well in my country, but when I move in NZ it's totally, it's totally different. It's um, it's really hard for me to communicate with um, because it's a new environment, new people, and I found it really hard for me to communicate with other people, in the new country.

4.06 - Male Speaker 5: Um yeah. There was a few, um things that I was a going with, but um, it starts with the person itself, and the language courses reflect on that. And um, (long pause).

Indra: All right. Shall we move on to the next question? So what do you think is the meaning of intercultural communication competence?

4.32 - Female Speaker 1: Ah, I think for me it's like, ah it is like in a class situation we're, we all are of different culture, but do I have confident talking with someone apart from my culture, like, am I confidently talking with someone from the other culture, could, it could be the native speaker or it could be from some other culture, I think that's what it means. I'm not sure.

4.56 - Male Speaker 1: I think for me, it's like, um, to think our difference aside and um, try to, to be able to use or to benefit from the things that we agree on. (Long pause).

Indra: So you are looking for similarities?

5.11 – Male Speaker 1 continued: Yeah I think it's, ah, if we see only similars we can gain from it but, if we are concentrating, I think, on the differences then there is nothing we can gain from it.

5.20 – Male Speaker 2: It's like the positive and the negative. Ah.

Indra: Can you explain a little about that, positive and negative?

5.24 – Male Speaker 2 continued: It's, it's, like knowing, um, the weak areas but at the same time still being, um, look on the positive side. And um, concentrate on that and build on that, like being on top of things rather, not.

5.40 – Male Speaker 1: Thinking outside the box.

5.43 – Male Speaker 3: As for me, it's ah, intercultural competence, ah, if you take the classroom, it's like if you talk too much, some, something I imagine I'm reflecting, ah, more than the others, I think, I thought it's like, I'm, I'm on top of them, I feel, I feel like I become on top of them (whispered interruption 'better than them') yeah better than them, something like that. So.

Indra: So you're saying if you talk more in class, you feel you are better or improving?

6.19 – Male Speaker 3 continued: No, ah, what I mean is, you say competence? (Indra replies 'Yeah') That means competition. Ah, if I talk more, you know, something like... (multiple interruptions by group, inaudible)

Indra: No, not competition. Com-pe-tence is ability. So carry on, keep explaining.

6.39 – Female Speaker 1: I think that, ah, competence, ah, is ability, um, such as a bridge, um, to connect, you know, ah, I and someone, someone and me, so this is like a bridge, so.

6.56 – Female Speaker 2: So I think it's basically means the ability to communicate with people from other countries, not only from your home country. Well, is it, is it ability, yeah. And um, if you can do well in that, like, you don't feel shy when you go to another country, even if, like, you just know a little bit language, but you still can make them, like, feel like you are. You willing to learn, you willing to do, like, good stuff. We don't, we don't really offense anyone.
(Long pause)

7.42 – Female Speaker 3: Intercultural um, competence, I agree with her, it's ah, the ability for you to communicate, with people from diverse um, culture. Yeah.

7.52 - Male Speaker 2: Yeah, you guys mean it's openness opportunity to communicate.

Indra: Opportunity. Do you then think, to be able to communicate, you need to have knowledge of that other culture and language?

8.09 – Male Speaker 2 continued: Well I think you need to have respect, instead of knowledge.
(Male voice murmured in background – inaudible)

Indra: So you don't need to know anything about the other culture, the way they do things?

8.16 – Male Speaker 2 continued: No, I mean, you can know some, but you don't need to know everything about the culture, but you need to respect if, if you observe or see something new, you just have to respect it and try maybe to ask the person, I mean, if I, if I offend someone I just have to ask for, sorry or. Yeah.

Indra: Okay ,I'm really interested to find out about ... (male and female voice interject and talk over each other - inaudible)

8.37 – Male Speaker 3: Adopt gradual, to adopt it gradually, you need to flow with the system, ah, with the, with their behaviour. If you have, if you get, if you connect with different people from different country, so you will need to see, try to reach them and flow with them, with their side, their opposite side.

Indra: Okay, so, seeing the fact that you are in a classroom, with a teacher, so how is the intercultural communication here, between you and your teachers? What have you noticed?

9.14 – Female Speaker 1: Ah, we are quite friendly actually, compared to my country, being a student always asked to be passively study in the class, but here we, we um, we like, teacher always expect us speak up, and um, give opinion and even sometimes, like, correct what the teacher said wrong. But in my country it, it won't happen, it will never happen, even if the tutor was wrong, absolutely wrong but we couldn't say anything about it.

9.55 – Male Speaker 1: Well, um, for example in my country the teacher-student relationship is, like, kind of depending on power. The teacher is up here and the student is down there so, um, but the thing I noticed, the difference is, here for example you, for example I can call you by your name but, in down there you just have to say teacher, you're not allowed to call their name. But the thing that, well kind of annoy me is that, if students are studying and, anyone can, you know, get out and come back but in my country, if the teacher is there, you have to wait until the, the period is finished then you can go out. Yeah.

10.29 – Female Speaker 1: Yeah.

Indra: Go, I'd like you to add to that, anyone?

10.35 – Female Speaker 2: Um, I had one issue happened when I was childhood, even high school, so you know, um, for the test, each semester each term has a few times test. If the person, the student, hasn't passed the test and the student will get punished.

Indra: Okay, how does that relate to here? Remember you are referring to Unitec.

10.59 – Female Speaker 2 continued: Um, the here is totally different, um, I, I can feel the respect, um the people respect each other and ask permission first, um to, I, I think ah, they provide lots of opportunity to, to know each other, what you have, what you can, what I can do for you, what you can do for me. I think is really, really, um, respect, you know, each other's. This is the difference.

11.36 – Female Speaker 3: And just, I want to add one thing, I agree with everyone, everyone what they said, like, it's the same in my country as well. Ah, but, ah just in context to New Zealand, it's, it's not with all the teachers, but, ah, some of them, like um, we all are here to learn English but um, when we ask some questions some, um like, and not everyone English is very much audible, what do you say that?

12.04 – Unknown Speaker interjects: It's very understand.

12.06 – Female Speaker 3 continued: Yeah, they try sometimes, they completely try to ignore. It happened in my class couple of times, I have noticed it, and like they, the teachers says like, can you please come after class and ask with me the, the question, that's quite, you know, I think the student will feel a bit, ah...

12.27 – Unknown Speaker interjects: Unconfident.

12.28 – Female Speaker 3 continued: Yes unconfident, asking the questions from next time in the class.

12.28 – Unknown Speaker interjects: I think that is to save the time.

12.32 – Unknown Speaker interjects: No, I think that is to save the class time.

Indra: No I think what she is, ah, can I just check, you were saying that the teacher totally ignored the student?

12.38 – Female Speaker 3 continued: Sometimes, ah.

Indra: And did not say I will see you later?

12.42 – Female Speaker 3 continued: Sometimes, yeah. No, no, sometimes, um, she ignored and then the, later, once she told that if you can come to me after we finished the class, and then we can talk.

12.52 – Unknown Speaker interjects: Yeah I agree with you.

Indra: So how did you feel about that?

12.55 – Female Speaker 3 continued: I didn't feel quite good because I think that student will never ask the question from next time in the class, because, he thought it was...

13.10 – Unknown speaker interjects: It's kind of demoralising. Kind of demoralising.

13.11 – Female Speaker 3 continued: Huh? Yeah. And maybe she could, she could, I, I don't think the student would mind if she would asked him, like, a couple of times more to repeat her question, did she understand it? But yeah. So.

13.20 – Female Speaker 1: But I think it is to save the class time, you know, the class time is always limited and the knowledge, like the teacher want to deliver to us is always more than the class time, we just can't, we just can't, like, kind of like, I used to have, like, I used to be in the Diploma in English classes and um, some of my class mate they keep asking one same question all the time. I don't know if they, I don't know if they can understand or not, or because like, they just don't want to understand. And this make the class atmosphere getting down, also the, do you know the mood of the teacher also getting down, they lose their patience because the flow teaching was interrupted and it, it wasn't a good thing, and I'm also annoying, because I need to keep listening to one same thing, again, again and again so if, if I'm close that student and I'm, I didn't know anything, I would come after class and ask, so it is like, respect all the students as well, you don't interrupt the class. And you ask the teacher after that ...

14.31 – Female Speaker 3: But ah, but the thing I'm telling is, like, it doesn't happen all the time, that the student doesn't ask the question all the time. It's not like, every day every class, so yeah.

14.43 – Female Speaker 1 continued: So, actually it really depends on the context, like, we need to see how it's going.

14.48 – Female Speaker 3 continued: Yeah, and if you, like, since we're talking about the time, I don't want to be negative but, since we are talking about the time, that particular teacher I'm talking about, she is never on time at the class, between 15 to 20 minutes late. If she would value the time, so we come in the class, you know, so it's not about the time. Yeah.

Indra: So, how did you react to the fact that the teacher was not punctual, and is that regular?

15.19 – Female Speaker 3 continued: Sometimes.

Indra: But, is that something to do with competence as well? Is that, something you can see?

15.29 – Female Speaker 4: Um, I would like to add about the um, because it's opposite in my country, like it's what .. mentioned that, back in his country it's the teacher is up there, but I find that the communication, my relationship with, I'm not sure about other lecturers, but, this is the first time I studied in tertiary level, but I found out the communication in the classroom it's more, is open and, ah what do you call, the lecturer, like, what she said, that um, we all, we all here because English is our second language, and I found that the, the lecturers, they're really helpful. They take the, what do you call, the pace and um, I found out that they use the lang.. the English level that I do understand, about what, the level of English they, they use. Yeah. It's opposite in my country, because in my country you have to, it's, it's, what do you call, it's not disrespect if you have to wait until the end of the session to ask the question but here, so I am talking from the high school, 'cause it is like I said, this is the first time I have studied at tertiary education level but I found out here, it's, when the teacher's happy to give you the chance to ask the question, then you can, so it's, it's open, the communication here its open, I can relay and ask questions to the teacher.

Indra: I want to come back to a point that .. mentioned. How the teacher lost patience because the student kept asking the same question again and again and again. What do you think the teacher should have done? How should she, he/she have reacted?

17.32 – Female Speaker 1: Actually, this is the feeling that I feel that she or he lost his patience.

Indra: How? How did you know?

17.41 - Female Speaker 1 continued: Because he or she changed the topic and asked can we move on, this, the time is running out, can we just go back to our topic I need to give you some information before the class ends and he or she does, did give very important information, it wasn't just to change the topic or just to stop the student. He, the teach, the lecturer already gave out some very information, some very useful knowledge, it's ...

Indra: Do you think that, um, was inter-culturally wrong? For the teacher to have stopped the student like that?

18.23 – Female Speaker 1 continued: Somehow, depends on everybody's attitude, like for me it wasn't wrong because it will save all the people money and time as well, they came to study, and they want to know new knowledge, they just don't want to waste the time, because when you get one thing again, again and again you get more naturally, just like when you watch one movie ten times you get bored as well, so that's why I don't think it's wrong but the lecturer, the teacher did ask the student come after class to clarify the question so that I don't think that the teacher did the wrong thing just sometimes student need to know in a class situation, in public, even in our private rooms we need to be considerate somehow, like the teacher's position or the other students position.

19.34 – Male Speaker 1: It sounds, in that point, I think teachers has or have to, kind of give some time for questions, answering questions, it sort of like, planning from the beginning of the class or even, just like, giving lectures and stuff like that, I think it would be okay if they, if they give some time, and they tell the students that we have time for question and answer just, keep note of what you want to say. And, yeah that would be it.

Indra: That's a really good point.

20.02 – Female Speaker 2: Ah, but I want to add a little to, one question that one, but some people, like you know, in the middle of the thing, they get stuck in something, they, they really can't continue without knowing that thing, so how can you, supposed to wait for the question ...

20.16 – Male Speaker 1 contd: No, I mean you just have to take note of what that thing which is holding you back ...

20.19 – Female Speaker 2 contd: But if you don't understand that piece of particular information you can't carry on with the other work she has been teaching in class after that.

20.25 – Male Speaker 1 contd: But what she is saying is that you would be disturbing the whole class though, I mean.

20.30 – Female Speaker 2 contd: Yeah no, I think, um ...

20.31 – Female Speaker 1 contd: I think the meaning of taking notes, is that you write out what you already know, you know and mark down which one you didn't know you, you wasn't clear about it .. that's why we can carry on, because even if you, you are not the recorder no matter what the teacher said you remember everything 100% so that's why you need to take notes so ..

20.55 – Female Speaker 2 contd: Yeah yeah, I understand that, I don't mean that you don't need to take notes, but what I am saying is like if you don't get clear at that point of time how can you carry on with the rest of the ..

21.05 – Male Speaker 1 contd: Yeah but most of the time we revise you know, the notes that we take we can revise them and with a better understanding from what the teacher explained for you.

Indra: Okay. I think we are getting into teacher-student strategies.

21.19 – Female Speaker 3: I think it's, if the teacher ignore me during the class, ignore the question, its inter-culturally wrong.
(Long pause)

21.28 – Female Speaker 1 contd: Yeah, but if he/she didn't, the teacher didn't ignore, he just asked to come back after class, is this is alright.

21.36 – Female Speaker 3: No, right, right, I'm right on the spot. If I were like, um, you know, making notes, 'cause on the, you know at the University level, the teacher will carry on teaching, but it's my opinion, if the teacher ignore my question during that, in right on the spot, I, I'm happy if the teacher says, 'Oh, um, can you make notes and come after class and then we'll have one-on-one.'
(Agreements from different speakers – talking over each other so inaudible)

22.05 – Female Speaker 4: You can email to your lecturer after that, because I had some experience to where I was at the library, and I was really, really stuck, I couldn't carry on, so I couldn't move on, so I just, um, you know, give my lecturer a email straight away and I think I, later I just received from my lecturers email straight away, so, and it caught my ... yes it is really, really effective.

22.33 – Female Speaker 1 contd: Yes we have heaps of way to communicate, yeah.

22.42 – Female Speaker 4 contd: I think the self-study before you came into the classroom..

22.48 – Female Speaker 3 contd: Because yeah, yeah, because I agree with that, about, what do you call, if the lecturer, oh well, tomorrow we are gonna study, um, look at the chapter 12, so tomorrow we should, all the students should prepare, to have a look, read the chapter. But what I'm saying is because, I'm from a diverse culture, if the teacher, that is my opinion, if the teacher ignore my question (interruption inaudible) yeah to me it's wrong, culturally wrong, it's it's, he ignore me.

23.25 – Male Speaker 2: May I ask, may I add my one point? In my country if the teacher ignore, you can understand him or her because you are coming from the same culture, you know, maybe you feel, when you come outside, if the teacher ignores you, you feel like, you feel like restless or, something like that. You feel like if, the teacher ignores you question or doesn't answer you or doesn't give you a, a good reply or good response, you feel like

Indra: How do you feel? Go on, I want to hear that.

24.06 – Male Speaker 2 contd: Yeah, you feel like, um, how can I say this ..

Unknown Male Speaker: Demoralised?

(Multiple speakers talk at the same time – inaudible_

24.09 – Male Speaker 2 contd: Yeah, you feel like (interruption – demoralized?) unconfident to ask any questions.

24.13 – Female Speaker 3: I am not going to ask a question if I know that the teacher ignore me.

24.18 – Female Speaker 1: Yeah, I think it really depends on the cultural background yes, because I came from a very strict country where the student couldn't ask any question or what, so I think its ok when, if the teacher just let me ask after class, even spend more time with me so then it's really fine and even if I ask a really stupid question and the teacher correct me nicely, spend more time, longer time in class time so why don't I just spend one-on-one on her, why I just wasting everybody's time.

25.04 – Male Speaker 3: It's going, it's going around the ethics about one thing, but can you re-direct the question, so we can go back to the ...

(Laughter)

Indra: Yes, it was about, what do you notice about lecturer-student relationships here in NZ as compared to your country?

25.23 – Male Speaker 1: Um, can I say something, I think, I don't know anything about people who are learning, like you Indra, like you came from different culture but you are teaching English but, especially kiwi, I had a teacher in, when I was in Waitakere, and she was kind of confident about things and she became unprepared when students were like asking questions and she couldn't even answer, and she would say like, Okay let me give me time and I will book some stuff, like that and yeah we were like, if we are here and if she couldn't understand what, she couldn't answer what we're asking, it's kind of, you know no point coming here.

26.01 – Female Speaker 1: And sometimes students, they are smart, like when the lecturers entry the first step into the, their classrooms.

26.15 – Male Speaker 2: Ah, I think on this point, I just want to, say something, when I stay, during my stay here at Unitec, actually I have a good inter-cultural experience really to say that, uh the one thing, what really, all the time wondering, most of the teachers are really very friendly, I never had any experience something ignorance, when I want to ask questions but I'd like to mention one, you know my experience, last experience, most at Unitec actually in other places but here in NZ actually, when I start first my study English in certificate level in other college.

Indra : Oh, but it has to be here at Unitec.

27.00 – Male Speaker 2 contd: When you say in NZ that is why I am just trying to, just, I'm thinking something, yeah during my first presentation in an English class, just I try to prepare on, to say something about my country, and I just prepare my presentation and, I try to introduce about my country, mostly I'm just saying something, positive things about my country, it's obvious someone will just talking about his culture and country mostly we are mention some * I remember, the way actually the lecturer, mostly the way, what he is teaching the class was, is a really, something different from the way I know, in my country, mostly, so at the end of my presentation, people just asking questions I try to explain things, but finally in the end, the lecturer just ask me some offending questions, just something rights about my country, the worst, the worst experience of my country, just to try to say a lot of things on that matter, it's not, you know mostly my country, I don't want to mention that country, we don't like that part of our history, so instead of, you know, saying what I think, positive things just mention, and making stress, standing on this particular part of history, it's really hurt me, since that, you know, I'm just, until I moved to this school, I was kept quiet.

Indra: Oh, so that incident made you .. I see.

29.07 – Male Speaker 2 contd: Yeah, to change the school.

Indra: That's lovely, nice to know this.

29.22 – Male Speaker 2 contd: Can I add, sorry can I add something? Actually it's not my experience, my friend he had told me, he is learning here at Unitec, he's taking electrician, a electrical course, whenever the teacher talks about, for example, which is bad, you know a negative example, he already asked him, he is from Africa, he already, he told me that the teacher already asked him, every question to him, because he is the only one African. So.

Indra: What does that mean?

29.54 – Male Speaker 2 contd: I mean, when the example is coming to, influence African country, inside the, inside the lesson, so that is, he is the only student in the classroom he is African, so the teacher told, he can answer every question, which is .. yeah, so finally the student told him, I am just from this country, I can't, I don't know these people, you know... You can't tell from my colour so ..

Indra: Right, I see, I see. The teacher thought, the teacher assumed, that the student..

30.32 – Male Speaker 2 contd: Yeah sometime the teacher assumed, if the teacher doesn't have any knowledge about different countries, better not to ask personal questions to any one person.

Indra: Fascinating thing, what you brought up. Have you ever encountered that kind of situation? Where the lecturer's assumed, because you come from one place, you're going to know everything? Can you relate to any incidents?

(Long silence)

Alright, keep that and we'll come back to that question. Now think about the material that teachers, we use in the classroom, like hand outs, the content. Can we talk about that? Do you think it's inter-culturally sensitive to you? Or not?

31.35 – Male Speaker 1: Oh well I can start, in my country what the teachers do is, like, they write on the board and you have to take the notes and, and for me actually when I came here start giving me hand outs, and I was, like, what am I going to do with that? And, yeah but eventually (laughter) yeah because the thing is, like, for example if a teacher wants you to do something, some exercise, first he or she has to give you explanation about what you're gonna talk about, or what you're gonna do, but here first they show the thing, and you have to do,

you have to write what you know, just, what you know from your experience, and then they can give you an explanation. I don't know which one is effective though, is still working.

32.19 – Female Speaker 1: Yeah I think, I think the one you said, like, first they will ask us to write whatever we know from our experience, we'll discuss in the class, like, what the actual thing is, I think that, that way is more effective, like for me, because I can add on to that, like, I can relate with that, what I have experienced in India, that right or wrong, something like that. And so I.

32.41 – Male Speaker 2: That is material here, they use more effective, if I compare it with my country, because, in my country you only taking notes, you are dependant always on the teacher, there is independence, even the sources they use, they motivate you to use by your own self. You go to the computer, for example, using moodle, if just the teacher taught you, you can't visit moodle and you can't get the information there, so that's more, you become more critical, to think critically, yeah so ..

33.17 – Female Speaker 2: Yeah I agree with him but, like, not all the teacher in Unitec give us some note. I, I'm studying Academic skills at the moment at level 3, and he didn't give me any notes at all, he didn't talk about .. I don't know why I am going to class for, sometimes, because, like, he just, he, his nationality is an Asian but he was born here, grew up as a Kiwi, so he always say he's a banana (laughter) that, that's his slang, and he usually is talking with the kiwi student in class, and, he didn't give out any material for me, so I think if we have the material is better than nothing. I can, for now, for the academic study, I will lean on the Indra note to study.

34.24 – Female Speaker 3: Um, I think the materials used here is more effective, like what he said, 'cause like, and sometimes the, you know, class, the, we have to do everything before the end of the session, but the hand outs help students, help me to do my own self studies. And um.

Indra: Do you find, that the materials are very western?

34.59 – Male Speaker 3: Let me add one idea. Build on the hand outs, specially, what you call, the papers they give us, it is not more, as for me it is not useful because, you might lose it yeah. In my country, yeah, in my country (interrupted – it's western paper), in my country you have your own paper, you take notes, the teacher gives you the notes, based on this one, the paper, you can't revise it. I, I saw some people didn't done it today, they ask you to see one paper .. yeah, he lost it.

35.34 – Male Speaker 1 contd: Yeah I think that, it is, um, if you use a book or a text book it is, I mean, like exercise book, it is more handy than hand out papers because you can lose them easily and. Um.

Indra: Okay. I am actually talking about the content which I think.. has picked up on.

35.51 – Male Speaker 1 contd: I think, to come to the point, the material actually that we use, in all the study at that given out by lecturers is, it has not any, you know, negative side to our cultures. The way, you know, it is positive, mostly. The one thing, in terms of, you know, the papers or something there, most of the time, sometimes in subjects, you know, lecturer may come and just giving us, running with, I just feel that, that way, I mean, most, most of, sometimes the, you know, I just feel, just only to cover the subject, or, the plan or something .

Indra: So what would you like to see?

36.49 – Male Speaker 1 contd: Instead of just, you know, just giving some, the papers, it is better, instead of giving three or four notes at a time, it is better to have, you know, a very limited one, for example, if I receive one paper or note, I just want to work on that paper in detail, you know, until I get used to, until I can understand all those things. Sometimes it is too much, what we receive, the information or the note in one class.

Indra: So, do you then think that the teachers feel that, they, they're giving you all this paper and like .. has said, you're not sure what to do with these hand outs. So the teachers think you know what to do. So you are expecting more explanation to lead you?

(Multiple speakers' agreement)

Okay. But I want to come back to my original question which is. Alright, I'll give you a piece of paper. And the content is, let's say for example, NZ Maori Celebrations or something. How do you feel about that content? Do you think it is inter-culturally useful for you?

Yeah, yeah go on, I want to hear, what did you say?

38.10 – Male Speaker 1: Awareness. I think it's a good idea, when they give us information, and about other cultures, because it is an opportunity for us to learn more about it. Experience something I guess?

38.22 – Male Speaker 2: I think, ah, in my country is some, something similar, it doesn't affect me inter-culturally, giving me paper, because we familiar with these things, as we .. no, no, I am familiar with taking any kind of paper with advertisement or celebrity stuff, as a cultural paper it doesn't, I think, doesn't affect me culturally or ..

Indra: Would you like to see, perhaps, more content related to your own cultures?

38.52 – Male Speaker 2 contd: No, I think, because for me, ah, if the content is more concentrated on Maori culture, on New Zealand culture and the way, ah I mean, how things are done here, I think it's more helpful for students, like for me. I know, nearly everything about my culture why would I bother about studying them but here I'm new person, I mean, I'm the new settler here and I need to know things about how things are run here. I think that's helpful for me.

39.20 – Female Speaker 1: I totally agree with him. Ah, because for most of us, like, the initial start is the English course right? We come from our country and we study the English thing, before we begin to something else. So I think at English course it should be some subject that is related to NZ society maybe? Something like that. A little bit, not a very past one, but something so that we can, because after we finish this and if you want to do for further study we definite need something, that will teach us like, there's a familiar subject in the most of the course about the NZ society. So if we can have a little start when we are, I think that would be a little helpful.

40.05 – Male Speaker 3: One thing I have noticed is the, um, what do you call it, the inspiration of the British, the English and the culture, on the NZ, in my country ..

Indra: So you don't like it?

40.14 – Male Speaker 3 contd: No, in my country it is different, we got the America is the inspiration of the with a lot of examples.

Indra: What do you think of that? The British inspiration to NZ words.

40.24 – Male Speaker 3 contd: What do I think about it?

Indra: Do you think that is the right thing to do or should you.

40.29 – Male Speaker 3 contd: Ah. To some degree I think it's good.

40.32 – Male Speaker 2 contd: Well I think sometimes it makes confusion, like, you know for me for example, in my country we, we use American English and the way we pronounce um, American English and British English are different and, even in spelling and, for me that make, that creates confusion and, yeah I just need to, a little bit time to get used to it.

40.52 – Male Speaker 3 contd: You can really feel the competition between the two (laughter) ..

40.55 – Female Speaker 1 contd: It is a little confusion, but all the time the teacher, they say that it's acceptable, so that is a bit of relief I guess.

Okay. Shall we move on to the next question? Do you think inter-cultural communication is also non-verbal? When you watch the teacher react in a certain way, without saying something, do you feel offended? Or do you feel ...come on, can I get some examples.

41.22 – Male Speaker 1: I have an example, but it is quite racist in a way.

Don't tell us who or, just reflect.

41.29 – Male Speaker 1 contd: My experience the, it's ah, there's the sound, when they agree, a lot of, ah I don't know the sound, but a lot of times..

Indra: No, this is between the teacher and you. Or what you've noticed between the teacher and another student. Is that your story? Is it related?

41.52 – Male Speaker 1 contd: No, it was an example but, it's not any ...(interruption – mumbling)

Indra: No it's okay, let him finish, let him finish.

41.57 – Male Speaker 1 contd: well it's more about the feeling than a explanation.

Indra: It's okay, just tell me.

42.01 – Male Speaker 1 contd: It's just different, because sometimes, like on the weekend I was in the University, there was a Chinese lecturer who was talking about the language, and he was saying a lot of, like nothing, and the sound, the Chinese sound ah, and I felt it was, it's really influenced, yeah.

Indra: So you couldn't understand?

42.22 – Male Speaker 1 contd: Yeah, it's interference.

Indra: Okay, but we are talking about non-verbal, that means no speaking, it's like you have observed a teacher in the classroom, you've said something. Now who's next sorry?

42.32 – Female Speaker 1: Yeah um, non-verbal communication I think is culturally, it's culturally. Because if like, the eye contact, the teacher, if the, sometimes if the teacher look at me, stare at me, it's, I find it really, it's, it's rude, but, um, the body language, if the, the teacher um, not talking to me, and um, you know the non-verbal communication it's culturally affect, um, the way people are communicate. Like the, what do you call the, yeah the, the body language, if someone just nod the head without talking I, I felt offensive. Yeah.

43.18 - Unknown Male Speaker: What is it? Ignoring

43.21 – Male Speaker 2: I think we mentioned it before. I remember ah, something like, the teacher when you ask a question, if he ignores you or something, that's also another ..

Indra: There are others though, that's what I want to know if you've experienced others.

43.36 – Male Speaker 2 contd: So if the teacher keep staring at you, yeah you feel like .. What did I did? Something, did I do something wrong? If like, something like this.

43.44 – Female Speaker 2: Yes I agree.

43.46 – Male Speaker 3: Yeah, some teachers, sorry for interrupting but some teacher is like, they expect you to know things they know and ah, especially from last I'm not going to mention the name, but it's like, most of the time he or she will expecting us to know everything and, I mean if we know everything why would we are there. The, the second thing is like, if he or she asks you a question, if you can't understand it and then give her or him a response they will laugh, it's like, you know and uh, yeah we've been talking now about it, but I think nothing changed came so.

Indra: So that's inter-culturally ...

44.23 – Male Speaker 3 contd: Yeah, I mean if you ask someone, if someone is asking you and you don't know, how can he or she laugh at you.

Indra: So how did you feel?

44.30 – Male Speaker 3 contd: Well, offended.

Indra: You felt? You felt offended. Anyone add to that?

44.38 – Female Speaker 2: I think, apart from, like, they didn't say anything, even to them sometimes they do the body language, even if it's like, a good meaning, but for my country sometimes, it's not good. Like here, when you want to cheer somebody, like ask them, wish them luck, you twist your finger but in my country it's definitely wrong, it's a very bad thing. Yeah, I'm not going to mention what it is, but it is really really bad and it extremely offend women in my country, so sometimes when people do that, I when, even the teacher, like wish you luck, like do like this, I feel really offense. I just didn't look at it, just, yeah.

Indra: That's good, can I hear more?

45.30 – Male Speaker 3 contd: Actually, I'm familiar with most body language, non-verbal ones. And..

Indra: I, I I can't hear ..

45.37 – Male Speaker 3 contd: ...familiar with most of the non-verbal language, you know, it's a way they use it, and in my country it's more like the same. Just, I don't know what you call this, the good only, just most of it, the non-verbal language we use so it doesn't affect me as much.

46.00 – Female Speaker 3: Yeah when the teacher roll their eyes, roll up the eyes, yeah she doesn't want to listen, to hear, to listen to my story.

46.09 – Unknown Speaker: Actually it's undermining.

46.11 – Female Speaker 3 contd: Yeah undermining.

Indra: Have you, anyone, noticed that?

46.17 – Female Speaker 3 contd: Pointing fingers.

Indra: Really?

46.21 – Female Speaker 2 contd: Yeah, or when they ask you to come here like this (demonstrates action), very offense in my country. You, you're gonna get punched if you do that in my country.

46.33 – Female Speaker 4: One thing I don't really like it in my country, if my country, if the lecturer give you something, it just throw to you, you know it is very, very unpolite in my country.

46.48 – Female Speaker 2 contd: It is considered rude in my country and ah, if a teacher do that, I can just go straight to my principal and say, oh no, not acceptable.

46.54 – Unknown Speaker: Did you explain that thing, the throwing paper and ..?

47.01 - Female Speaker 4 contd: Yeah, yeah, yeah. Once, just, just once.

47.02 – Unknown Speaker: Maybe just once.

Indra: So you experienced that, this paper throwing?

47.04 – Female Speaker 4 contd: Yeah, just, you know the paper just thrown.

Indra: So you felt it was ..

47.11 – Female Speaker 4 contd: It is, in my country, it's unpolite,

Indra: Impolite.

47.12 – Female Speaker 4 contd: Yes, impolite. It is very, very rude.

Okay, very good. Right. Next one.

Do you think, all this finger pointing and, you know, curling and um, throwing at you, somehow has, this feeling that the teacher is of a higher, um, status as compared to you? Because that's what you've told me is in your country, but you've told me here it is friendly, it's open and all that. But all this eye rolling and ignoring and, um, actually all this other body language signs, that they think you know, but you've just said now is offensive, that was offensive, um, do you think it's coming for, from, for some other reason?

48.10 – Female Speaker 1: I think it's just because they didn't know it was offense in our country. I think the teacher just didn't, nobody told him or her like, it is offensive, that's why he did it.

Indra: Maybe you should have told them.

48.24 – Female Speaker 1: Yeah, maybe I, I'll, I'll told him one day.

Indra: Alright.

48.25 – Female Speaker 1: Yeah, just, just not, I don't think they did it in purpose, like ..

48.33 – Female Speaker 2: And, um, sometimes I think that, um, more like there's a, personality.

Indra: Okay. Personality, yes, keep going.

48.43 – Female Speaker 2 contd: Yeah, personality maybe the, but that's how the teacher um, but, I took it very, um, personal. Yeah.

48.57 – Male Speaker 1: Yeah I was going to ask why is it offensive in your country, why people get offensive, why is it in the culture.

Indra: Ah. I think we don't need to know that, at this point we just want to know what are some of the examples and the incidents that, make you uncomfortable or that it's ..

49.13 – Male Speaker 1 contd: I think that's, ah, I feel like the same, it's depending on the personality, sometimes your personality ah, you have your own mood, you know your own non-verbal signs, some people can do. You know maybe its offensive for others but you, you still do it because that's your personality. Yeah, maybe the people that you...

Indra: So when you say your personality, what do you, exactly do you mean. Can you explain that for me?

49.42 – Unknown Speaker: Your own feelings.

49.43 – Male Speaker 1 contd: That's your own feelings, yeah. That's your, you can't change it. Maybe, maybe sometimes, I do, sometimes where I feel happy or when I'm happy or when I'm wandering, I can roll my eyes, yeah so this can be, at the same time, this can be offensive to, like depending on the culture.

50.12 - Male Speaker 2: I think, it's kind of open you know, for example if someone, for example from my experience from last semester, if you ask the teacher a question and he's rolling his eyes, he know that that's offensive, he or she know that that is offensive, he, he just saying that, you know, how can he know this thing. And it's obvious that they do this thing on purpose. Yeah.

50.34 – Unknown Speaker: I don't think so.

50.38 – Female Speaker 2: Sometimes the lecturers are, um, sometimes either the student's personality or the lecturers personality, 'cause ah, sometimes, like, the teacher's they qualified, and, yeah and they underestimate us, um students. And um, I been into, because I, I'm not in, in this, ah the teacher's, this lecturer's class, but um, that's what I'm saying that about personality. If I put up, I put up my hand um, because I want to answer the question and, um, twice didn't, she didn't so and, I assumed or students assumptions that, ah, sometimes um, will affect the communication because I assume 'Oh maybe she doesn't like me?' so that's a, personality. That's my personality, because I assume that she doesn't like me, or sometimes if the teacher, if um someone put up, being annoyed, put up question all the time, then yeah, the teacher should or is annoyed. Yeah.

Indra: Okay. Anyone else?

51.57 – Male Speaker 3: I have a different understanding of this matter. I think everyone knows this, most of the teacher's, ah, used, ah, maybe as my friend just said, offending or something negative meaning that is for us, but what I'm thinking is, it is because of cultural differences. Most of the lecturers, or the lecturers, all sorts are growing, or living for a long time in this country, this country is, you know, there is, extreme freedom, ah individual freedom. Everyone just can express what understanding, everything what he is, he might be not thinking, you know, it has a negative impact or a negative understanding in the students, so, ah, most of us were coming from a strict cultures, most of the things are taboo you know, ah, most of the non-verbal language has different meaning or feeling for us. So that is the, ah, collision of what we call, is the difference. So I'm just looking, most of the lecturers, you know, they're free, you know extremely freedom. That's my experience.

Indra: So they've got freedom and they are reacting because of the freedom.

53.26 – Male Speaker 3 contd: You know the most of the cultures here in NZ quite understand this, you know, the peoples have their own freedom to express whatever they like.
(Group talking over each other)

53.42 – Male Speaker 3 contd: They don't think that what their reaction, they don't think what their reaction may affect someone, or not.

Indra: So they don't consider other people's reactions to what they are doing or saying?

53.56 – Male Speaker 3 contd: Consider others feelings, yes.

53.57 – Female Speaker 3: Yeah maybe, maybe one thing, one thing the teacher they could do is like, um, at the start of the whole semester, like when you introduce yourself to the student, or maybe few times in the whole semester, they could just say, like you know if, if 'I don't mean to but if somehow I offend you please let me know because I don't know the culture,' maybe that's the list they could do.

54.25 – Male Speaker 4: Yes, there is difference things, there, there are, different inter-cultural.

Indra: So, do you think that it also dependant on the teacher's cultural background?

54.37 – Male Speaker 4 contd: Yeah, that's what I mean. Personality. Yeah, I mean, you know.

Indra: Personality is different.

54.43 – Male Speaker 4 contd: Your personality, your personal is coming from the culture you growing up.

Indra: Wow, that's really interesting.

54.49 – Male Speaker 4 contd: That's what I mean, so if you are familiar with that I think it's okay with you. If it's similar with you. But if there's way difference, is if it is rude, yeah, that's what I say, it depends, the personality means the way you growing up, that you're getting the culture from.

Indra: Where you are growing up, aye.

55.07 – Male Speaker 1 contd: I was just doing my article about the subject, about learning styles, born with a different style but the culture the difference, ah style afterwards. When you're born, with a certain one, but then the culture is different, after.

Indra: So then, now that you've come to NZ, does that influence you again?
(Agreement from different people)

Indra: Okay, okay. So any other, have you ever faced any kind of conflict in the class? Have you noticed teacher's with other students, any kind of conflict? Remember we are not mentioning names, so just..

55.44 – Male Speaker 1: You feel the differences, definitely, from time to time, but conflict? You learn to deal with it I guess, or you learn to adjust.

56.01 – Male Speaker 2: It's not my, I don't have any experience like this before ..

Indra: Okay so you didn't ..

56.10 – Male Speaker 2: But, yeah, in my class ah, yeah when first I arrived, when I started to at Unitec, ah, he's from Chinese, he you know, he was always, you know, taking the class outside, ah without getting permission. You can't do that things, when the teacher is teaching, you can't do that here I know that, but he, he doing that too much things, so I remember that the teacher are so getting angry and making conflict. Maybe it's like, in his country, maybe this kind of things is good, you know, it doesn't be, it doesn't affect the teacher or the, the other students but ah ..

Indra: So how did the teacher react to that?

56.53 – Male Speaker 2 contd: the teacher, the teacher so angry they just give him the final warning, because he keep doing that things. So, the teacher...

Indra: Right. So that's all. Any other incidents?

57.04 – Male Speaker 3: Well I had an experience with some my teacher in doing Diploma in English level 1. Um, I was kind of, ah he or she was talking about some grammar points and, I don't know, I couldn't just get it, and I would like, we can't, we can't continue unless you make it clear and the teacher was kind of angry, and I was like, I'm here to learn so, and you're here to help me so you need to help me. And um, from that point on, the teacher starts to ignore me, whatever I asked he said 'are there any other questions?' and, that really hurt me and I, I finally talk about it with John Hetet and, but lucky for me um, the teacher was changed to another place, yeah but I think things like that happen.

Indra: Do you, that's the question now I'm coming back to, is that because you think the teachers feel they are superior to you?

(A few students agreeing and murmuring)

58.01 – Unknown Speaker: Yes I think so.

Indra: And yet you told me it's very open and friendly. So what's happening?

58.07 – Female Speaker 1: I think it is depend on, um, the lecturers at each time they, the lecturer is healthy and everything, it will affect health, yeah will affect their semester. For example, I had an experience with one lecturer, they ah, one semester she really, really struggle with her suddenly unhealthy issue happened, so you know, that semester I put my weight 13 kilos more, then, because I feel nervous, I couldn't get the point, and after each class I just eat, eat, because if I fill up I can feel, ah, comfortable. You know, it made me quite nervous.. This was level 2.

Indra: So, what was the lecturer doing to you, that I don't quite understand? No, no, what was the lecturer doing to you that made you uncomfortable?

59.05 – Female Speaker 1 contd: Um, just, you know, um my personality, if I find something I want to tidy, clear, and after I'm out of the classroom I don't know what should I do, I know what kind of study, self-study I should do, I can arrange my time, you know, but this semester I couldn't do that.

Indra: Because the lecturer was sick?

59.39: - Female Speaker 1 contd: Um, just angry.

Indra: Oh angry?

59.40 – Unknown Speaker: So it was hard to approach him.

59.41 – Female Speaker 1 contd: Ah, angry each time angry each time I couldn't get the point, what, what shall I do? It's, I feel nervous and just eat lots of anything.

Indra: So, do you think it was more, um ..

59.54 – Female Speaker 1 contd: Um I am not sure if this is conflict, but, but this is emotion. Sometimes emotional abusing you, you know, it sounds quite serious, if I talk emotional abuse.

Indra: Quite serious, quite serious.

1.00.07 – Female Speaker 1 contd: But this semester I really really put my weight on, you know, 13 kilos. (Laughter)

Indra: Shall we go on to one last question?

I'd like to know, do you think, the way, um, lecturers carry themselves, and speak to you, give you instructions, um telling you what to do, explanation, there is a certain, the classroom context, affects it as well? For example, if you were to meet your lecturer outside the classroom and you're super-duper friendly with that person, it's okay.

But when you're in the classroom, you have to, you can't be as friendly, but you have to maintain a certain respect, or, is that necessary? Do you think the classroom dictates how the lecturers inter-culturally behave as well?

1.00.58 – Male Speaker 1: I think, um, the difference personally, is kinda open thing, but if the teacher is inside the class he or she have to, has to consider the whole class, and we came from different cultures, and I think that, that kind of control the way he or she acts, yeah.

1.01.25 – Unknown Speaker: Can you clarify it? I don't know, can you clarify it? I mean the question.
Indra: Exactly what ..has explained.

1.01.34 – Female Speaker 1: Yeah, I agree with ..., the, what do you call, the classroom shouldn't dictate, you know, the teacher shouldn't dictate the, ah running the, cause we all from different backgrounds, different communication, um, barriers, so the, the, like what he said about the teacher dictate the .. like when you are outside the classroom you're all good talking with the teacher, but when you get inside, when you inside the classroom, yeah, the teacher give you instructions you have to do it, but I think the culturally, they should consider that we're coming from diverse, different cultures, yeah.

Okay, coming back to what was said much earlier. for example, you've been taught, oh you have to do referencing, or you're told, um, you have to structure an essay, and you have to use the NZ business context. Do you feel that the lecturers think you know how to do all this?

1.02.55 - Female Speaker 1: I think this is, ah, this point lecturer already give to you, why should you do the point, and rest of time we have to do the self-study to complete this task. I think this is good. This is good. But, if, if I'm a student I don't know, after this class, out of this class when we finish class, what should I do, it is very serious and, very sad and, for the two hours learning you know.

1.03.34 – Male Speaker 1: Um, I think with paper thing, like um, most of the time we'll get, too much homework from different paper, from different courses.

Indra: I think that's a completely different thing. What I'm trying to get at is, that things have been explained to you clearly or that, the expectation is that we think you know how to manage your time. Like you say we give you a lot of homework.

1.04.02 – Male Speaker 1: That's what I'm, I mean what I'm trying to saying if, for example you give me homework, and the other teacher is giving me without knowing that you gave me homework, it's kind of, overlapping.

(Students talking over each other)

Indra: So I'm wondering now, is that because, we think you know how to time manage and we've given you all this work, or ..

1.04.23 – Male Speaker 1 contd: Maybe I think it depends on the, you know kind of, comparing with the level we are, and the teacher might consider that we're capable of completing it.

1.04.30 – Female Speaker 1: But I think they, you know the paper, the paper like doing the referencing thing, cause we already um, what do you call um, the teacher, the class, already goes through that, the lesson, the chapter before the teacher giving you the, what do you call, hand outs. So you should have, you should understand what the, the instruction says, because you all, the class already go through it.

1.04.55 – Female Speaker 2: Yeah we should this ability, so.

Indra: Right. Okay.

1.05.00 – Male Speaker 2: I think my point, you know, in this, ah matter, most of the time after my, ah the teacher gives us an assignment, ah you know, our teacher ah, expecting just, you know understanding everything what he or she giving to us, but the end of all, after the class, most of the students are start talking to one, to each other, there is a of big gap (laughter) really. It is, especially at this level I think, is really messy because of what, you know, our experience as we try to state it, our background background, most of the time it depending on the teachers, most of the time the lecturers are just, you know, telling us everything, you know, how we are to do something, like, but at this moment, most of the things are the lecturers just giving or dropping things, or giving the assignment for us, but after that, after the class, what I learn most of us or most of the students starting to ask what to each other, an information gap.

Indra: So that's different to inter-cultural communication though... I guess.

1.06.22 – Male Speaker 2 contd: It's, I think it is related to that, that one, you know.

Indra: You think so because you're culture's different, where you said everything was taught to you or told to you what to do. Here the expectancy is self-learning.

1.06.36 – Male Speaker 2 contd: Yeah, self-learning, that is the one.

1.06.39 – Male Speaker 3: I think, when you come to this level, for example the teachers are, you know they are, they expect, you know, if I came to Diploma advanced level, ah I'm not coming without anything, maybe I should do some tests before, so the teacher, if they give me any paper with, including having instructions, that's not, how I like to say, that is enough, ah to understand. They know, they..

Indra: You know you should be tested before you come to the level anyway, so that's another issue.

1.07.10 – Unknown Speaker: That is so. Yeah.

Indra: Is that it.

1.07.12 – Unknown Speaker: Yeah we are. We are tested before.

Indra: Yeah exactly.

1.07.16 – Male Speaker 1: I think it's okay.

Indra: Now I want to get to what ..was trying to say.

1.07.20 – Male Speaker 1: Yeah, you are tested already, so the teachers, I think, they know this kind of strategy, that's why they're giving us, paper to do, independent, to be independent by yourself. So, if you don't have this kind of, if you don't have any papers, actually there is lower levels you can go to, elementary or, that's what, that's what I understand from the way of teaching here. At least you have this, so, you can understand from the instruction. At the same time, there is, at the same time also, it is hard, depending on your background, you know, ah if you, if you were depending on teachers most of the time so, actually I would like to say, until you adapted, yeah until you adapted it will, it will take time, but once you adapted I don't, I don't think so it will be hard, if that person have a base.

Indra: Okay. Any final words?

(Silent pause)

So you're all happy, mostly? Do you think the teachers here are fairly interculturally competent?

(Murmurs of agreement)

1.08.34: - Unknown Speaker: Yeah, most of them.

Indra: Okay. Thank you very much for your time. That is the end of our interview.

Appendix F: Notes on Lecturers' Reflection entries

Week 1 Q: What do you think is the meaning of ICC? Is it just one thing that defines it? What have you noticed about what you do in the classroom?

<p>L1</p> <ul style="list-style-type: none"> -being self AWARE other ways of behaving, thinking, talking -also try to help ss become aware –better group dynamics -feels familiar with C,K,J cultures, getting more with Saudi cult -stress cult are diff but equal -get ss to see every cult 'special' -self aware of 'sore points' for some cult -not looking down on other people's cultures –notices how ss offended 	<p>Notes/Summary</p> <ul style="list-style-type: none"> -appreciates other cultures-strong awareness in helping ss notice others' cultures -notes has long way to go to understand & know more cultures -ICC manifests in teaching method -knows what not to discuss ie C politics or Saudi women rts -on-going ICC development!
<p>L2</p> <ul style="list-style-type: none"> -ABILITY to describe diff/sim betw custom or tradition -provides safe environ for differences/similarities discussn -allows for bonding time b4 intro gp cult'l exchange -uses pictures 	<ul style="list-style-type: none"> -displays strong ICC awareness -manifests in materials used in class(allows ss discuss on specific actions etc for diff cult eg Ramadan,taking off shoes, -very aware of dynamics b4 indepth discussn
<p>L3</p> <ul style="list-style-type: none"> - our actions determined by beliefs /attitudes/values-from cult/envirom grew up, experiences(pos & neg) & model self on others'(parents, religious fig) -getting- to -know activities to discover PERSONALITY helps ss be AWARE of others' characteristics - -not differences but similarities 	<ul style="list-style-type: none"> -recognises not one but sev factors impact upon us -believes P affects ICC-interesting angle -How knows if appropriate? -ICC manifests in teaching method & materials
<p>L4</p> <ul style="list-style-type: none"> -Made ASSUMPTIONS-don't need to know specifics of others' to be good communicator culture / treat with RESPECT, SENSITIVITY, UNPREJUDICED can solve probs from misunderstanding-but cites eg where felt needed to be culturally sensitive b4 launching into role-play -says altho can't expect to know everything can try to be AWARE of cult diff -also became AWARE of diff cult re colour, eye contact, head touching-admits onus on self to learn more abt cult -treat ss same with friendliness, equality and directness – don't make essential differences between them in class 	<ul style="list-style-type: none"> -Ss felt strongly about this in fg -Don't you need to know this in order to react? - simplistic? Idealistic? Good intentions tho! -HOW?? But displays acceptance of onus on self to be ICC aware -developing more ICC
<p>L5</p> <ul style="list-style-type: none"> -Mentions high-handedness of English –arose from an exercise on borrowed words -Awarded higher ability to E'pean ss in class & generally assigns higher competence to these ss cos of "sameness and connection through humour" 	<ul style="list-style-type: none"> -displays strong ICC thru activities/exercises -but automatic reaction to Epean ss – a natural ability to relate well to ss similar in background (intelligence/status)to self - AWESOME point –not part of RQ but good angle
<p>L6</p> <ul style="list-style-type: none"> -ICC more than 1 thing- psychological orientation, identity, locus of control, intrinsic MOTIVATION, interests in others -messy, blundering, risky, humbling practice -individuals believe their own set of cult references universal -evaluate what ss do in relation to Eng lang learning, not person -sense of lang & culture as dynamic -respect assumptions ss make –but not pander to it nor Western ideology of equality- create opp for ss to challenge own assumptions to build better sense of cultures -knows to back-off if ss miscomprehend –best strategy look for opportunity when ss feels less threatened -humour to move conflicts 	<ul style="list-style-type: none"> v.interesting- good knowledge & skills -Strong ICC awareness -obviously in control of environment, situation -non-confrontational -enhances learning rather than discipline in front of peers -realises us/them dichotomy but consciously avoids it
<p>L7</p> <ul style="list-style-type: none"> -variety of method & materials –often ss based- asks ss to identify & relate self to others -surface and deep features of culture & society -focus more on similarities 	<ul style="list-style-type: none"> -strong knowledge & skills- perhaps background in culture content aids this -helps develop critical thinking by way of linking ss culture with NZ -positive ATTITUDE
<p>L8</p>	<ul style="list-style-type: none"> -altho not ICC focus but recognises ways it manifests in class

<p>-admits not focus on ICC but mentions it's about ABILITY to bring KNOWLEDGE of when & how to use lang to comm effectively –that is suitable & appropriate to both own & others' cult-RESPECT -expects learners to be 'open-minded, respectful, tolerant, and put self into others' position Approaches ICC in fairly ad hoc & reactive way</p>	<p>- -use of term 'expect' is strong -a huge ask?? -displays flexibility in teaching method</p>
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Week 2 –Is communication only verbal? What do you think are some other forms? Can you relate a class scenario from a past experience? How did you react? Have you made a conscious effort to change the outcome in other classes since then?

<p>P1 –No. -body lang(BL)& facial expressions gv much info -careful not to show shock/disgust when hear abt 'strange' ways of other cult/ stresses importance of pos nv comm -current events weekly-interesting cult diff & poss miscomm revealed -important to listen & ask right Qs</p>	<p>-aware some cultures don't accept 'thumbs up' or direct eye-contact -YES –shows changing - on-going learning - genuine interest in others'</p>
<p>P2 -over 90% BL -tell ss WESTERN cult eye-contact impt but knows diff meaning in other cult -uses Read,Cover,Speak tech- -raise awareness of BL -context impt-need to speak at all? envirn, phy ability of ss</p>	<p>-Raising ss awareness of Western eye-contact but -ICC manifests in materials & method Whose BL? Assuming yours is correct?</p>
<p>P3 -personal SPACE –story abt ChinFss stand v.close -awareness of Muslim F in PW activities-made assumptn be careful -says Ts prone to stereotyp due what we beliv are cult values of ss -picked up vibes fr Muslim men re scantily dressed Viet woman-so had pep talk with ss- standard of dress improvd! -outgoing-PERSONALITY is a factor to note</p>	<p>-strong awareness –evaluates tt space ltd in Ch so less persn distance -approp reaction-plans intro topic re space for ss Awareness -obviously v.sensitive to vibes(participant background- mature BurmeseF, well-ed & cultured inspired fam, widely travelled, married NZer, lived o'seas & settled in NZ since marriage</p>
<p>P4- No -BL + thoughts & state of mind? -ss talk,T listen & watch BL, sensing MOTIVATION in what ss saying -thoughts, emotions-can be felt tho less reliable than BL -either adjust to new info,or file away for fut use -says not always think abt own BL but will from now!</p>	<p>-sensitiv to cues -also changing -wants to be more conscious of BL</p>
<p>P5-No-nv gives cues gv info abt ss mind,understnd,comfort, IC ease, knows disrespectful -eg of 3 African M-from warring tribes! Flick head,sss noise,etc - reg.class investigation ss background, cult, emo/pers issues -never forces ss to do something -learnt toRESPECT other cult more -uses ice-breakers & current affairs topics –safe & postv class envirn-explains why to ss -humour -makes self available</p>	<p>-v.astute/awareBL-notes specifics eyes,face,head,shrug,leave class! -observes ss in class & made conclusions -research on class dynamics/sm psy papers, -absolutely on-going ICC- manifests in all T does! -use of personal anecdotes leads to more relaxed study envirn -providing time for ss displays caring/attend to ss needs AWESOME</p>
<p>P6-No but predictable within shared cult! -Ts need to devote more cognitive effort into comm with others -ss KNOWLEDGE & EXPERIENCE which bring into class -we expect interactns in predicbl ways-so smtim uses</p>	<p>-v. aware -excellent teaching method -use of preventative shows prep b4hand/ability to deal with situations</p>

<p>unexpected!but keeps within ss comprehension -forgets tt ss find Tintimidng-eg Ch ss furious & T furious – backed off -most sig change -preventative measures' orientation' activities</p>	<p>-knows sometimes nothing can be done to change situatr so passes -ICC manifests thru materials –allows ss opp to develop sense of diff interact in class</p>
<p>P7-No -variety of materials –news,pic,songs,comics,youtube -own energy level, way T dress may influence ss understng of topic -more comparisons ss cult with explore NZ, ss how feel, experience it</p>	<p>-ICC in teaching prac-continual awarenss raising -relevant materials -trains ss to think critically-excellent -but materials NZ context-obviously since course is NZ cult/society! Assumes ss know & like content</p>
<p>P8-No-gestures, BL-posture,eyes-consciously & non-c -uses texts 'successful small-talk'-says this used in pre-emptive/planned way unlike wk 1 when said ad hoc -WESTERN advice in texts but lend naturally to discuss cult diff in com -knows direct eye-contact disrespectful -knows topics to avoid -rarely had ICC issues. Suggests years of exp or learners higher level or if self has good AWARENESS when something inapprop & stop it -thinks shld use these situations as teachg opp rather than avoid</p>	<p>-interesting content in texts learn BL in situational/social use -Western concept but allows discuss to develop -also aware not to use controversial topics –ie personal probs,rel,\$ -questions self if ss at level & able to interpret context & ACTS accordingly! -On-going reflective prac! ICC-AWESOME</p>

Week 3- is it only cultural background that shapes students' attitudes, knowledge and skill? Do these influence classroom behaviours, study habits, writing styles, lecturer-student interactions? What do you do when there is silence/ non-participation in class? Have you faced a conflict situation? What were the situations? How did you react?

<p>P1 -ICC a part of everyday class- so hard to select eg! -has to be aware of dynamics betw Saudi M & F -noticed Saudi Fs not work with others so devd plan to keep all Fs after class & re-did intro-worked well after this</p>	<p>-v.successful at noticing and solving using strategies -ICC manifests in everyway</p>
<p>P2-uses diff strategies -observes 1st and later works out reasons –counselors etc for solutn -had conflict situation with Chin male–frustrated cos not in control –tries various strategies to change ss behaviour but v.hard -other solutions for silence –mime, physical activities, direct easy Q -diff tech/strategies</p>	<p>-also uses strategies but watches first before interfering -ICC manifests in everyway</p>
<p>P3 -refers back to Ch F who stands too close –trying out diff approach -if silence -spontaneous activity-songs,movement etc but takes AGE, CULT, PESONALITY into consideration -selects shy ss & reminds class agreeemt tt class is safe place -conflict betw ss –discovered it was a personality issue-dealt with by making one ss speak slower & other louder-models kindness</p>	<p>-takes cult, age, personality into account -ICC manifests in everyway</p>
<p>P4 -both cult backgrd & indiv PESONALITY affect behaviour</p>	<p>-definitely ICC! Pursues correct paths -perhaps too much teacher-talk- cld mean less learning</p>

<p>ATTITUDE & SKILL</p> <ul style="list-style-type: none"> -many cult in class so respect rel & backgrd -tolerant –allows ss to attend prayers etc -talks abt self –all kinds of rel. awarenss -never jokes abt rel. but pokes 'gentle' fun abt kiwis -careful not to 'spotlight'- don't embarrass or overlook-treat all same -not many cult conflicts -when asks Q makes certain ss wld know ans -but emphasises making mistakes is way to learn -v.approachable- & humorous -if T model egalitarianism, inclusiveness, sincere=less cult conflict 	<p>happening but it's a low level class so allows ss to relax ?</p> <p>-is this because T ICC is good or cos T not really know there is prob?</p> <p>Remember this is T who adamant 1st not need K but later contradicted more K understand better!</p>
<p>P5</p> <ul style="list-style-type: none"> -genetic, socio-economic status, ed hist, emotional nurturing influence A,K & S but cult impact considerable on A,K & S notices diff cult gps & learning styles well(many eg given) -uses gut feeling which has worked well(refer ss who shot someone!) -uses strategies for silent ss & may change strategies – after1-1 discussn ,counsellors, contract, challenge, rotate ss 	<ul style="list-style-type: none"> -reacts & responds well -excellent use of strategies -adapts well- ICC manifests in everyway
<p>P6</p> <ul style="list-style-type: none"> -says if ss show interest in cult become better learners -AGE-behav of young ss often sim despite diff cult -rship built in class -observe & monitor whether T intervention will benefit ss -if passive –watches, chips away if thinks it'll result in better learning -genraly ss avoid conflict with T 	<ul style="list-style-type: none"> -feels 'social learning' not for all- appreciates if ss is driven re making decisions abt learning processes -generaly avoid conflict -silence is part of this -recognises self-task distinction-tt address goal of task achvmnt to avoid conflict
<p>P7</p> <ul style="list-style-type: none"> -ED, AGE, FAMILY, SOCIO-ECONOMIC all influence class behave, study & writing -various strategies -1-1, PW, email, make lec more interesting -conflict when ss wanted grade changed –did not giv in –got colleague to provide feedback 	<ul style="list-style-type: none"> -didn't provide much info –reflec v.short -observes & questions
<p>P8-yes cult backgr infl A & K</p> <ul style="list-style-type: none"> -diversity in class make-up - diff ed background & diff needs -refugees & migrants -if ss reticent, put into situatn within comfort boundaries -notes it's arrogant to ASSUME all leaners shd participae & comm in same way! -class & gp dynmics, PW –part of classroom mangmnt 	<ul style="list-style-type: none"> -acknowledges challenging in diverse classroom -YES ICC -adds to ICC -AWESOME

Week 4-What were your initial assumptions about the different cultures in your classroom? What would you say was your initial ICC? What caused you to form these assumptions? Have you changed your perspective? What reasons led to this? How have you changed? Reflections much reduced – maybe cos end, or time of semester, or already noticed what doing/happening in class ?

<p>P1-initial ICC not as gd as now</p> <ul style="list-style-type: none"> -learns more each term -ask better questions -thought abt possible conflicts tt cld arise in class -altho Assumptions based on previous experience mostly right!, -sometimes ss surprise her/him -more learn easier to see ss point of view -try to understand even if not agree 	<ul style="list-style-type: none"> -changing & continues to grow -perspective not changed but enhanced ICC -conclusion-hope ss see trying to "live together" as best can despite differences -shows much enthusiasm for self and ss learning
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<p>P2-believes Assumptions are correct! Tt Asian not ask Q- passive, if M then Q b4 F, if T F will challenge her!! -initial ICC 26 yr ago -Ignorance, Inexperience, Prejudice & Stereotypes-never lived o'seas then, only visited -living o'seas forced analyse prejudice & sterotype-see diff perspectv -makes more allowances for Personality -learn from others</p>	<p>-still assumptions? -gathers ICC thru reading & class experience but appears to carry assumptions & need to be correct abt them!! -changing & improving –awareness of own ICC flaws & effort to fix it</p>
<p>P3 -young Ch ss difficult –wonders if cult or just youth! -our learner-centred approach is strange for some Asian ss at 1st -ss want T to hold POWER -interviews ss –reveal pattern of activties/approach ss believe useful -many factors influence learning, also age, goals, cog learnng styles, personality, predispositn for particular learning style, life exp -always encourages ss to ask Qs</p>	<p>rather in-depth analysis of ss! -as notices each cult, applies & experiments with strategy – what best -Awareness of POWER -concl –altho ss expectncult-specific, indiv goals strongest influence on learning -respect & consider cultural dimensions -become more reflective -concl –diff cult diff beliefs what good teachg is but many factors play key role in how learners perceive, interact, respond to learnng envirn</p>
<p>P4-wide experience cos travelled & lived o-seas -early ASSUMPTIONS -Stereotypes- attendance, time, punctuality, veracity, work ethic, learnng ABILITY -we are shaped by cultl influences -show tolerance, kindness -careful not to show favouritism</p>	<p>-had stereotypes but more awareness & has changed /ing? -altho differences there are more similarities -concl-not necessary for much specific cult norms but believes has absorbed much specific info which used both consciously & sub-c.</p>
<p>P5-initial ASSUMPTIONS were typical ones -teaching o'seas has changed Assumptions -teachg style changes in diff countries -has humility, gestures, humour in China -used French material to show respect cos learners forced to learn Eng (France) -initial ICC assumptn -"I am here to teach you with ltd regard for who you are." -reflecn reminded HOW & WHY changed! -L2 T must Respect, Refer to& Include cult in class</p>	<p>-adapts cross cultures -changed perspective -fantastic concl -ICC continuing change -gives ss opp to share own cult thru writing, dsicussn etc -concl- best advice lang T go o'seas & be beginner learn new lang! Obviously understands & sees importance to feel experience of being in others' shoes/position</p>
<p>P6-1st lived o'seas but unaware how specific own cult references were -esp if ltd exp of other countries & identify strongly with own cult -people 'typically acritical' –not like challenge beliefs/ assumptions -when conflict, prefer rationalise diff within own cult than evaluate & acomodate a diff set! -T common "in our country so play our rules" -so place locus of control externally but when T taught o'seas, found easier to do reverse! -Ts prefer easy option most time but do reflect, re-evaluate, modify behaviour some time too -tries to be humble and not judge but not always consistent</p>	<p>-notices POWER PLAY -often so true !! -easier adopt this line of reasong cos means we don't have to change! -believes adapt to suit ss need -says Ts don't make a diff!! Concl- obviously dissatisfied-result of course for Saudi ss who are difficult clients/ also mentioned course not meeting needs of ss</p>
<p>P7 -tt cult 80% same but world focus on diff! -ICC growing - assumptions formed cos tcg course many years -not much change but changing all time in little steps!</p>	<p>-makes lots of observations -concl- altho many similarities more attention to differnces - nature of coruse T teaches, helps reflect regularly</p>
<p>P8- initial assumptn ICC -shaped by formative teachg exp -Stereotypes abt Brazilians, Japnese, Swiss-Ger -wonders if need keep exploring own ICC!</p>	<p>-concl-cult diff exits, tt if open-minded, respectful, tolerant, empathetic, differenes not so imp.-YES but it helps to notice where diff coming from to be able to address it or take on board to change?? -yes you should!!</p>

Appendix G: Lecturers' Focus Group notes

Define ICC

broad term- different term if you're teaching migrants and if, then if you're teaching New Zealanders another culture/ difficult to know – know what we're talking about but to see the perspective we have.

important to have **lived in a culture**- receiving end of racism is a big eye opener- everybody racist to a degree- how did it feel when you were in that position

everyone is a racist- sort of the default-**learn to be more tolerant**, have more empathy / sense of what intercultural communication was, when I left my home country/ **set framework** that I believed was universal- came into a lot of conflict about those **sets of assumptions** really **challenged** and it was catalyst **for a lot of change**/ people live their whole lives within a set culture, within a set framework generally want to stay within a **comfort zone**/ for me those **early experiences** made me **re-orient** myself and my **motivations** for doing things/ believe in a such a thing as being competent in intercultural communication, but being more **aware** and you know that's something an **on-going** thing that you either you love or you ignore

ongoing /However competent or incompetent I'm **better now than** I was a year ago, better than year before, because of **influences**

coming to New Zealand from a **different culture** wasn't even aware that I had this, but the **reflections** makes me realise being on receiving end of coming from a different culture, just **automatically** gives an **appreciation** of students and, how they must be feeling / **without being conscious**

(gd obsvation from non-caucation -intuitive+exp)

KNOWLEDGE- If you don't have knowledge about other cultures, how are you able to be sensitive towards another culture?

don't have a lot of specific knowledge/ base level I treat everyone the **same/ respect** and **tolerance** with **sensitivity** with a generous spirit/ doing your best you can **improve more**/ never gone out of my way to find it / I have picked up quite a bit teaching, know **more now than I did a year ago**, and, some of it goes **subconscious** / knowledge is internalised and you're acting **subconsciously**/ teach without favour/ with that **attitude** IC becomes quite simple

(sort of disagrees) more you know more able to **facilitate** between them/a situation where we're **more aware** / I **learn** about these cultures/ help them more & help feel **more comfortable** in classroom

pleasurable **reading**, it could be normal where you can find out a huge amount about a culture/ bring in **anecdotal material from students**, so you're teaching, with them offering/ you're **finding out about** them & aspects of culture.

As **sharing** with **pride** they are able to **talk more** if it's more **intimate** about something in their **lives**, their culture/ often gets **vanished in a classroom** overwhelmed with academic writing or the like

L teaching styles – impacted by info learnt from ss/ gather knowledge to improve tching also gd study envirn-So K is necessary as more learn abt ss more can be aware how to and how not to offend...Also, L realise ss cult become non-existent in class if not given opp to talk abt it & lives

SKILL- How do we know that we are using the knowledge that we pick up, learn and glean, from students , and each other, skilfully in the class?

ask a lot of **questions** about their culture/ I'm **interested** not judging, not say your culture better or worse than mine, make them very **aware** I'm incredibly interested in their cultures.

lots of **anecdotes of my own experience**, **illustrate** how I've **made a mistake**, I've misunderstood something in a cultural communication situation/**honesty** helps them open up and talk about things in a way that doesn't make them judgemental of each other sort of **softens situation**/won't get angry if they've realised, "Oh well, if she's made that big mistake my little mistake is nothing." /talk about things or **not get so ruffled or sensitive** about things

Normalise/ **modelling** tolerance/make your own blunders in the classroom, or every, in any interaction, and it's just that you respond to those situations in a modest way/need to, sometimes **make** that quite **explicit** because don't think students can just, just from a few examples of the modelling really take, imitate that or take that on board and sort of reason by analogy and then apply it in a new situation-more explicit **they become aware** and then from that awareness at least in a better position, potential for them to respond in a different way/ **pragmatic- link it** to some kind of educational purpose (**excellent! Modelling discussed in reflections too- tchg style SKILL**)

asked some questions after I've modelled- otherwise they've sort of gaga after the amount of language/ asking them 'How did this person feel after I did that?' I think I've made it a bit more explicit

obviously knowledge complements skill – with K use it approp=S=ICC?

HUMOUR /JOKES - How do you know that humour is culturally not implicit or explicit?(tchg skill)

Breaks ice/**humour** is really **important**, but **jokes** are very often **culturally specific**/ explaining something so often it's a sentence which is very funny in English /explain why it's funny to them they end up laughing, rather than it actually being something humorous, it's more, 'this is what it really means' /showing a student why a New Zealander would laugh at them/they're realising what they've said, and why it's funny to this person and why that person is laughing at them, not necessarily with them.

body language-speaking to someone and suddenly cross my eyes and, and they'll think that's funny, or a student who will come in late, I'll pretend to faint, fall down on the floor/ more relaxed, breaks the ice, and they, they also become more humorous/and they will call out things to me /it sets an atmosphere in the class (**transcends culture**)

goes across all the cultures/ infectious/

trust in the classroom/incredibly important / a very trusting kind of a place, and so you laugh that's okay, they can laugh at me, I can laugh at them, not horrible and nasty

L very AWARE of diff bet humour & jokes –J cult specific; just want to set a light mood in class so ss relaxed and then more prepared to engage in learning, do activity etc.; that it transcends all cult; trusting environ –laugh together

MOTIVATION- Do you think motivation, would stem from actually encouraging students to notice more similarities between them and us, than differences?

similarities and differences -focus on both in class, and, and not necessarily saying there are more similarities than differences/focus because often materials we have in the textbooks are not specific -don't have that many kind of cultural contexts or situations in them/it's natural to personalise it, and, and thinking about this situation and comparing it to your home town, or your home culture and New Zealand and what you've experienced here/ thinking about discussing what was said and what's a little different is a natural thing to do. So **differences and similarities go together** for me anyway.

L notes textbk material not specific abt culture- so need to discuss diff & sim)

WESTERN/US vs THEM -What do you mean by that term Western, or us and them? (from pg 7)(industrialised used several times!!)

familiarity across series of countries- Western countries one can **liken to**, for example in my class of mostly, um, Middle Eastern and Asian one French woman-my ability to **relate to her infinitely easier** because **more norms** for us, -several things that are not difficult, and **naturally** / I don't have a demarcation line for Western and other, but I just recognise within a classroom, and I, and I also realise **having lived and worked** in, in China that, you know, I feel very Western(**appears evident when in another country**)

Common history/ industrialised for a long time get major economic, educational changes in your society, and major **changes** in fundamental **values within family and structure and roles** which we've all had./ Eastern countries for a very short time/ way back basis from **Greek philosophy/** against confucionism/ as **against anything else/**

Western culture, usually they say this is, everything else is, **other/** Islamic culture, Asian culture, indigenous cultures

Printing press, factories constitute Western K

ways of organising society/ **Westerners think they're superior!**/ Everyone thinks they are superior/ Greeks and Romans values

values come from narratives - **narrative of experience**, of history/We all, kind of share similar stories of the world, of WWar/ **values separates cultures** ,cling to cultural traditions, your culture, and really it's all about what you value

pre-determined by your **underpinning beliefs/** expressed through your cultural networks, your social organisations, -have **same values, believe in love, life, death , humility and respect**-common to humans, **but how** expressed depends on those underpinning beliefs

own **experience** is important- speaking **another language** an **advantage** to know their **lifestyles cultures, history, literature, traditions**, very well. (**contradiction –said not necessary to have much knowledge earlier!!**) /identification as Westerner is strong of course, and I had Western education , parents from U.K. but for me it's **blurred** a little bit now/ don't strongly identify anymore with this culture,sort of **identify more with other cultures/** don't necessarily to be Westerner best/have my judgements about what I would prefer, but no automatic thinking my way is/that's only through familiarisation with another culture.

imposing our Western education? what they've chosen/If you go to their University they impose it on you- **no difference**/ here to learn academic criteria's and norms-it's vital/ immigrants going to continue on in the NZ tertiary education -to prepare them as opposed to imposing. Opening up/ enlightening

male disagrees! - don't believe some kind of simple norm, even if there was, don't believe you can comprehend that norm/ so choose to come to NZ eg, have a certain **image in their mind which is not same** as a Kiwi would have of academic learning, so I sort of a major thing where a lot of **conflict** comes from. Another thing I believe is huge myth, that students want to learn. I don't believe that's what's happening in the classroom -huge simplification . Can you say that for all that time you really wanted to learn?, other motivations, goals/specially if you are going to another culture have a shock /going to be so offended and going to reject it all. 'No I don't want this, I don't want to learn or I don't want to learn that, I want to learn this'/not saying that students don't want to **learn-it's a myth rather than a simple reality**/ other goals in class all kinds of **conflicting goals**, anti-goals- you're dealing with a **struggle of identity a struggle of culture**.(excellent! **Ss have image but not same as us**) going back to their country as well, makes them less accommodating

agree- okay for them if don't want to learn or very anti our way but at the end I'm preparing them to go out there, I **know what out there looks like and they don't**. I say , 'I'm really sorry but this is how we do it. If I come to China or Saudi Arabia then I'll have to learn a new way of doing things and it will be hideous for me so I understand it's hideous for you, but unfortunately, if you want to get ahead, this is what you have to do'. I think, as **long as they know that you know**, that miscommunication going on about the difficulties, the problems. (**preparing ss for out there –reality of tertiary study & environ**)

male - **need to be more reflective** in our curriculum- ss come with quite different cultural frameworks, taking what they've learnt here and applying them in places we can't really anticipate ourselves- we don't know what their reality is going to be/ Saudi Students going into architectural or building don't need or want to learn how to build a wooden house –no wooden houses in Saudi Arabia-if we are going to accept them onto these courses we need to make sure that what we're providing them with is going to be relevant for what they want to do, or we shouldn't be accepting them.(**yes! Courses must be relevant to their needs & purposes**)

female disagrees! -actually do need to know how to build a wooden house- how wooden houses go together and how that design forms and the elements of that structure, elements of the material, everything. It doesn't matter that they don't use it. / vital thing to learn as in a structural manner/an error to make things too specific. You only want to do skyscrapers then right that's what we're doing/ give them that wide baseline so more prepared for what they are going on to.(if too specific than not part of learning overall/need basics regardless type of ss ie int'l, migrant, refugees. Male more abt content and relevance for int ss when home country but F need wide baseline so have equipped and do whatever need to later)

male- distinction between training and education

POWER DISTANCE? Do we display power distance between ourselves and the students because we possess more knowledge as teachers, and in the way we actually instruct them?

make me very **comfortable**/ think nearly all of them **everyone comes from a situation** in a classroom like that so **familiar**/probably **much less in our classrooms** then in any other places that they probably experience.

there's a lack of safety, if suddenly overly camaraderie and, palsy/ 'it's okay we're all in this together' and really I'm not up the front here./you might as well **do it properly** and you might as well **get respect** , there's complete safety/ if I go into a situation in a group thing, I like to know that the facilitator, the teacher, the whatever, coordinator, is well and truly in **control** and **in charge** and **confident** and, you know, I **don't see a huge hierarchy**, I see working with somebody that **knows what they're doing, and really well** /being professional (**likes control cos setting the scene for learning from one who knows –but valid point !**)

male - students generally expect that/ you can start from a platform which is comprehensible to them, you don't go in and, you know, behave/ Nobody has any framework-don't know how to respond so you have to give them something that's comprehensible and if you **want to move on to something else** a different power dynamic, that's your **starting point**- you **can't start at your destination**.

female- their expectations your expectations

(lecturers use different terms for PD! That ss expect this! Point well expressed -)

More awareness-this project made me a little bit more aware of how I am in the classroom because I was thinking about all these things/ **often so attuned to other people that I'm not aware of myself** and my own, way of dealing with things and, and in the classroom / **do job, but that doesn't mean you don't change and respond** to what's happening-**free flowing thing** the whole time/ but you professional know what doing and done your hw and you're teaching and do it the very best you can/ it starts from there and maybe it'll change as well, a lesson plan can change during the day

Living curriculum/ what we do all the time/Changing our lesson plans depending on student needs/Changing things a bringing their experiences into the classroom/We've been doing it for years.(yes-great answer-transforms as lesson progresses- being reflective –serves Unitec living curriculum-practising for years)

STEREOTYPES - We still feel prejudice and we still seem to put students into boxes. We say x group of students from this country do things that way and I've been proven right. Males and females do it this way. How do you respond?

acknowledge it and realise it/ there is that stereotype/Japanese girls in my class, lack a world knowledge and I have to be super aware of that young and lack world knowledge, so any writing or any content, they don't have it/**I have to address that, and I don't think that's stereotyping** them I think it's **being aware** of where they are and what they've come from, and addressing that. And we often can joke about it we can **facilitate things- totally aware** but **NOT a bad** thing.

try to hold it/ put them to one side and treat a person as a person/ actually relatively easy one-to-one basis or in the classroom /when you're dealing with a **big group** over there who you barely know, that's **when it's harder not to be prejudiced** /.(**very aware, able to perform teaching well**)

male - being **practical- large group**, you might **generalise** that, all the Japanese girls are one way, and you **realise it's** a generalisation but you're doing that as a practical step to **move on to the next thing** in the class/ You can frame it in practical terms then- you **don't take it out go further** into a

conclusion that all Japanese girls are naive, giggly/you don't sort of attach it to that kind of stereotype (**just go on with it and deal with there and then- generalise but not conclusion to everyone/ you need to know**)

another male- **awareness** that you're holding a **particular stereotype about a particular** group/ self-awareness about it that's fine, that's useful. Useful construct.

male - takes a lot of cognitive effort- you've got to have the motivation to feel like it's worth taking a, a harder route-in some ways it's more, I'm sorry to go to, sort of **that immediate route and just go with your prejudices**. Male-**racism is the default**- it's an easier route, kind of bracketing, just making a generalisation/ you're not taking it, it's a longer process-, it's a lot more conscious effort involved. It's much easier than that/ you have to have motivation

Female -our **experience** really helps/ I had more stereotypical reactions 10 years ago when first started teaching, and now have far fewer

Female -fact that they **come from their country to here**, goes to live another country means they're **not the same as the stereotype**, defies the stereotype of the person who stays back in their country/ starting from a **different point** they may have elements of that stereotype but they're not the same/ stereotype is, the person who lives in that country. The students that we're dealing with have all left their country- **by default, they are outside of the stereotype**. They are **not exactly the same**. They are already slightly different, and so once they're in the classroom there are elements of that stereotype that are the same but they are not exactly that stereotype/that's an **awareness we all have as teachers**. (**this is usually true of int & mig ss but not refugees who have no choice but to flee their country!!**)

Male- abt having an identity and how you feel you are **located** within your culture, how much on the **periphery** you are, and maybe if you're on the periphery you can feel you can be a bit more promiscuous in your cultural identity/if that's case, you're more able to **accommodate** aspects of other culture, like language eg. (**valid & interesting point -gap here for further research?**)

Female-we're **changing** so rapidly- so **many different cultures** now living together in all parts of the world, this is all in progress / Everything is changing -when we were a little, sort of parochial, secular society **30, 40 years ago**, we much **more stereotypical and prejudiced against other cultures**, and now because we're **mingling** all together we realise the error of that and, its changing. And it will change and it will change everything with it, sweep it all along with it/ this conversation might seem in 2, 3 years to look back might seem quite quaint. (**rapid and regular changes /transformation -info or behaviour now could appear peculiar or unusual later**)

Are there any other factors you want to raise ?

PERSONALITY-one male mentioned dealing with **personalities** in the classroom. Sometimes it's the personalities rather than the cultures and people/I know my personality better than my culture/your students- hardworking or quiet student, energetic or all those types of things, to me, that's something.

(**this point was raised in reflections**)

Appendix H: Students Focus Group notes

Q If you communicate well in your country, can you do so in another country?

Yes- depends on **personality**- If can do well in their country of course why not they can't do the other country.

No - **ability** - comm well in ur country but not know English can't

Yes - not only **lang** but also **culture**

Yes-gives you **confidence** if you know lang well/ try to comm in other country, I'm really bit **careful about culture**, what consequences are, come out in my communications- I think it is different for my country.

Yes- you can do well in other country as well/ you don't have to speak, everyone knows you **from diff culture, so don't expect you to be very good at it,- still communicate, **don't perfect**, they'll understand you just, but you have to **try(interesting about not being perfect! Knows can get away with it -accepts it's more about attempt to comm)**

body language- your smile ,nod your head, to comfort their feeling. This is **relationship** or friendship.

Yes - how we **adapt** the culture or the **environment**-let's say that I have natural ability to comm with people but if I don't have the **experience** or I, if I **didn't immerse** myself to the society or to the environment then my comm or my experience with the culture can't be that effective.

really hard for me- in my home country I'm a good communicator well , but in NZ it's totally different because new **environment, new people**.

person itself

Q What do you think is the meaning of intercultural communication competence?

different culture- I have **confidence** talking with someone apart from my culture/could be native speaker or from other culture

to think our difference aside&try to use or to benefit from the things that we agree on/ see only similarity we can gain from it but, if concentrating on differences there is nothing we can gain(focus only on similarities!**) knowing weak areas but at same time look on the positive side-concentrate on that and build on that

Thinking outside the box

competence is **ability such as a bridge to connect-I and someone, someone and me, so this is like a bridge

ability to communicate with people from **other countries**, not only from your home country/ **don't feel shy** when you go to another country, even if just know a little language, but you still can make them feel like you are/ **willing to learn, willing to do**/ we don't really offend anyone.

ability for you to communicate, with people from **diverse culture**

openness **opportunity** to communicate

KNOWLEDGE? **respect**, instead of knowledge

Don't need to know anything about the other culture? know some, but don't need know everything about culture, but need to respect if-if I offend someone I just have to ask for, sorry.

adopt it gradually/ connect with different people from different country/need to see, try to reach them and flow with their opposite side.

Q What have you noticed about the intercultural communication here, between you and your teachers?

quite friendly- compared to my country be passively study in the class, but here expect us speak up, give opinion and sometimes correct what the teacher said wrong/ in my country never happen, even if the tutor absolutely wrong couldn't say anything

my country T/S rship depending on power./ T up here and s is down there - the difference call you by your name but down there you say teacher/thing that annoy me is that, if students are studying anyone can get out and come back but in my country, if the teacher is there, you have to wait until the period is finished then you can go out

people respect each other and ask permission / provide lots of opportunity to know each other, what you have, what you can, what I can do for you, what you can do for me. This is the difference.

Yes to all but not all teachers/ when ask some questions and not everyone English is very much audible, T ignore often once teachers said please come after class- unconfident, asking questions next time/ I didn't feel quite good/ don't think student would mind if she asked a couple of times more to repeat question, did she understand it (initially T ignored ss but once said 'see me later' by which time ss lost confidence & never spoke up)

Kind of demoralising

save the class time-limited and the knowledgemore than the class time-some class mate asking one same question all the time- don't know if they can understand or not, or because, don't want to understand-make the class atmosphere getting down, also mood of the T also getting down, lose patience because flow interrupted -wasn't a good thing, and I'm also annoying, because I need to keep listening to one same thing, again, again - I didn't know anything, I would come after class and ask- respect all the students don't interrupt class/ depends on attitude -ask the student come after class to clarify the question so I don't think T did wrong thing just sometimes student need to know in a class situation, in public, even in private rooms we need be considerate the teacher's position or other students position. (very mature attitude- older S who has travelled & lived abroad in Europe- has understanding how one needs to behave/ appropriate for T to interrupt & say come after class?)

depends on the context

**NO -teacher I'm talking about never on time 15 to 20 minutes late. If she value time, so it's not about time (S values time- expects punctuality)

comm in classroom more open /the lecturer said we all here because English is our second language/ lecturers really helpful-take the pace and use the lang.. the English level that I understand/T happy give you chance to ask questions/but if T if ignore me during class, I'm from a diverse culture, ignore question, its inter-culturally wrong./ I'm happy if T says, ' make notes and come after class and then we'll have one-on-one' but if I know T ignores me I won't ask questions.

give **some time** for questions, answering questions and tell students that have time for question - just, keep note of what you want to say(**good point**)

when you come outside(**another country**), if T **ignores** you you feel **restless** – if T ignores you question or doesn't answer you or doesn't give you good reply or response, you feel like.. **demoralized- unconfident** to ask Q

I had a kiwi T and she was kind of confident about things and she came **unprepared** -when students asking questions she couldn't even answer! no point coming here!

Ss are smart (**ie they sus Ts when they first walk into class!**)

Male - Unitec, actually I have good inter-cultural experience -really, all the time most Ts really very friendly, I never had any experience something ignorance, when I want to ask questions. But in past lecturer just ask me some offending questions, just something rights about my country, the worst, the worst experience of my country,- hurt me, since I moved to this school, I kept quiet.(**negative past experience influenced behaviour today!**)

T talks about, for example a negative example T asked him, every question because he is the only one African/ T ***assumed**, if T doesn't have any knowledge about different countries, better not ask personal Q to any one person(**racist or putting down? / ASSUMED African ss knows everything about all African countries!**)

Q Think about the material that teachers use in the classroom, like hand outs, the content. Do you think it's inter-culturally sensitive to you? Or not? Do you think it is inter-culturally useful for you?

AM – diff teaching style – at home T write on the board, you take notes/ here T give hand outs, what am I going to do with that? T first has to give you explanation about what you're gonna talk about, or what you're gonna do, but here first they show the thing, and you have to do, you have to write what you know from your experience, and then they can give you an explanation. I **don't know which one is effective** though

AMs- hand outs not useful -you might lose it ,you can't revise, some people didn't done it /my country- your own paper, you take notes / exercise book more handy than hand out papers cos lose them easily (**prefers take own notes- based on your listening & understand of T /doesn't see h/o value**)

NF disagrees –finds it positive- T will ask us write whatever we know from our experience, we discuss in class what the actual thing is, I think that way is **more effective** because I can add on

AM- material **here more effective**- if my country only taking notes dependant always on T/ here is **independence- sources** they use, **motivate** you to use by **your own** self/eg computer- using moodle, if just the T taught you, you can't visit moodle and you can't get the information / you become more critical, to **think critically**

VF agrees that lang Ts do this

Samoan F-**more effective**- hand outs help students, me to do my own self studies

AM- material actually that we use is positive, mostly/ but running to cover the subject or plan/ Sometimes too much information or note in one class- better to have limited one- receive one paper or note, I just want to work on that paper in detail until I get used to,can understand all those things(interesting to note such diff in learning styles & needs! also Ts think ss know what to do but they expect/need more explanation!)**

Content – Awareness- good idea, when they give us information, and about other cultures(NZ specifically), cos **opportunity** to learn more about it. **Experience** something

more content related to own culture? NO!

AM-No-if content more concentrated on **Maori culture, on N Z culture** how things done here-**more helpful** for students, like for me. I know, nearly everything about my culture why would I bother about studying them but here I'm new person, new settler here and I need to know

NF-agrees. English course **should be some subject** related to NZ society, A little bit, not a very past one, so if you want to do **further study** there's a **familiar** subject /we can have a **little start** -that would be a little **helpful**.

Ms-**Influence of British especially pron!** - some degree good/ confusion-we use American English and the way we pron and (**but**)British English different, even spelling - creates confusion, and need time get used to it.

F-little confusion, but all the time T say it's acceptable, so bit of relief

Q Do you think inter-cultural communication is also non-verbal? When you watch the teacher react in a certain way, without saying something, do you feel offended?

SF –nv comm I think is cultural- eye contact, if T **look** at me, **stare** at me, it's **rude**/ body lang if T not talking to me it's culturally affect way people comm/ eg just **nod the head** without talking I felt **offensive**./ T **roll up eyes**, **doesn't want **to listen, to hear my story/undermining** (AM agrees)

AM- if T **staring** at you- feel like .. What I did something wrong?

AM- some Ts expect you to know things they know -**expecting us to know everything** - why would we are there./ if T asks question, you can't understand it and give a response they will **laugh**-felt offended. But familiar with most nv lang we use it so not affect me (**nv lang similar to us?**)

VF- sometimes body lang, even if a good meaning, but for my country sometimes, it's not good-eg cheer somebody, wish them luck, twist your finger but in my country it's definitely wrong- really **offensive(we offend unknowingly!)**

SF&VF –**fingers** –pointing or ask you to come here –very **offensive**

TF&VF-impolite /rude if T give you something, just **throw** to you/ (**a book that was thrown-once - unacceptable!**)

You've just said now nv is offensive-do you think it's some other reason?

T didn't know it was offensive in our country/nobody told him or her /**not on purpose** (**ss believes unintentional –hopes to tell them one day!**)

SF,IM & AM-**personality**-, I took it very personal/ You know maybe its offensive for others but you still do it

Another AM- last semester ask T question and he's rolling his eyes, he know that's offensive- it's **obvious that they do this thing on purpose** (**VF disagrees**)

***SF - lecturers personality-**Ts qualified** and they **underestimate** us! put up my hand cos I want to answer question and twice didn't so I assumed or students assumptions will affect the comm cos I assume 'maybe she doesn't like me (**status issue** here but not elaborated)

AM- different understanding of this matter-most Ts offending or something neg meaning but cos of **cultural differences**. Most Ts growing, or living for a long time in this country, this country - **extreme freedom**, individual freedom- can express what understanding, everything - he **might be not thinking** it has a neg impact or a neg understanding in the students/ most of us from strict cultures **taboo** -most of the nv lang has different meaning or feeling for us. So **that is the difference**. T don't what their reaction may affect someone/don't consider others' feelings (**sensible explanation of/interesting angle to Ts reactions- freedom of speech/behaviour!**)

****NF** -at start of semester, or maybe few times in semester, T could just say 'I don't mean to but if somehow I offend you please let me know because I don't know the culture' (**Interesting -she's repeating my statement!!**)

AM- personality is coming from the culture you growing up/ so if you are familiar with that it's okay with you-it's similar with you. But if there's difference, it is rude- way you growing up, you're getting culture from. (**interesting connection**).

IM- born with a different style but the culture the difference afterwards. (**that we adopt or adapt & change**)

Q Have you ever faced any kind of conflict in the class?

IM-Learn to deal with it /adjust

AM-Chinese ss taking(**leaving class**) the class outside without getting permission-You can't do that things, when the teacher is teaching-but he doing that too much , so I remember Ts getting **angry** and making conflict- give him final **warning**

AM- in doing Dip 1-I couldn't just get grammar point, and I said we can't continue unless you make it clear- T was kind of **angry**- I'm here to learn and you're here to help me /from that point on, T **ignore** me, whatever I asked/ really **hurt** me

TF- health will affect T's semester- I feel **nervous**- don't know what should I do, what kind of study, self-study I should do-cos T **angry** each time I couldn't get the point - (IM added -hard to approach him)- not sure if this is conflict, but this is emotion- emotional abuse(**ss put on weight cos food was only comfort when nervous!**)

Q Do you think the classroom (context) dictates how the lecturers behave inter-culturally as well?

SF &AM- in class he or she has to consider the whole class, and we from different cultures-kind of control the way he or she acts-but still remember we've from diverse culture

Q Coming back to what was said much earlier, about how we think you know what to do with this piece of paper, you've been taught to do referencing, or you have to structure an essay, and you have to use the NZ business context. Do you feel that the lecturers think you know how to do all this? Where the lecturer's assumed you're going to know everything? Can you relate to any incidents?

AM- too much homework from different paper, from different courses / you give me homework, and the other teacher is giving me **without knowing** that you gave me homework

Q Is that because we think you know how to time manage and we've given you all this work?

AM-the level we are, T might consider we're **capable** of completing it.

SF&TF - you should have, should understand what the instruction says cos all the class already go through it(**T has been explicit -explained task etc & ss know what to do**)

Another AM-most of the time after T gives us an assignment, tell us everything, how to do something but at this moment- **expecting us to understand** everything given to us, but the end of all, after the class, most of the students talk to each other,- there is a big an information gap (**this happens as result of ss previous learning environ – no autonomy as all given/told by T in their country –difficulty in developing independent study skills/ ss also agreed that they've been tested at each level prior to admission into next level of programme**)

Another AM-, Ts know this kind of strategy(**that ss have been taught skills**), that's why they're giving us paper to do, independently – but until you adapted -it will take time- I don't think it will be hard, if that person have a base.(**ss require much time to adapt strategies and apply to new learning environment**)

****Final words – ss think most Ts here are fairly culturally competent**