

Language learning duration and its role in undergraduate English-speaking students' intercultural attitudes and skills in Aotearoa New Zealand

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Abstract

Globalisation has increased multicultural contact and contact between different linguistic groups (Stavans & Hoffman, 2015; Weng & Kulich, 2015). To manage these differences, intercultural competence is of critical importance, enabling communication and interaction with others, regardless of cultural differences (Byram, 1997; Gallois & Li, 2015; Weng & Kulich, 2015). Intercultural attitudes and skills are the focus of the present study, as they are deemed the starting point for intercultural competence (Byram, 1997; Deardorff, 2006). Research indicates that language learning has the potential to facilitate students' intercultural development, reflecting the entangled nature of language and culture (The Council of Europe, 2001); however, it appears necessary that the language is learned alongside cultural content (Parks, 2020). Communicating in another language can prove difficult if one lacks the cultural knowledge to be able to communicate or negotiate with native speakers (Belli, 2018). In Aotearoa New Zealand, despite having diverse linguistic groups, English remains the most prevalent language (Chan, 2020; Chen, 2015; Statistics New Zealand, 2018) and learning additional languages is not compulsory. Given the growing importance of intercultural competence and language learning's potential benefits (Council of Europe, 2001; Parks, 2020; Pinto, 2018), this study explores whether the duration of language learning facilitates intercultural attitudes and skills in undergraduate first language speakers of English in Tāmaki Makaurau Auckland, Aotearoa New Zealand, which represents a contribution to Applied Linguistics and Intercultural Language Learning and Teaching. The study involves four groups of New Zealand European undergraduate student participants, based on the duration of their language learning at the time of the interview: None, Minimal (up to 1 year), Moderate (up to 3 years), and Substantial (up to 5 years). The study used semi-structured interviews, which included demographic questions and cultural scenarios, based on an interpretative epistemology. Participants were asked to respond to three cultural scenarios, as a means of registering their intercultural attitudes and skills. An analytical framework, underpinned by Deardorff's (2006) Process Model of Intercultural Competence and Byram's (1997) Model of Intercultural Communicative Competence, was used to identify instances of intercultural attitudes and skills. The findings suggest that duration of language learning does not influence the prevalence of intercultural attitudes and skills. Instead, it appears that there are other potential explanations for participants' demonstrations of attitudes and skills, such as overseas travel and exchange experiences, personal experiences, customs, and preferences, and the design effects of the cultural scenarios, or cultural knowledge acquired from other sources (e.g., the internet or social media). Unfortunately, these were beyond the scope of the study, but provoked important questions for thinking about the relationship between the development of intercultural attitudes and skills, and language learning.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Kylsen Tatlonghari

Ethics Approval

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Chapter 1: Introduction

1.1 Globalisation, the hegemony of the English language, and multilingualism

Examining the role of language learning in intercultural competence, as part of the broader dynamic of global communication, this study needs to be understood in the context of globalisation.

Globalisation can be defined as the increasing interconnectedness that renders our lives subject to change by events that occur and decisions that are made from afar and vice versa (Giddens, 1990; Heywood, 2014). A key characteristic of globalisation is that geographical distance loses its meaning and borders are continually eroded. Globalisation is multifaceted, encompassing economic, political, ideological, and cultural spheres (Heywood, 2014), and facilitates the multinational flows of goods, capital, people, and services.

Cultural globalisation, which forms one of the complex facets of globalisation (Hassi & Storti, 2012; Heywood, 2014), is defined as the process whereby information, goods, and images from one part of the world, joins a multinational flow across the globe (Heywood, 2014). These dynamics are fundamental to contextualising the present study. As a result of the increased movement across borders, cultural boundaries have been eroded and contact between people of differing cultural backgrounds and linguistic groups has increased at an unprecedented rate (Heywood, 2014; Stavans & Hoffman, 2015; Weng & Kulich, 2015). Paradoxically, these processes tend to homogenise cultural differences, while simultaneously producing diversity and polarisation (Heywood, 2014).

Despite the increased exposure to cultural and linguistic difference, the status of English as the global language remains. The English language is being learned all over the world, whereas other languages do not possess the same influence as English on the linguistic donor countries (i.e., the United States of America and England; Stavans & Hoffman, 2015). For example, a study on Irish and United Kingdom exporters found that respondents claimed that, since their customers were able to speak English, learning other languages were not important (Clarke, 2000). This echoes Lanvers's (2017) argument that the global spread of English is a major demotivator for first language speakers of English in the United States, Aotearoa New Zealand, and Australia, to learn additional languages. The hegemony of the English language is further accentuated when considering how difficult it is to find nations where English is not taught as the first, second, or third language. English is understood as linguistic capital, profitable, and a 'necessary' resource for success (Tao, 2019).

However, it is not enough to simply universalise English as, even if the problematic dynamics of Anglocentrism are ignored, it does not account for cultural and linguistic variation in the use of the language. Likewise, the necessity of having a population that is well-equipped to interact with

multiple languages and cultures is starting to be recognized by the monolingual, English-speaking (aka 'Anglobubble') countries (Mason & Matas, 2016; Volet & Ang, 2012; Welch & Welch, 2019). As globalisation has increased multicultural contact and contact between different linguistic groups (Stavans & Hoffman, 2015; Weng & Kulich, 2015), it is necessary to find ways to foster communication and interaction with others, regardless of cultural differences (Byram, 1997; Gallois & Li, 2015; Weng & Kulich, 2015). One way to facilitate interactions with different cultures is through intercultural competence. Guilherme (2004) defines intercultural competence as the ability to effectively interact with other cultures different from our own. Additionally, there is evidence to suggest that language learning contributes to the development of intercultural competence (Council of Europe, 2001; Minoia, 2019; Parks, 2020; Suchankova, 2013), which is due to language and culture's intertwined relationship (Kramsch, 1998; Patrão, 2018). The nebulous nature of intercultural competence makes it challenging to assess (Borghetti, 2017; Gierke, 2018); however, Byram (1997) and Deardorff (2006) suggest that intercultural attitudes and skills, which can be more concretely observed, form the foundation of intercultural competence. Consequently, this study investigates whether the duration of language learning facilitates intercultural attitudes and skills.

1.2 Research aims, motivation, and question

This study aimed to contribute to the established field of research on language teaching and learning, and the growing field of intercultural studies. My rationale for focusing on whether the duration of learning additional languages facilitates first language English speaking students' intercultural attitudes and skills was motivated by my undergraduate language learning and overseas experiences. Although I am bilingual (Tagalog and English), have studied the Japanese language for three years, and went on an overseas exchange, I did not feel interculturally competent. My experience did not align with the empirical evidence of language learning's potential to facilitate intercultural communicative competence (ICC; Council of Europe, 2001; Parks, 2020). Thus, the present study engaged with four first language speakers of English participant groups, based on the duration of their language learning (none, minimal, moderate, substantial). To reiterate, as intercultural attitudes and skills are deemed the starting point for intercultural competence (Byram, 1997; Deardorff, 2006) and can be more reliably detected, they form the dependent variable. The methods explored whether learning an additional language for longer fosters more substantial intercultural attitudes and skills. Therefore, the research question for this study is: **To what extent does the duration of language learning facilitate undergraduate English-speaking students' intercultural attitudes and skills in the context of Aotearoa New Zealand?**

1.3 The context of the study

The present study focuses on New Zealand European first language speakers of English pursuing undergraduate study at tertiary institutions in Aotearoa New Zealand. Although the population of Aotearoa New Zealand is over five million (Statistics New Zealand, 2021) and is “one of the most culturally diverse in the world, with more cultural and linguistic variation than London or New York ... and ‘more ethnicities than the world has countries’”, it lacks a comprehensive language policy (Ramirez, 2021, p. 217). In Aotearoa New Zealand, English has de facto official status (the most prevalent language spoken, used in legal, educational, and public settings) and te reo Māori and New Zealand Sign Language (NZSL) are the official languages. Aotearoa New Zealand is the first country in the world to make its indigenous and sign languages official, with special status under the law (Ramirez, 2021). In primary and secondary education, students can attend mainstream schools (in English), which may include te reo Māori and other languages as part of their learning or attend Kura Kaupapa Māori (Māori immersion education). As Ramirez (2021) points out, despite the diversity of ethnicities and languages spoken in the country, and the fact that the five languages most commonly spoken in Aotearoa New Zealand are English, te reo Māori, Samoan, Northern Chinese, and Hindi (Statistics New Zealand, 2018), primary and secondary students are entitled to learn additional languages (other than English), but not required. Tertiary institutions in Aotearoa provide a variety of languages for their students, which will depend on the programme they are enrolled in.

In 2010, the New Zealand Ministry of Education published a report detailing intercultural communicative language teaching (iCLT) to complement the New Zealand Curriculum (2007) Learning Languages. Within the report, Newton et al. (2010) developed six intercultural communicative language teaching principles for language teachers to implement in their pedagogy, guiding the teaching of culture in their classrooms and reorienting learning goals towards intercultural communicative competence. The first part of the report provides a review of the literature on intercultural language education, while the second half presents the evidence-based framework of principles for teaching languages effectively from an intercultural, communicative perspective. For Newton et al. (2010), iCLT entails:

- Integrating the concept of language and culture from the beginning (Principle 1)
- Engaging learners in genuine social interactions (Principle 2)
- Encouraging and developing an exploratory and reflective approach to culture and culture-in-language (Principle 3)
- Fostering explicit comparisons and connections between languages and cultures (Principle 4)

- Acknowledging and responding appropriately to diverse learners and learning contexts (Principle 5)
- Emphasising intercultural communicative competence rather than native-speaker competence (Principle 6)

Newton (2014) posits that iCLT enhances learner's cross-cultural tolerance, as well as efficiently utilising the diversity present in classrooms and wider community. However, these principles were not disseminated properly by the Ministry of Education and professional development opportunities for language teachers were inadequate, which negatively impacted both the report's reception and teachers' awareness and integration of the iCLT principles into their pedagogy. Numerous works (e.g., East 2012; Feryok & Oranje, 2015; Oranje, 2016; Ramirez, 2018) have indicated that teachers are less likely to be aware or have an in-depth understanding of the iCLT principles. However, in a tertiary context, language programmes are not required to follow the iCLT principles. Instead, they follow their own approaches and implement their own language learning curriculums, which may not follow an intercultural approach. This may affect whether language learners in tertiary education develop and/or continue developing their intercultural competence.

1.4 Significance

The present study contributes to the growing body of research on intercultural competence and language teaching in Aotearoa New Zealand. Its novel contribution entails the focus on the influence of duration of language learning on tertiary language students' intercultural attitudes and skills. In this study, participants were asked how they would react to cultural scenarios that were adapted from literature (Al Falasi, 2007; Hannouchi, 2018; Herfst et al., 2008; described in full in Section 3.2.4.1, p. 41). The cultural scenarios (and follow-up questions) were designed to encourage participants to consider how they would react in certain situations and reflect on why. They offered the potential for critical thinking about participants' own culture and the opportunity to further develop their intercultural attitudes and skills (Engelking, 2018; Okten and Griffin, 2016). Responses to the scenarios were analysed for intercultural attitudes and skills, as well as non-intercultural tendencies. Notably, in the face of the COVID-19 pandemic, the present study had to be adapted to ensure its academic integrity. Further details regarding the impacts of the pandemic will be unpacked in Chapter 3: Methodology (See section 3.1.1, p. 35). Despite these obstacles, this research managed to successfully explore whether intercultural attitudes and skills in undergraduate New Zealand European first language speakers of English are related to the duration of their language learning. As the effect of duration of language learning on intercultural attitudes and skills

has not been covered in the literature to date, in Aotearoa New Zealand and internationally, this investigation addresses a gap in the field.

1.5 Thesis Outline

The thesis is divided into six chapters. Chapter 1 has presented the study, including the background, research aims and questions, context, and significance of the study. Chapter 2 presents a review of key definitions of culture and intercultural competence, and theoretical and empirical research relevant to intercultural competence and language teaching related to the present study. Chapter 3: Methodology provides a description of the research design and methodology, including the research context, participants, data collection methods, the analytical framework and data analysis, and ethical issues. It also provides a rationale for how the study had to be adapted in the face of the Covid-19 pandemic's impacts. Chapter 4 presents the findings of the study, examining patterns across scenarios and duration groups. In Chapter 5, the effects of duration of language learning on intercultural attitudes and skills will be summarised and discussed, comparing the empirical findings with the literature reviewed in Chapter 2, and discussing other potential explanations for the findings. This chapter will also present the additional questions that the study provoked. To conclude, Chapter 6 addresses the implications and recommendations for language teaching and learning in Aotearoa New Zealand, acknowledges the contributions and limitations of the study to the field of intercultural competence, and suggests areas for further research.

Chapter 2: Literature Review

Since the present study seeks to explore whether the duration of language learning helps develop intercultural attitudes and skills in tertiary students who speak English as a first language, this chapter will provide an overview of the literature relating to important concepts and theories on language learning and intercultural competence. This chapter is divided into four sections: (1) the relationship between language and culture, (2) why this relationship is important for language education through a historical overview of culture's place in language teaching and learning, (3) the constructs of intercultural competence and intercultural communicative competence through key models that define these constructs, and (4) the place of intercultural competence in language education, including empirical research on intercultural competence development in language learning.

2.1 The relationship between language and culture

'Culture' is a contested concept that has been defined and redefined by a myriad of scholars across different fields. The present study leans towards definitions that treat culture and language as interrelated, understanding culture as dynamic, multiple, and particular to everyone. For example, Hammers (1985) defined culture as a system of ideas, values, behaviours, and worldviews that is developed over time by members of that said culture. Similarly, Causadias (2020) proposed that culture is a system that is self-perpetuating via the people, places, and shared practices that the people of a given culture participate in. Likewise, Kramsch (1998) posited that culture is a membership to a discourse community, wherein ways of perceiving, believing, evaluating, and acting are shared among members, and retained even after leaving the community. Ting-Toomey (1999, p. 10) defined culture as "a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community." Meanwhile, D'Andrade's (1984, p. 116) described culture as:

Learned systems of meaning, communicated by means of natural language and other symbol systems... and capable of creating cultural entities and particular sense of reality. Through these systems of meaning, groups of people adapt to their environment and structure interpersonal activities... Cultural meaning systems can be treated as a very large diverse pool of knowledge, or partially shared cluster of norms, or as intersubjectively shared, symbolically created realities.

And finally, Nieto and Bode (2012, p. 158) defined culture as,

Culture consists of the values, traditions, worldview, and social and political relationships created, shared, and transformed by a group of people bound together by a common history, geographic location, language, social class, religion, or other shared identity. Culture includes not only tangibles such as foods, holidays, dress, and artistic expression, but also

less tangible manifestations such as communication style, attitudes, values, and family relationships.

Assuming these definitions, it follows that a person's culture plays a considerable role in their communication, since culture informs our worldviews and meaning systems. Moreover, because of the bearing on people's lives, interacting with members of a different culture can affect communication, particularly when those meaning systems are at odds.

Indeed, the relationship between language and culture has become an important topic in language and intercultural education literature (Fantini, 2012; Kramsch, 1999; Ting-Toomey, 1999). Language can be described as the medium for conveying messages to one another, and through language, values, beliefs, social, and cultural background information are also implicitly conveyed (Mede & Cansever, 2017; Patrão, 2018; Srivastava & Goldberg, 2017). Risager (2006) echoes this, stating that, through language, cultural differences are created and expressed. The differences in the meanings given to words and the cultural identity that forms through native language acquisition demonstrates the deep relationship between language and culture. Liddicoat and Scarino (2013) also described language and culture as interrelated, presenting a continuum in which culture is most apparent at one end and language is most apparent on the other. They explain that, across this continuum, language and culture interact with one another at all levels: world knowledge, spoken/written genres, pragmatic norms, norms of interaction, and norms of linguistic form. This shows that language and culture are deeply intertwined, which underpins the present inquiry. Kramsch (1998) and Fantini (2012) both stated that culture is inseparable from language. Kramsch (1998) described language as a symbol that identifies a person with a certain language or cultural group. Fantini (2012) stated that language mirrors culture, and that language both influences and reflects our worldview. They further state that both culture and language are part of the same phenomenon, and the failure to recognise this relationship presents challenges in cross-cultural encounters, as one is faced with differences in language and culture. In fact, many of the misunderstandings people encounter when communicating are caused by cultural differences when the skills to navigate these differences have not been developed (Ramirez, 2018). Because language reflects the underlying beliefs, values, attitudes, and worldviews of a speaker (Fantini, 2012; Kramsch, 1998; Patrão, 2018; Ting-Toomey, 1999), it is important to develop both linguistic and cultural knowledge and skills (Byram, 1997). Indeed, Bennett (1993, p. 16) asserts that learning language without its cultural context only makes one "a fluent fool who speaks a language well but does not understand the social or philosophical content of that language". In other words, communicating in another language will prove difficult if one lacks the cultural knowledge to be able to navigate meanings and negotiate with first language speakers. Krasner (1999) highlights this,

recognising that linguistic competence is not sufficient to be considered competent in a language. In addition to linguistic competence, a learner must also understand culture to demonstrate appropriate ways of addressing people in a particular discourse community (Heidari et al, 2014).

2.2 Culture in language teaching and learning

As language and culture are deeply intertwined, language teaching inherently teaches culture (Kovács, 2017; Salim, 2017); however, learning one does not guarantee the other is also learnt. Therefore, language teaching must be established with the culture of the target language (Heidari et al, 2014). For example, English has expanded to diverse sociolinguistic contexts and brought about new forms of English (Lee, 2012), so teaching English to use in Aotearoa New Zealand, may not match exactly to the context of the United States of America. The integration of culture into language teaching is not new; however, the way in which culture has been taught in certain methods has treated culture as subordinate and of lesser importance than the linguistic aspect of language teaching (Heidari et al, 2014; Long-fu, 2001).

In the nineteenth and twentieth centuries, various factors, such as increased immigration, internationalisation, and the Second World War, prompted the (Western world's) language teaching field to develop numerous competing approaches toward language education (Richards & Rodgers, 2014). The first of these approaches is the grammar-translation method, which was derived from the classical teaching methods of Latin and Ancient Greek (Richards & Rodgers, 2014). As the name suggests, this technique stressed the analysis of grammar of the target language for translating literature to the target language (McLelland, 2017; Richards & Rodgers, 2014). The grammar-translation method emphasises accuracy in translation, focusing on reading and writing, with little attention given to speaking or listening, and the native language of the student is used as the language of instruction. Consequently, the grammar-translation method has been criticised for not paying attention to authentic communication and social language variation and failing to teach cultural awareness. In the grammar-translation method, culture is learned implicitly through the translation of the target language's literature.

Innovations in transportation increased the movement of people, including immigration, providing the foundation for a communicative objective for language teaching (Long-fu, 2001; Richards & Rodgers, 2014). In response, there was a movement away from the grammar-translation method towards methods that were more social in nature (Heidari et al, 2014; Long-fu, 2001). The Direct Method, also known as the oral or natural method, was one such approach, based on the way children acquire their first languages (Long-fu, 2001; McLelland, 2017). This method of language teaching emphasised speaking and listening as the most important skills, teaching grammar

inductively (Long-fu, 2001; Richards & Rodgers, 2014). The goal of this approach was for students to learn how to communicate in the target language they are learning, and for students to associate meaning directly with the target language. To facilitate this, meaning could be demonstrated through images, realia, or pantomime, without the use of the learners' mother tongue (Larsen-Freeman & Anderson, 2011). This method approaches the teaching of culture with some recognition of its importance, as it taught small 'c' culture – everyday customs, traditions or practices – as well as big 'C' culture – high culture, such as works of art, literature, music, or architecture (Heidari et al, 2014; Larsen-Freeman & Anderson, 2011). This teaching of culture allowed students to learn and emulate a native speaker's behavioural patterns to simulate native language use; however, Long-fu (2001) asserted that the absence of an underpinning sociolinguistic and sociocultural theory rendered the place of culture in the classroom as incidental and of a lower priority, compared to the teaching of language. Unlike the grammar-translation method, the direct method recognized the importance of culture, but the goal remains simply communicative, and the teaching of languages comes first, while the teaching of culture is secondary (Larsen-Freeman & Anderson, 2011; Long-fu, 2001).

Like the direct method, the audio-lingual method is an oral-based approach (Larsen-Freeman & Anderson, 2011; Long-fu, 2001). The Second World War required soldiers from the United States of America, sent all over the world, to be able to speak foreign languages. However, most of these soldiers did not possess any foreign language skills, therefore, a regimen was devised to train people to learn foreign languages in a short period of time. This was facilitated by the audio-lingual method, which was designed to produce learners who could communicate in the target language without conscious effort (Larsen-Freeman & Anderson, 2011; Long-fu, 2001). This method combined structural linguistics and behavioural theory, with a focus on habit formation and error correction via repetitive drills on sentence patterns (Larsen-Freeman & Anderson, 2011; Long-fu, 2001; McLelland, 2017). In the audio-lingual method, the teaching of small 'c' culture was emphasised, as learning the socio-linguistically appropriate language was a desired outcome (Long-fu, 2001). Despite involving cultural aspects in this method, language learning was still predominantly conceptualised as a set of communicative skills and the place of culture remained overshadowed by the linguistic focus (Long-fu, 2001; Stern, 1984).

The communicative approach's primary concern is being able to foster learners' communicative competence, which entails of fluent and appropriate language. In this approach, the target language's social and cultural context is well-defined and placed in a prominent position, whereby the ability to communicate appropriately, depending on different socio-cultural situations, is emphasised. Therefore, the teaching of everyday, real-world language use in differing socio-cultural

situations is taught and language features, such as pronunciation, grammar, vocabulary, and culture, are used and graded in accordance with “actual” communication (Larsen-Freeman & Anderson, 2011; Long-fu, 2001). Despite emphasising the sociocultural context of the language, intercultural scholars have criticised this approach for defining successful language learning relative to the native speaker, neglecting learners’ social identity (Buttjes & Byram, 1991; Byram, 1997; Heidari et al, 2014). The learner is construed as an incomplete native speaker. Moreover, Byram (1997) asserts that this method implies that a learner abandons their own native language in favour for another, suggesting that the learner becomes separated from their own culture, and acquires a new social identity.

These four traditional approaches have treated culture as static, reducing it to facts or artefacts (Larsen-Freeman & Anderson, 2011; Liddicoat, 2002) and neglecting the entanglement of language and culture. By contrast, Byram (1997) proposed an intercultural view of culture, the dynamic view, wherein culture is a set of malleable practices that people of that culture participate in and are inseparable from language. Accordingly, cultural knowledge is about understanding how to interact with another culture; a broad frame of knowledge that provides information on how to use language appropriately in different cultural contexts, instead of regurgitating facts or information about a culture (Liddicoat, 2002). Consequently, cultural competence entails intercultural behaviour, as it is the ability to negotiate meaning, despite cultural boundaries, and establish one’s identity as a user of additional languages, without abandoning one’s native culture (Byram, 1997; Liddicoat, 2002). Through this intercultural view of culture and intercultural competence, a learner can better be equipped to interact with speakers of another language.

Culture is the context in which language is used (Stern, 1992), so understanding culture through the dynamic view facilitates language learners’ effective interactions with other cultures. Due to language and culture’s entanglement and given that all but one of the present study’s participants are language learners, understanding that culture has not always had a place in language teaching is important because its presence (or lack thereof) can impact language learners’ development of intercultural competence. Given that the present study seeks to explore whether the duration of participants’ language learning facilitates intercultural competence, this is something to consider when analysing the data.

2.3 Intercultural competence

There is no commonly shared definition of intercultural competence, nor is there consensus in the terminology (e.g., intercultural competence / competency, intercultural communicative / communication competence / competency, etc.). Although the present study uses the term

‘intercultural competence’, the terminology used in the literature is respected. Guilherme’s (2004) definition of intercultural competence underpins this study, understanding that it is: ‘the ability to interact effectively with people of other cultures that we consider to be different from our own’ (p. 297). However, it is important to consider Dervin’s (2010) warning about how intercultural competence is a concept that appears to be transparent and generally understood yet has been attributed several definitions from within and outside of academic circles. This was evident in Deardorff’s (2006) study, which sought to establish a definition and appropriate measurement of intercultural competence among well-known intercultural academics, as the term has often been vague and can vary depending on the discipline. For instance, in the field of social work, the term used is often cultural competence, whereas engineering tends to employ global competence. Deardorff sought to develop consensus through the Delphi method – a process for structuring anonymous communication within a larger group of individuals to achieve consensus among group members (Linstone & Turoff, 1975) – was used with a panel of nationally and internationally renowned intercultural scholars to consolidate a definition of intercultural competence, its components, and recommendations for how it might be assessed. These intercultural scholars, all from Western nations (21 from the United States of America, one from Canada, and one from the United Kingdom), concluded that intercultural competence is “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 248). Components that were deemed important for acquiring intercultural competence included: *attributes* (such as respect for other cultures, general openness, and curiosity), *cultural awareness*, *‘various adaptive traits’*, and *culture-specific and deep cultural knowledge*. In addition, pertinent *skills* included cognitive skills (such as comparative thinking and cognitive flexibility) and the capacity to analyse, interpret and relate, and to listen and observe. Deardorff’s (2006) findings were then visualised as a pyramid model of intercultural competence, which shows the complexity of its nature and development. Deardorff’s (2006) Process Model of Intercultural Competence components are:

- *Attitudes* are at the bottom of the pyramid, providing a requisite foundation for the development of intercultural competence. These include *respect* (the ability to value other cultures and cultural diversity), *openness* (withholding judgement of and willingness to learn from other cultures and people), and *curiosity and discovery* (the ability to tolerate ambiguity and uncertainty, and to move beyond one’s comfort zone).
- *Knowledge and Comprehension* form the next level and entail *cultural self-awareness* (the knowledge and awareness of how one’s own culture influences one’s worldview and identity), *deep understanding and knowledge of culture* (being able to understand different

worldviews), and *culture-specific information and sociolinguistic awareness* (being aware of the relation between language and meaning in societal context).

- *Skills*: listening, observing, interpreting, analysing, evaluating, and relating.
- *Internal Outcomes* include: a shift in the frame of reference to an *ethnorelative view*, *empathy*, as well as the acquired *attitudes*, *knowledge*, and *skills* resulting in an inner change in an individual's frame of reference. The desired internal outcomes are *adaptability* to different communication styles and behaviours, the ability to *adjust to new cultural environments*, *flexibility* discerning which communication styles and *behaviours* are appropriate in each situation, and cognitive flexibility.
- *External Outcomes* are at the top of the pyramid. Desired external outcomes are the visible results of the combinations of attitudes, knowledge and comprehension, skills and internal outcomes: being able to behave and communicate effectively and appropriately by using intercultural knowledge, skills, and attitudes effectively, and appropriate behaviour and communication in intercultural situations.

Consequently, external outcomes entail the agreed upon definition for intercultural competence in Deardorff's study, which is effective and appropriate behaviour and communication in intercultural situations. Notably, Deardorff (2006) acknowledges that it is possible for an individual to show external outcomes without internalising the attitude, knowledge, and skills; however, the effectiveness and appropriateness may be limited compared to an individual who achieved an internal shift in frame of reference. Despite the framework's inclusion of internal and external outcomes, Deardorff (2006) stressed that intercultural competence is not a static finish line, as there is no pinnacle at which one becomes interculturally competent, as it is a lifelong process that continues to be developed and be refined.

Although there are numerous frameworks and models for intercultural competence, the present study was predominantly informed by two: Deardorff's (2006) Process Model of Intercultural Competence and Byram's (1997) Model of Intercultural Communicative Competence. Deardorff's (2006) Process Model of Intercultural Competence underpins the theoretical framework of this study, as it regards attitudes and skills as the gateway for developing intercultural competence and understands that language learning can be part of this development. Deardorff's (2006) pyramid-shaped model highlights the importance of attitudes as a foundation, specifying that respect, openness, and curiosity and discovery are the attitudes necessary for beginning the development to interculturality. Attitudes and skills are vital components of Byram's (1997) Model of Intercultural

Communicative Competence, which Deardorff (2006) also recognises, and their agreement in these respects facilitates their co-deployment as the theoretical foundations of the present study.

Byram (1997) defined intercultural competence as an individual's ability to communicate and interact with others, regardless of cultural differences. The first conceptualization of the model was developed by Byram and Zarate in 1994 (and extended by Byram, 2012), conceptualising intercultural competence in terms of various *savoirs* (Knowledge):

- *Knowledge (Savoir)*: knowledge of the self and other
- *Attitudes (Savoir Être)*: attitudes, values, and ability to 'decentre' one's own values and beliefs
- *Skills of interpreting and relating (Savoir Comprendre)*: the ability to learn to interpret and explain cultural documents or practices belonging to another culture, and to relate them back to one's own culture.
- *Skills of discovery and interaction (Savoir Apprendre)*: the ability to learn new cultural knowledge or practices, and to utilize these in personal/social interactions.
- *Critical cultural awareness (Savoir S'engager)*: the ability to critically evaluate aspects of other cultures' and one's own culture through the evaluation and use of linguistic and cultural knowledge, attitudes, and skills (Byram, 2012).

Byram (1997) expanded the model to include the sub-competences of communicative competence: linguistic competence (the ability to create and interpret meaningful utterances, according to the rules of the language concerned), sociolinguistic competence (awareness of how language choice is determined by social context), and discourse competence (the ability to use suitable strategies when creating and interpreting texts). Notably, it was hereafter renamed the Model of Intercultural Communicative Competence (Byram, 1997). While intercultural competence entails the ability to interact in one's own language with people from a different culture, intercultural communicative competence is the ability to interact with people from a different culture *in a foreign language*. Byram (1997) theorises the development of intercultural communicative competence through the learning of a foreign language, which is pertinent to the present study, as the participants and focus of the study is on language learners and intercultural attitudes and skills. Both Deardorff's (2006) and Byram's models were key to developing the analytical framework that allowed the present study to assess the intercultural attitudes and skills of (non-)language learners who participated in this study (see Table 2, p.44).

While Deardorff (2006) and Byram's (1997) models informed the analytical framework of this study, other models of intercultural theory informed the present study's focus on encountering difference or intercultural encounters. This is an important aspect of the present study, as participants were asked to respond to hypothetical cultural scenarios involving different cultural practices, to investigate their reactions. Two key models informed the present study: Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS) and Howell's (1982) Staircase Model of Intercultural Flexibility. Bennett's (1986) DMIS involves classifications based on observations of individuals who were developing intercultural communication competency in either academic or corporate environments. These observations were made to figure out the next step in intercultural teaching programs. The study was designed to observe the progression of an individual's intercultural communication competence as they develop this competency, moving from an ethnocentric mindset (using own cultural values as the baseline standards to evaluate others' cultural behavior) to an ethnorelative mindset (decentring self, trying to understand from others' cultural frame of reference). This formed a model that illustrated the movement through the developmental stages; a continuum between ethnocentric (denial, defense, and minimization) and ethnorelativist (acceptance, adaptation, and integration) stages:

- *Denial* of the existence of cultural difference, failing to comprehend its relevance. At this stage, one's own culture may be perceived as "more real", and members of other cultures are classified vaguely as foreigners, minorities, or not perceived at all. In this stage, the individual is also disinterested, or perhaps even dismissive, of intercultural communication. This occurs when difference is experienced by people who prefer stability. For example, when a significant number of immigrants or refugees enter a community.
- *Defense* recognises cultural difference but adopts stereotypical views of others. In this stage, an individual forms an 'us vs them' line of thinking: 'us' experienced as superior, 'them' as inferior. Others are perceived as more real compared to the Denial stage; however, this perception is often a highly stereotyped one.
- *Minimization* entails underestimating the relevance of cultural differences, opting to highlight cultural sameness. At this stage, one assumes that their worldview is universal and that their values hold the same importance, regardless of cultural boundaries.
- *Acceptance* is the first ethnorelative stage, wherein one is able to recognize and perceive that, other cultures are just as complex as their own. At this stage, cultural difference is accepted, but it may also be judged negatively. This judgement does not stem from the fact that it is different from their culture. People at this stage are also curious about other

cultures and cultural differences; however, they are not yet able to easily adapt their behaviour when in different cultures.

- *Adaptation* to cultural difference. This entails that one is able shift their line of thinking, as if to experience the world as if they were participating in another culture. However, authenticity may be an issue when it comes to this stage because, if one is able to adopt several cultural mindsets, then it can be hard to establish which one is authentic identity?
- *Integration* of other cultures' mindset. At this stage, individuals are able to perceive themselves as 'multicultural beings' who are constantly choosing the most appropriate cultural context for their behaviour.

Howell's (1982) Staircase Model of Intercultural Flexibility involves different stages of development that an individual can occupy while developing intercultural competence, defined by whether a person is conscious or unconscious of their competence or incompetence. Subsequently, the first stage is *unconscious incompetence*, whereby an individual is still unaware of their own incompetence. In terms of intercultural communication, the individual will lack knowledge of other cultures and cultural sensitivity, and is operating from an ethnocentric worldview (Bennett, 1986). Next is the *conscious incompetence* stage, which means that the individual is aware of their own incompetence. At this stage, they start to question the centrality of their own worldview, but lack the knowledge, skills, or motivation to change this incompetence. In the *conscious competence* stage, the individual can communicate competently but with conscious effort. At this stage, they are actively seeking to gain intercultural knowledge to better develop their communication skills and can operate within an ethnorelative lens (Bennett, 1986). In the fourth stage, *unconscious competence*, the competence is automatic, and the individual can seamlessly code switch between different cultural contexts, by modifying one's behaviour and communication style to be appropriate under different cultural norms (Ting-Toomey & Chung, 2012). However, Ting-Toomey and Chung caution that an individual may develop cultural arrogance if they remain in the unconscious competence stage without a humble attitude, which would cause them to fall back into *unconscious incompetence*. This is reminiscent of Deardorff's (2006) assertions that intercultural competence is a lifelong process and that there is no set end goal. Bennett's (1986) and Howell's (1982) are demonstrably important for the present study to inform the analysis of participants' reactions to difference or intercultural encounters, in this case, to hypothetical cultural scenarios involving different cultural practices.

2.4 Intercultural competence and language education

Intercultural competence has gained recognition as globalisation has fostered increased rates of multicultural interactions (Gallois & Li; 2015; Heidari et al., 2014; López- Rocha, 2016; Weng & Kulich, 2015), leading to the incorporation of intercultural models into language teaching and learning policy around the world. Integral to this study, there is some indication that language education can promote language learners' intercultural competence (The Council of Europe, 2001). The Council of Europe (2001) claimed that the Common European Framework of Reference for Languages (CEFR) leads to learners of foreign languages naturally becoming plurilingual, as these learners acquire linguistic and cultural competence, and therein develop intercultural. Newton et al. (2010) claimed that intercultural informed language teaching and learning had become a standard in educational systems the world over, most notably in Europe, North America, and Australia. In Europe, Byram (2006) stated that these changes in policies indicate a growing recognition of language education and its part in promoting understanding between peoples of differing cultures and backgrounds. In Europe, the Council of Europe's (2001) CEFR is a standard in which language proficiency is defined. The CEFR accentuates the intercultural dimension in language teaching and emphasises that intercultural competence and linguistic competence are necessary for understanding individuals from other cultures, and to manage misunderstandings during intercultural encounters (Council of Europe, 2001).

In North America, the American Council on the Teaching of Foreign Languages (ACTFL) introduced their Standards for Foreign Language Learning – Preparing for the 21st Century (1996). These standards presented five goal areas for language teaching – Communication, Cultures, Connections, Comparisons, and Communities, intended to produce learners who can communicate meaningfully and appropriately with users of other languages (ACTFL, 1996). The two areas of communication and cultures reflect Byram's (2006) statement that there is a growing recognition of language education's role in promoting understanding between cultures. In 2014, global competence, defined as the ability to interact with others with respect and cultural understanding in more than one language, was listed as a critical skill for the 21st century (ACTFL, 2014; ACTFL Membership, 2021).

This recognition of language and its role in facilitating understanding between cultures can also be observed in Australia in the 2008 revision of the National Australian Curriculum (NAC). This shift in the curriculum was driven by the Council of Education Ministers' Melbourne Declaration on Educational Goals for Young Australians. The goals outlined by this declaration aim to develop learners into responsible global and local citizens who can understand and communicate with other cultures (MCEETYA, 2008). The structure of the NAC incorporates eight learning areas, seven general

capabilities, and three cross-curriculum priorities. One of the seven general capabilities of the NAC is Intercultural Understanding. Moreover, the Shape paper for languages (ACARA, 2011) explicitly acknowledged the intercultural dimension of language learning and states that the seven general capabilities are designed to help students develop linguistic and cultural decentring. Intercultural understanding continues to be a key general capability in the most recent iteration of the NAC (ACARA, 2019).

Aotearoa New Zealand is no exception to this trend, as language education is now accompanied by expectations for learners to develop intercultural competence. This is particularly relevant in the context of the present study, as the study includes language learners in Aotearoa New Zealand, five of whom had language study during high school. In 2007, the revised New Zealand curriculum placed a stronger emphasis on integrating 'culture' in language teaching (Ministry of Education, 2007). In 2010, a curriculum guide for language teaching was commissioned. This resulted in the framework for intercultural communicative language teaching (iCLT; Newton et al., 2010), which emphasises the role of culture in language learning. The first part of the report provides a review of the literature on intercultural language teaching and learning, while the second part presents an evidence-based framework of principles for teaching languages effectively from an intercultural communicative perspective. Six principles were developed for language teachers to integrate into their pedagogy, guiding the integration of culture in their classroom and refocusing the goal of learning towards intercultural communicative competence. For Newton et al. (2010), iCLT:

- integrates the concept of language and culture from the beginning (Principle 1)
- engages learners in genuine social interactions (Principle 2)
- encourages and develops an exploratory and reflective approach to culture and culture-in-language (Principle 3)
- fosters explicit comparisons and connections between languages and cultures (Principle 4)
- acknowledges and responds appropriately to diverse learners and learning contexts (Principle 5)
- emphasises intercultural communicative competence, rather than native-speaker competence (Principle 6)

In 2016, Newton presented a revised version of the iCLT principles, with less abstract language to make it easily comprehensible to teachers. The revision entails three principles:

- Principle 1: (a) use culturally engaging teaching approaches that make use of the diversity of the classroom and community, by relating to the learners' home practices, language and knowledge, (b) expose and raise learners' awareness of the different variety of world Englishes and its status as an international language

- Principle 2: accentuate intercultural learning together with linguistic and communicative milestones
- Principle 3: (a) provide learners opportunities for engaging with culture in and around language, (b) give opportunities to communicate and interact using the language, (c) offer time to explore, reflect, compare, relate experiences, knowledge, and understandings, (d) to provide the opportunity for learners to utilise their intercultural learning outside the classroom.

More broadly, Education New Zealand (ENZ, 2018) advocated for global citizens and international education, not unlike their global counterparts. One of their explicit goals was for students to attain the knowledge, abilities, and capabilities they need to become global citizens – which indirectly refers to intercultural theory (Education New Zealand, 2018).

Despite newfound energy to incorporate ‘culture’ into language teaching, to develop language learners’ interculturality, this shift in policy was not adequately disseminated and put into practice. Harvey (2018) argues that, despite the emphasis and incorporation of intercultural communicative competence into the New Zealand Curriculum, this policy change and its implications for language education have not been clearly communicated to language educators, and its incorporation into Aotearoa New Zealand’s language teaching has been slow and ineffective. Ramirez (2021) criticises this policy and its execution, stating that one of the major contributors towards this disconnect between the language policy and its deployment is due to the focus on national economic gain. In her article, Ramirez sheds light on how foreign language education in Aotearoa New Zealand is viewed: as financial capital in which tourism, international trade, and relations can be improved. As a result of this approach, enhanced cultural diversity and cultural capital is subordinate (not the focus) to the economic benefits that language education brings to Aotearoa New Zealand. Therefore, these policies and initiatives to develop global citizens appear to outline goals that are impossible to achieve and sustain, as it lacks foundational policy that allows consensus on what intercultural teaching should be. She also suggests that for teachers to implement the iCLT principles, they must also be provided support and resources to understand and develop their own intercultural communicative competence, which will not be reached unless the iCLT principles are properly disseminated.

Oranje (2016) sought to ascertain Aotearoa New Zealand secondary school language teachers’ awareness and practice of the iCLT principles, as well as develop, employ, and assess cultural portfolio projects. Cultural portfolio projects embodied the iCLT principles, and displayed iCLT theory in practice. Their findings indicated that the language teachers demonstrated low levels of

awareness of the iCLT principles until after the implementation of the portfolios. Following this, Oranje and Smith (2017) investigated the extent to which Aotearoa New Zealand language teachers' beliefs and practices aligned with the principles of intercultural communicative language teaching. They found that, though teachers' beliefs aligned with the iCLT principles, their practices were not consistent with their beliefs. Even though the language teachers in Oranje and Smith's (2017) study had favourable attitudes towards intercultural communicative language teaching, they did not integrate these principles into their language teaching praxis.

Conway and Richards (2018) sought to investigate the extent to which Aotearoa New Zealand language teachers provided chances for their students to develop aspects of intercultural competence through reflection. The initial findings of their study were promising, with more than half of the 12 language teachers claiming that they provided time for their students to develop intercultural competence through reflection on their own and others' lives. However, the interview phase of their research revealed that what their participants understood as reflection was limited to noticing similarities and differences, conflating comparison with reflection. One participant teacher communicated their concern around students developing judgement when asked to consider difference. Some participant teachers also noted that they were wary of their learners picking up stereotypes, which underpinned teachers' decisions to not promote reflection. Nevertheless, there were two teachers who fostered learner reflection. According to Conway and Richards (2018), these two teachers provided their learners opportunities to discover new perspectives from their own and other cultures, as well as question the values that underpinned their practices. This relates to Byram's (1997) *savoir etre*, which entails fostering curiosity about other perspectives and the ability to decentre one's worldview. Consequently, these two participants' language learners were able to develop aspects of intercultural competence, as they were given adequate opportunity to reflect upon their cultural learning and guidance during this process.

In Aotearoa New Zealand primary and intermediate schools, Howard et al. (2019) investigated situations in which generalist teachers clearly implemented an intercultural shift in their teaching of an additional language for the first time. Learners and teacher perspectives were investigated, employing semi structured interviews with the teachers and focus group discussions with the students. The teacher participants and research staff attended workshops to build their knowledge and understanding of intercultural language teaching. Based on this learning, the teachers developed and implemented intercultural learning opportunities where possible. Howard et al.'s (2019) findings indicated that the teachers' shift in practice resulted in some gains regarding interculturality. For example, with guidance, some students were able to reach states of constrained ethnocentrism, heightened openness to difference, and positive attitudes to interacting with cultural

differences. However, students still exhibited stereotypical ideas as well as negative reactions to cultural differences, which suggested that the moderation of ethnocentrism was less extensive than initial findings suggested. They suggested that this could be explained by the students' age, as they could still be developing their reflective skills and abstract thinking. They also suggested that this variation in students' development could account for the varying levels of intercultural understanding among students in their findings.

In 2018, Ramirez investigated the connection between language teachers' conceptualisations and practices of the iCLT principles, in Aotearoa New Zealand. Her study also explored whether the target language or language teacher's proficiency in the target language was linked to their conceptualisations and practices. Based on classroom observations and reflections of 16 language teachers of Chinese, Japanese, French, and Spanish (four of each), findings indicated no relationship between conceptualisations and practices. Moreover, evidence of the iCLT principles were only 'seeds' and not fully developed. Furthermore, neither the target language nor proficiency in the target language had any bearing on teachers' capacities to conceptualise or practice iCLT. Nevertheless, all participants had the implicit potential to develop intercultural teaching. Notably, Ramirez (2018) found some evidence for the potential benefit of targeted professional development programmes for iCLT; however, existing programmes in Aotearoa New Zealand were not sufficiently focused on iCLT to foster teacher's intercultural competence.

Biebricher et al. (2019) examined two Aotearoa New Zealand intermediate school language teachers of Mandarin; one a native speaker and the other a non-native speaker. They found that, although each participant worked in a different teaching context, both struggled with the same challenges regarding implementing intercultural language teaching. These included wariness of perpetuating stereotypes among their students, doubting their ability to dispel stereotypes from the students' learning, and low confidence in their own knowledge of the target culture. They were also uncertain about the language they used when teaching culture, as both teachers used English to teach cultural and intercultural content and were consequently left feeling that they had only scratched the surface of the cultural dynamics. Notably, intercultural learning and culture learning was felt to be detrimental to the language learning in terms of time constraints.

The literature indicates that, in different parts of the world, the goal of producing "global citizens" drives the development of intercultural approaches. In the context of Aotearoa New Zealand, the iCLT curriculum has faced challenges, including its dissemination, low prevalence in teaching praxis, and language teacher's limited ability to implement iCLT. Notably, iCLT is not required in tertiary education. Taken together, this begs the question of whether language teaching in Aotearoa New

Zealand is promoting intercultural competence among its learners, whether in primary, secondary, or tertiary education.

2.4.1 Empirical research on intercultural competence

To reiterate, the world is increasingly interconnected and diverse, global. This has propagated research into the development of intercultural competence across a variety of fields, including business, engineering, and education (Deardorff, 2011). This section focuses on the empirical evidence around how intercultural competence can be fostered in the language learning context.

Providing a window into a specific facet of North American culture, Truong and Tran (2014) used the film 'Million Dollar Baby' (Clint Eastwood, 2004) as a tool to develop language learners' intercultural competence. They organized activities that involved verbal and non-verbal language, underlying values, and sociocultural context to teach their students intercultural skills, such as recognising target culture and native culture. Their findings suggested that this guided approach helped their language learners' interculturality to develop. Liu (2020) conducted a similar study with tertiary level students in China. Their study used the film 'The Proposal' (Anne Fletcher, 2009) as a medium and their method involved discussion among their language learners, asking questions, presentations, noticing contrasts and comparisons regarding their own culture and the culture they observed, and reflection, which are all guided by the teacher. Moreover, their study also involved cultural inquiries, in which students were asked questions such as why Western weddings are held the way they are, which prompted students to delve further into the background of the cultural differences. Although they did not explicitly conclude that their method increased learner intercultural competence, they stated that students gained a deeper understanding of cultural phenomena, strengthened their cross-cultural awareness and sensitivity, solve problems from a cross cultural perspective.

In 2020, Parks conducted a study on students learning the German language. Their study sought to address how the curriculum (in which language and culture are taught separately) impacts the students' understanding of the relationship between language and culture, and more importantly for this study, which aspect of their curriculum seems to best encourage their students' intercultural competence and criticality. Parks conducted their study through questionnaire and interview data collected from students enrolled on a German degree programme, and faculty members. Parks' investigation found that students who studied the language separate from the cultural content understood language as separate from culture, while the students who studied the language with the content understood language as part of culture. Interestingly, students attributed their intercultural competence and criticality to content modules, rather than the language courses. Content modules in this study refers to cultural and literature courses of Modern Language degrees.

Parks (2020) suggested that, although language degrees potentially develop learners' development of interculturality and critical cultural awareness, language and cultural content must be taught together to support the development of language learners into 'good interculturalists' (Parks, 2020, p. 33).

Fong and DeWitt (2019) investigated Mandarin as a Foreign Language learners' level of intercultural communicative competence through formative assessments in a Malaysian polytechnic. Their participants were all enrolled in an elective elementary Mandarin as a Foreign Language class, with no Mandarin language background. The formative assessment tools for intercultural communicative competence included intercultural discussions and reflection (reflective activities), cultural quizzes (true-false questions), and cultural discovery tasks (structured questions, hypothetical situations, role-play, online discussion, research, and paired discussions). The study also included intercultural communicative tasks, which involved the learners' experiences of real-world practices in the target language and was implemented at the end of the activities as a group task. The learners' intercultural communicative competence level was assessed according to the four competences: knowledge, skills, attitudes, and awareness. Findings indicated that the students' intercultural discussion and reflection led to high scores in knowledge and attitudes, but low scores for awareness and skills. The learners also scored high on the cultural quizzes, indicating their intercultural knowledge. By comparison, cultural discovery tasks facilitated a high score in skills, attitudes, and awareness, as students were able to apply intercultural competence while learning about the target culture, their own culture, and other cultures. Dick et al. (2014) argued that providing these sorts of tasks help facilitate students' intercultural attitudes and skills. For the intercultural communicative tasks, Fong and DeWitt (2019) found that learners were able to attain high scores in all areas. They claimed that the reflective journals and videos indicated high levels of intercultural communicative competence and claimed that holistic assessment tasks like the ones in the study should be implemented in the classroom to develop intercultural communicative competence. They concluded that lecturers teaching Mandarin as a foreign language at tertiary level should consider a wide range of assessments, instead of limiting options to formal assessments. This resonates with the present study as it explores potential explanations for participants' demonstrations of intercultural attitudes and skills.

To explore how educators can foster cultural and intercultural awareness in the English as a Foreign Language or English as a Second Language classroom, Yurtsever and Özel (2021) conducted a meta-synthesis of English and Turkish language peer-reviewed studies related to cultural and intercultural awareness, and that involved cultural or multicultural awareness issues in English as a Foreign Language classrooms. Based on the synthesis, they concluded that cultural awareness integration

into teacher education is a necessity, and that curriculum design needs to reflect a focus on 'authentic communicative tasks embracing cultural awareness' (2021, p. 120). Notably, they recognised that integrating cultural learning in an EFL classroom does not guarantee intercultural sensitivity development (based on Bennett's [1986] DMIS), though it paves the way to exploring diversity and cultural awareness, which is a step in the right direction.

Chan et al. (2020) studied the impact of short-term language immersion programmes on the intercultural development of tertiary-level Singapore foreign language learners. The participants were 93 foreign language learners who participated in ten different in-country language immersion programmes for two to four weeks across six different countries (Thailand, Taiwan, Korea, Japan, Germany, France). Data was collected through pre- and post-immersion programme questionnaires, weekly journals, site visits, observations, and document inspections. The results indicated that immersion programs positively impact the learners' intercultural competence development. Language learners' attitudes towards the target language cultures improved and new perspectives towards the target language culture, as well as their own cultures, were acquired.

In a longer-term context, Sobkowiak (2019) investigated the impact of overseas study on tertiary-level Polish students' development of intercultural competence. The 12 Polish participants were socialised in monocultural and monolingual environments and have not lived abroad extensively. Their study involved semi-structured interviews after the study abroad. Findings suggested that overseas sojourns increased students' surface level knowledge about the host country and its people and contributed to the development of sensitivity to cultural differences and intercultural awareness and competence. However, Sobkowiak (2019) states that the changes in attitudes, views, and behaviour were not uniform, with some participants reporting further transformation compared to others, which suggests that there might be other aspects that hinder or encourage these changes in learners, aside from overseas study.

Finally, Lee and Song (2019) compared study abroad, telecollaboration, and on-campus language study for their capacity to augment students' intercultural competence. Their findings showed that study-abroad and telecollaboration were comparable in considerably enhancing the participants' perceived behavioural, affective (engagement, confidence, respect), and cognitive (knowledge) aspects of intercultural communicative competence. On the other hand, the on-campus language study group did not show any noticeable development for this aspect. The study-abroad group, compared to the telecollaboration group, demonstrated more development in terms of the cognitive aspect of intercultural communicative competence, which they attribute to the difference between first hand vs second hand experiences.

Despite this, there was no significant difference between the study-abroad and the telecollaboration group regarding the positive gains for the affective aspect of intercultural communicative competence. The qualitative data also demonstrated that both of these groups demonstrated an increase in respectful attitudes, regarding stereotypes and empathy. Both groups, except the control group, also showed markable gains in the behavioural facet of intercultural communicative competence. They conclude that telecollaboration can be a cost-efficient alternative to study-abroad regarding the development of the affective and behavioural facets of intercultural communicative competence. They further state that attitudes and behaviour are more difficult to change, and that although the study-abroad context may facilitate cultural knowledge, affective aspects of intercultural communicative competence may have more positive influence regarding restricting prejudice. They also conclude that cultural learning must involve an exchange of ideas and differences in order to develop learners' intercultural communicative competence, as they compared both the on-campus language study group with the telecollaboration group, where the only difference between the groups was the contact with speakers of the target language they are learning.

Overall, the research clearly suggests that, if intercultural competence, intercultural communicative competence, and/or interculturality are to be developed through language learning, it is necessary to include the explicit study of culture. Examples demonstrate how this can be done through various means, including film, activities, such as quizzes, hypothetical discussions, activities, and content modules. Evidence suggests that learners' reflections are an important part intercultural competence development, whether this is guided by the teacher or not. In addition, the general consensus is that overseas study has a positive impact on learners' intercultural competence development, which is an important aspect to consider given that some participants in the present study had overseas study and exchange experiences.

Given that the research question focuses whether language learning duration affects intercultural skills and attitudes, it is important to note that there does not appear to be any extant literature that addresses language study duration. This presents a gap in the field and constitutes the contribution of the present study to the field of intercultural language teaching and learning.

2.5 Summary

This chapter has outlined the literature on the relationship between language and culture, culture's place in language teaching and learning, relevant models of intercultural competence, the place of intercultural competence in language education, and empirical research on intercultural competence development in language learning. Each section makes clear how this literature has informed the

development of the present study. Overall, this literature review indicates the potential role of language teaching in the development of intercultural competence, intercultural sensitivity, and intercultural awareness; however, the studies suggest that language teaching must be accompanied by cultural learning, reflection, and intercultural engagement. Following this, the present study explores whether the duration of language learning facilitates the development of intercultural attitudes and skills. The next chapter, Methodology, will outline the methods used and theoretical underpinnings of the present study.

Chapter 3: Methodology

The present study sought to answer the research question: **To what extent does the duration of language learning facilitate undergraduate English-speaking students' intercultural attitudes and skills in the context of Aotearoa New Zealand?**

This study is a qualitative investigation, employing constructivist-interpretivist premises. Semi-structured interviews were conducted with nine participants, which involved asking participants to describe how they would react to cultural scenarios. Participants' intercultural attitudes and skills were accounted for via an analytical framework that was used to interpret their responses. In addition, demographic information, including age, gender, educational background, overseas experiences (if any), languages spoken, previously studied or currently studying, and duration of language learning, was obtained to contextualise participants' demonstrations of intercultural attitudes and skills (or lack thereof). Together, the data allowed the study to account for whether duration of language learning impacted participants' intercultural attitudes and skills. This chapter begins by discussing the research paradigm and approach utilised in the study, and the impacts of COVID-19. Thereafter, data collection is delineated, including participant recruitment and initial engagement, participant profiles, and research method. Finally, the data analysis and ethical considerations of this study are described.

3.1 Research Design

The study employed a deductive approach. A deductive approach involves the verification or testing of a theory (Creswell & Creswell 2018; Heit, 2010). The study is deductive, as the indicators of intercultural attitudes and skills are understood as the categories in this study that formed the framework, which is defined by past literature, and the framework and the relevant literature being used as a lens through which the data was analysed (fully explained in 3.3 Data analysis).

The constructivist-interpretivist epistemological premises of this study seek to "understand the subjective world of human experience" (Cohen, Manion & Morrison, 2018, p. 19). This approach assumes that "reality is socially constructed" (Mertens, 2005, p. 12). In other words, the study assumes that the subjective meanings that individuals form arise from social interactions with others, as well as through the differing cultural and historical norms that an individual operates under. Furthermore, this approach takes into consideration the researcher's role when interpreting the meaning of the data (Creswell & Creswell, 2018). Participants' perception of phenomena (i.e., the cultural scenarios and participants' linguistic and cultural experiences) are assumed to reflect the way they are discursively written into the world. The current study assumes that meanings are

multiple and varied, depending on the individual. The data that emerged were then analysed through a framework devised for this study, which is further explained in 3.3 Data analysis.

Following Dörnyei (2007), semi-structured interviews asked participants to respond to cultural scenarios, allowing for discussion and the elicitation of participants' thinking, explanations, and engagement. Open-ended 'guiding' questions prompted further investigation of their reasoning and motivations. These cultural scenarios were not culture-specific and designed to elicit responses that would indicate the extent of participants' intercultural attitudes and skills. The scenarios will be explained further in section 3.2.4.1. (p. 41) Once the interview data were transcribed, the transcripts were sent to the participants to confirm that they agreed with what had been written and that it accurately conveyed their meaning. During the transcription process, clarification, or the need for further exploration of participants' responses was noticed by the researcher. Consequently, participants were asked further questions via email for clarification and to avoid misinterpretation. A crucial aspect of the data analysis was the understanding that the researcher's history, perspective, and external pressures can influence data analysis (Creswell & Creswell, 2018), which was always considered while interpreting and analysing the data, to account for bias.

3.1.1 The impacts of COVID-19

The present study had to be adapted in response to the COVID-19 pandemic and the lockdowns that followed. The original proposal for the study aimed to recruit first language speakers of English who were current, former, or non-language learners at tertiary institutions, to investigate whether formal instruction in a foreign language influenced their cultural awareness. However, the pandemic greatly impeded the recruitment process, which meant that the desired number of participants and the initial participant categories (seven language learners and seven non-language learners) was not achievable, as participant engagement was low. As a total of nine participants were recruited, with eight current or former language learners, and one non-language learner, the research question and aims of the present study were adapted, which ensured that the study remained robust and gave me the opportunity to develop my flexibility, as a researcher, and understand the study from a different point of view. In this respect, the revision of the methodology was inductively informed by the data, which indicated that cultural awareness was not a viable focus given the limitations I encountered.

An inductive approach starts from the ground up, from the data, whereby categories or themes are formed, and general patterns are identified and then compared with past literature (Creswell, 2018). Initial engagements with the data demonstrated what could be read as instances of intercultural attitudes and skills, rather than cultural awareness per se, which motivated the methodological pivot. In line with Deardorff (2006) and Byram's (1997) models, the study was reframed around the

deductive inquiry around whether language learning duration facilitated intercultural skills and attitudes.

Another aspect of the present study that was impacted by the COVID-19 pandemic was the capacity to draw on external inter-raters, to confirm the reliability of analysis, and employ other methods in addition to semi-structured interviews, to triangulate the data, which impacted my ability to verify that the findings were reliable. In response, these limitations were mitigated by using audio-recording, so the participants' words were captured accurately. Participants were also sent the completed transcripts to confirm their agreement with what has been written. They were given the opportunity to verify what was transcribed and correct any inaccuracies, which established the data's validity (Lewis & Nicholls, 2003). Furthermore, participants were asked follow-up questions if there were parts of the interview that needed clarification or additional information. The method was replicated with all participants, under the same circumstances, except for one online interview, which to ensure that the method was not a source of extraneous factors. Additionally, lecturers of intercultural competence at Auckland University of Technology were consulted about the overall design and suitability of the study and cultural scenarios, which they verified, requiring no changes. Three undergraduate student-peers also reviewed the scenarios to assess them in terms of language used and comprehensibility, to ensure that they could be understood by the participants. Guiding questions were asked to elicit further responses, which also helped participants in instances where they did not fully understand the scenarios.

3.2 Data collection

Data collection commenced on the 26th of February 2021. The completion of the recruitment stage was expected to occur around April 2021; however, due to the COVID-19 lockdowns that followed, recruitment advertisements were unable to be physically posted on university campuses and student engagement was lower. Due to the reduced response, the recruitment process was not complete until mid-June 2021.

3.2.1 Participant recruitment

To explore whether the duration of language learning in an additional language facilitates undergraduate English-speaking students' intercultural attitudes and skills in Aotearoa New Zealand, the participants recruited were New Zealand European undergraduate students, 18 years old or older, who spoke English as their first language and were from households where only English was spoken. Participants were asked to specify whether they were language learners or non-language learners, how they had learnt their additional language/s, and for how long they had learnt.

Following ethics approval, digital copies of recruitment advertisements (Appendix B) were sent to lecturers of language and non-language courses at Auckland University of Technology for them to disseminate. The study was also advertised via various social media platforms targeted university students. Printed advertisements were put up on public student notice boards at three tertiary institutions in the city of Tāmaki Makaurau Auckland, but this was limited by the recurring lockdowns. Likewise, the pandemic seems to have affected students' engagement overall, which impacted recruitment even in online platforms. During the recruitment process, some potential participants did not meet the criteria and were therefore excluded. Common reasons for exclusion included having been taught or being currently taught by my supervisor. Current or former students of my supervisor were excluded to avoid any potential conflict of interest. Alternatively, applicants did not meet the criteria of being a New Zealand European undergraduate student with only English as their first language and only speaking English at home. This impacted my recruitment, as a significant number of students who were interested in participating had to be excluded. Consequently, only nine participants were recruited: eight participants who were currently studying languages or had studied languages in the past, and one non-language learner. Ongoing recruitment could not occur due to time constraints.

3.2.2 Initial Engagements

Potential participants who were interested in taking part in the study contacted me via email, which was provided on the advertisement. Subsequently, they were sent the Invitation Email (Appendix C), with the Participant Information Sheet (Appendix D) and Consent Form (Appendix E) attached, to ensure they were fully informed about the study and were eligible to participate. Potential participants were invited to ask any questions they had via email before and after they confirmed their participation. A signed copy of the Consent Form was either attached to the confirmation email or provided before the start of the interview. Further emails were exchanged to arrange a convenient time and place to meet for the interview. I also asked whether participants had any dietary restrictions, as I provided snacks and refreshments for the interview. As stated in the Participant Information Sheet (Appendix D), participants could choose where to meet. Suggested options included a study room at Auckland University of Technology City Library, a quiet public place (i.e., a café), or online. All but one participant (Holly (None), who chose an online interview) were interviewed at a study room in the Auckland University of Technology City Library. The library study rooms were booked using the online booking portal and the room information was given to participants. Some participants were not familiar with the Auckland University of Technology premises, so I offered to meet them in front of the city public library before heading to the Auckland University of Technology Library. At the end of the interview process, gift cards were provided to the

participants for participating in the study, as was listed in the Advertisement for this study (Appendix B).

3.2.3 Participants

In line with the research question, participants were divided into four language learning duration groups: None (Non), Minimum (Min, up to 1 year), Moderate (Mod, up to 3 years), and Substantial (Sub, up to 5 years). Table 1 provides demographic information to facilitate the readers' engagement with the findings, including language learning duration groups, total duration of language learning, the language/s they were studying (or had studied), where and how they learned the language, and what year they were at university at the time of the interview.

Table 1

Participant information

Pseudonym	Code Name	Duration*	Languages	Place	How	University Year
Holly	Non	-	-	-	-	1 st
James	Min	1	Japanese	U	SS & FE	3 rd
Jerry	Min	1	Japanese & Spanish	HS	FE	2 nd
Michelle	Mod	2.5	Japanese	U	FE	3 rd
Ben	Mod	3	Spanish	HS	FE	1 st
Amy	Mod	3	French & Korean	U	FE & EX	3 rd
Clarisse	Sub	4.5	Japanese (HS) & te reo Māori (U)	HS & U	FE	2 nd
Ken	Sub	5	Latin, Spanish (HS), & Middle Egyptian (U)	HS & U	FE	2 nd
Emma	Sub	5	Spanish	HS	FE & EX	3 rd

* In academic years / U: University / HS: High School / SS: Self-study / FE: formal education / EX: exchange learning experiences

It is important to note that the duration for language learning on Table 1 is counted in academic years. Moreover, the duration column accounts for the total duration the participants studied all the languages listed. For example, Jerry studied Japanese and Spanish for a total of 1 academic year. Lastly, university year is included on the table as it was important to consider whether the passage of time had affected the high school language learning participants' language learning. In other words, the year of university is included to account for the possibility of participants' learning having faded since the time they studied the language.

3.2.4 Data collection method – semi-structured interviews

Data were collected through semi-structured interviews (Appendix F). These included participant responses to interview questions, regarding their language learning, and overseas and cultural experiences. Participants were presented with cultural scenarios (Appendix F) and asked how they would react to these situations. Participants' reactions were then analysed for the presence or absence of intercultural skills and attitudes. Semi-structured interviews were chosen as they allowed me to prepare a set of questions that would allow me to respond to my research question, while not necessarily having to rigidly follow those questions without deviation (Gibson & Hua, 2016). Semi-structured interviews also allowed greater freedom for the participants to elaborate their responses, unlike in structured interviews where the questions are required to be followed to the letter. Semi-structured interviews also kept interruptions to a minimum, enabling me (the researcher) to take a listening role, following the participants in various directions (Dörnyei, 2007). This approach was advantageous because it allowed more information to be gathered, providing more rich and in-depth data, while maintaining some structure, ensuring the questions were returned to and preventing the discussion from going off-topic.

The interviews were divided into three parts. The first focused on demographic questions, which included age, gender, educational background, languages spoken, studied, or currently studying, and overseas experience, if any (Appendix F). These questions were asked to account for potential confounds, which might have contributed to their responses to the cultural scenarios. These needed to be considered to avoid misattributing any instance of intercultural attitudes and skills to their language learning experiences, as they may not have been the source. Moreover, this first part of the interview helped create a relaxed atmosphere between the participant and the researcher, by familiarizing ourselves with each other's backgrounds. This is in line with Rubin and Rubin's (2005) assertion that, in responsive interviewing, the researcher and participant develop a conversational partnership that can affect the interviewing process. Familiarising yourself with the interviewee can

help create a relaxed environment for both the researcher and the interviewee, prompting the interviewee to better engage and foster a more in-depth interview.

The second part of the interview involved the participants' language learning experience, including when, how, and for how long they had learned additional languages (Appendix F). They were asked how they were taught languages and whether their language classes included cultural aspects of the languages they were learning or learnt. In the case where they had not learnt an additional language, they were asked to explain why they had never pursued this option. The third section was devoted to the cultural scenarios, which will be explained in detail in the following section.

The length of the interviews varied, with most between 30 and 60 minutes long. These interviews were recorded using an audio recording device, with my smartphone as a backup. I transcribed the interviews for a variety of reasons: (1) to protect the privacy of my participants, (2) to familiarise myself with and gain more insight into the data, and (3) to deduce any necessary follow-up questions for the participants, should I have missed any crucial information. Transcriptions were written in a Word document, foregoing filler words and repetitions, to clearly capture the participant's meaning. Once the interviews were fully transcribed, the transcription was sent back to the participant via email, to confirm that they agreed with what had been written. If the participants wanted anything changed, it was changed accordingly. Only two participants wanted to change what was written on the script. Michelle (Mod) identified that the word 'grammar' had been misheard as 'grandma' during Scenario 3. Interestingly, Ben (Mod) wanted to change his language as he felt that the language he used can potentially be read as an invalidating remark towards other transgender people. Specifically, "So I was born a female" was changed to "So I was assigned female at birth". Notably, during transcription, I noticed that some questions were not asked during the interview or there were participant responses that warranted further exploring. This occurred with seven participants. These questions were sent alongside the transcription and the email responses were added to the transcript to contextualise their responses.

One participant preferred an online videoconference interview, via Zoom, a video conference software program. This interview was recorded using Zoom's audio-record feature, with the consent of the participant. The literature on online videoconference methods reports that videoconference interviews are convenient, cost-effective, and flexible (Archibald et al., 2019; Deakin & Wakefield, 2013; Nehls et al., 2015), which aligns with the case in this study. Archibald et al. (2019) stated that they had no trouble establishing good rapport with their participants through their videoconference interviews. In another account, Deakin and Wakefield (2013) reported that online video conferencing had no effect on the quality of the interviews and even reported that, in some studies,

participants responded better and rapport was built faster, compared to face-to-face interviews. However, in terms of building rapport, my experience differed from Deakin and Wakefield's (2013) account. During the videoconference interview, the participant seemed disengaged with the interview, which presented challenges when asking follow-up questions. This aligns with what Deakin and Wakefield (2013) discuss around how online rapport only becomes an issue when the participant is more reserved or less responsive. As a result, this interview was shorter than the rest of the interviews, lasting approximately 20 minutes. Follow-up questions via email, after the interview and transcription had taken place, were employed to embellish this participant's interview; however, after having contacted the participant twice, they did not respond, and no further attempts were made. Consequently, the data gathered from this participant may not be as in-depth, compared to the other participants, and may have potentially affected the quality of this participant's data. The difficulties encountered with the online interview informed my approach, thereafter, prioritizing physical meetings, which was fortunately the case with the rest of participants.

3.2.4.1 'Cultural scenarios'

Three cultural scenarios were drawn and adapted from literature that used cultural scenarios for their studies (see Al Falasi, 2007; Hannouchi, 2018; Herfts et al., 2008). Scenario 1 was adapted from Hannouchi (2018), in which a scenario dealt with removing or leaving shoes on at a friend's house. This was then adapted into Scenario 1: 'Keep your shoes on', where the participant is asked by the host to keep their shoes on before entering the house, as the house is dirty. Next, Herfts et al. (2008) described a scenario where the participant is haggling in a shop with a 'foreign' friend, where the friend wanted to pay a lower price for a DVD player and the shop owner wanted a higher price for it. This was adapted to become Scenario 2: 'Haggling', which places the participant and their friend in a retail store. The DVD player was replaced with a gaming console but with the same premise: the friend wanting to pay a lower price for the device. Lastly, a scenario in Al Falasi's (2007) study dealt with compliments regarding someone's appearance (related to clothing). This was adapted for the study to be more direct to ensure a reaction from the participants, which became Scenario 3: 'You've gained weight!'. Scenario 3: 'You've gained weight!' deals with an acquaintance who comments on the participants' weight gain after not having seen them in a long time.

Cultural scenarios in the present study involved situations where participants were confronted with differences in custom or behaviour. These cultural scenarios did not belong to a particular culture or language (i.e., they were culture-general), but were designed to provoke reactions, allowing me to discern whether the participants displayed intercultural attitudes and skills. The scenarios were

identical for all participant groups (Non, Mod, Min, and Sub), allowing for the comparison of similarities and differences between the participant groups' intercultural attitudes and skills, exploring whether the duration of language learning affected outcomes.

Similarly, Engelking (2018), Milner and Franke (2013), and Montalvo et al. (1982) have utilised critical incidents as a cross-cultural or intercultural training tool. Critical incidents are descriptions of scenarios in which members of differing cultures are faced with a conflict due to cultural differences. Participants are presented with these scenarios, followed by a range of statements that could possibly explain why the people in the scenario reacted in the way they did, which the trainee can select from (Herfst et al., 2008). The cultural scenario in the present study closely resembles these critical incidents, except that the cultural scenarios placed the participants in this study at the centre of the scenario to elicit responses, the scenarios did not pertain to specific cultures (culture-general), and the scenarios were not followed by attributions that might explain the reasons for the misunderstandings in the scenario. Instead, the scenarios were read out one at a time, then the participants were asked how they would react to each scenario.

After answering this question, participants were asked to explain why they reacted the way they described, as this provided an additional opportunity for participants to elaborate on their reactions and demonstrate intercultural attitudes and skills (or lack thereof). During data analysis, it became apparent that the participants' familiarity with the content of the scenario may have informed their responses, rather than reflect their capability to interact with difference. That is, it is possible that their previous experiences with similar situations may have underpinned their reactions, rather than their ability to interact with difference. However, investigating this further was outside the scope of the study.

A crucial step to ensure that the scenarios were appropriate and intelligible, before conducting the interviews, involved consultation with experts and undergraduate students (who were not participants). Experts were lecturers of Intercultural Competence at Auckland University of Technology, who provided theoretical insight into the appropriateness of scenarios and the present study's design. After consultation with the lecturers, the appropriateness of both the study and the scenarios was confirmed, and no changes needed to be made to the study's overall design or the cultural scenarios used.

It is important to note that, due to the COVID-19 pandemic, the study had to be adapted; however, the overall changes to the design were not substantial, as only the participant criteria and the focus of the research question was adapted. The undergraduate students were three student-peers, whose role was to ensure the intelligibility of the cultural scenarios in terms of language and context

for undergraduate students. The recommended changes were minimal and related to the presentation of information in Scenario 2: 'Haggling'. They suggested changes in sentence order (Appendix G). The scenario was originally written "Your friend wants to pay a maximum of 150 dollars instead of the 200 dollars that the console is listed for" and it was later changed to "The console is listed for 200 dollars, but your friend wants to pay a maximum of 150 dollars".

Despite these efforts to ensure intelligibility, there were two instances during data collection when participants read the scenarios in ways that had not been intended. In Scenario 1, two participants questioned why the house was dirty, instead of focusing on the shoes being kept on as they entered the house. This was alleviated by the follow-up questions, which refocused the participants on the practice of leaving shoes on. Follow-up questions were asked to understand whether participants' reactions would change if they were dealing with someone of a different age, gender, or culture. Participants would then be asked why they would or would not react differently in each case. After answering these questions, the participants were asked what had informed their reactions, to explore whether these had been influenced by their language learning experiences or whether other factors came into play, such as overseas travel and exchange experiences, personal experiences with people from other cultures, or from cultural knowledge acquired from other sources (e.g., the internet or social media).

Finally, it is notable that the relationship with the person in the scenario could have made a difference regarding participants' reactions. For example, might participants have been more likely to exhibit intercultural attitudes and skills with respect to a friend (Scenario 2) or with someone unknown (no scenario involved someone not known to the participant)? This is something that the guiding questions aimed to unpack but, unfortunately, a more explicit exploration of these dynamics was outside the scope of this study.

3.3 Data analysis

To analyse the data, I developed an analytical framework, based on Deardorff's (2006) Process Model of Intercultural Competence and Byram's (1997) Model of Intercultural Communicative Competence, titled *Indicators of Intercultural Attitudes and Skills* (see Table 2, p.44). Deardorff (2006) asserts that attitudes are the starting point for developing intercultural competence, which motivated the focus of the present study. It did not seek to measure participant's intercultural competence (or its development), but rather to assess whether these attitudes and skills were present in participants' responses to cultural scenarios. Byram's (1997) model frames attitudes and skills as major components of intercultural competence. Furthermore, it theorises the development of intercultural communicative competence through the learning of a foreign language, which

informs the focus of the present study. These two models accord with the study's focus on whether the duration of participants' learning of additional languages underpinned their intercultural attitudes and skills. Table 2 shows the indicators, divided into attitudes and skills, and what each one entails.

Table 2

Indicators of Intercultural Attitudes and Skills Indicators of Intercultural Attitudes and Skills

Attitudes		Skills	
Respect	the ability to display appreciation or regard towards other cultures, cultural diversity, values, customs, or practices	Adaptability & flexibility	adapting to different communication styles and behaviours; adjusting to new or unfamiliar environments or situations
Openness	willingness to interact with an unfamiliar person or situation and with people from different cultures, while withholding judgement	Interpreting & relating	ability to interpret a cultural document or event; the skill to relate documents or events to one's own or other cultures; involves analysing culture
Curiosity & discovery	willingness to move beyond one's comfort zone, tolerating and engaging with ambiguity and uncertainty	Criticality	ability to evaluate something based on their own and/or other culture's perspectives, products, practices
		Empathy	seeing the world through one another's view

NVivo is a software program, designed for the management and organization of themes and concepts in qualitative studies (Woolf & Silver, 2017). Through NVivo, the raw data was synthesised. First, the demographic information was identified and coded: age, gender, educational background, languages spoken, whether language was studied currently, formerly, or not at all, duration of language learning experiences, and experiences overseas, for work, leisure, or academic reasons. The framework was used as a foundation to describe, interpret, and analyse the data, identifying attitudes and skills (or lack thereof). While analysing the data, the occurrences of intercultural attitudes and skills were often accompanied by non-intercultural 'tendencies', such as judgement, generalisations, or stereotypes. Therefore, this study adopted Ramirez's (2018) 'seeds' analogy, regarding participants' occurrences of intercultural attitudes and skills as 'emerging', rather than being fully 'germinated' manifestations of intercultural attitudes and skills.

3.3.1 Duration

For this study, duration is defined as the amount of time (counted in academic years) a participant has studied or learned their chosen languages. These are not exact measurements and are based only on the participants' recollection of their time studying their chosen languages. This presented an unavoidable limitation, as the study had to be adapted, pivoting towards the concept of duration after the data collection had taken place. It was not possible to glean more precise details on their language study duration from participants without exceeding the limitations of what was asked of them for the study. The lack of conceptual development of 'duration of language learning' in the literature also meant that there was a limited frame of reference. Therefore, duration presents a variable with limitations but aims to provide an indication of participants' access to language learning.

3.4 Ethical considerations

This study was approved by the Auckland University of Technology Ethics Committee (AUTC) on the 25th of February 2021. Prior to the commencement of the study, participants were informed of key research dynamics, so that informed consent could be given (Appendix D). To avoid any potential coercion, participants were informed that their participation was voluntary and that they were free to withdraw from the study at any stage. They were also informed that, whether or not they chose to participate in this study would neither disadvantage nor advantage them or have any impact on their studies. Participants were also informed that they could refrain from answering during the semi-structured interviews (Appendix F). Participants were only asked: (1) basic demographic questions, including their personal background, age, gender, whether they have learnt or are learning any languages, and current study (2) their language learning experience, and (3) their responses to cultural scenarios, including follow-up questions and why they would react in the ways they described. The low-risk nature of the inquiry and the lack of pressure was designed to make participants feel comfortable and to develop a good rapport between the researcher and participant.

To protect the participants' identities, data from the interviews did not include any identifying information and all participants were given pseudonyms. Given the focus of the study, it was still important to make sure that the reader had key information about the participants' language learning duration and when or where their learning took place (e.g., university, high school, overseas, etc.), as this contextualised participants' responses to the cultural scenarios. The data, including audio-recordings, were only accessed by me. Furthermore, only the participants and I had access to the transcribed interviews. The audio-recordings, transcriptions, and digitalised versions of

the consent forms (after having destroyed the paper version of these) remain stored in AUT I: drive, a protected cloud storage, following AUTECE's data storage and management requirements. Only my supervisor and I will have access to this folder on the drive, which will be deleted after six years.

3.5 Summary

This chapter has described and justified the research design of the present study, employing both inductive and deductive approaches, based on constructivist-interpretivist premises. Semi-structured interviews were conducted, which included demographic questions and cultural scenarios to elicit participants' reactions when faced with different situations and cultural practices. Responses were analysed through the analytical framework developed for this study, based on Deardorff's (2006) and Byram's (1997) models of intercultural competence, to assess the presence of intercultural attitudes and skills in participants' reactions. The method was consistently employed across all but one participant who chose to have their interview online. Interviews were audio-recorded, to ensure accuracy, and the transcription was sent back to participants to verify the exchanges were understood correctly. The impacts of the COVID-19 pandemic on the study, including participant recruitment, data collection, and time constraints, were highlighted. The potential impact on the study's overall validity and reliability was also addressed; however, the adaptation of the study in the face of adversity demonstrates how the integrity of this research project was maintained.

The next chapter will be Chapter 4: Findings, which will describe the data acquired from the semi-structured interview questions, as well as the participant responses and the discussions that arose regarding the scenarios.

Chapter 4: Findings

The present study sought to answer the research question: **To what extent does the duration of language learning facilitate undergraduate English-speaking students' intercultural attitudes and skills in the context of Aotearoa New Zealand?**

Data were gathered from semi-structured interviews, which included basic demographic questions (age, gender, educational background, etc.) and how and for how long the participants learned the languages, to analyse and contextualise their responses to three cultural scenarios. The cultural scenarios were adapted from literature and designed to draw out reactions from the participants, indicating the extent of participants' the intercultural attitudes and skills selected for the present study. Table 2 (see section 3.3, p. 43) shows the *Indicators of intercultural attitudes and skills* framework, which combined and adapted intercultural attitudes and skills from Deardorff's (2006) Process Model of Intercultural Competence and Byram's (1997) Model of Intercultural Communicative Competence.

To reiterate, the present study did not formally assess the participant's intercultural attitudes and skills, instead it sought to identify indication of these in their reactions and explanations of their reactions to the scenarios. Following Ramirez's (2018, p. 78) metaphor, the examples of attitudes and skills identified in participant responses should be considered 'seeds' because they are 'emergent' or 'emerging', rather than illustrations of fully 'germinated' instances of intercultural attitudes and skills. Consequently, the seeds are incomplete manifestations of intercultural attitudes and skills. Understanding them in this way is essential because 'non-intercultural' tendencies were also found, such as judgement, generalisations, and stereotypes. It is possible that the intercultural attitudes and skills identified in this study could be the result of other potential explanations, such as overseas travel and exchange experiences, personal experiences, customs, and preferences, and the design effects of the cultural scenarios or cultural knowledge acquired from other sources (e.g., the internet or social media). However, given the scope of this study, the origin of participants' attitudes and skills was not assessed.

Another important aspect to consider is that there were instances where some participants misunderstood or struggled to understand/engage with the content of the scenarios. It is possible that the participant's familiarity with the content of the scenario informed their engagement, rather than reflecting their ability to engage with difference; however, this was outside of the scope of this study. Anticipating potential misunderstandings, follow-up or guiding questions were devised to encourage participants' engagement and reactions to the scenarios, and to focus on differences in culture or cultural practices: *What if they were of a different age? What if they were of a different*

gender? What if they were of a different culture? These questions helped accentuate and focus on the differences in culture or cultural practices between the participant and the people or situation in the scenarios. This resulted in the elicitation of some in-depth/developed answers from some participants, where they otherwise might not have elaborated, though this was not always the case.

This chapter is divided into five sections. First, an overview of the findings for each participant group, participant, and scenario is provided. The middle three sections are divided by the scenarios. Each covers the identification of intercultural attitudes and skills, and the topics that arose during the interviews, for each participant. The final section summarises the findings. Participants are identified by pseudonyms and code names in brackets (see section 3.2.3, Table 1, p. 38) to facilitate the narrative of the findings and ensure confidentiality.

4.1 Overview of the findings per group, participant, and scenario

Table 3 summarises the attitudes and skills observed in participants in each scenario.

Table 3

Attitudes and Skills exhibited in the Scenarios

	Participants	Scenario 1		Scenario 2		Scenario 3	
		Attitudes	Skills	Attitudes	Skills	Attitudes	Skills
Non	Holly	Respect					Interpreting & relating
Min	James	Respect	Adaptability & flexibility	Openness		Openness	Interpreting & relating
	Jerry	Respect	Adaptability & flexibility	Openness	Adaptability & flexibility	Openness	
Mod	Michelle	Respect	Adaptability & flexibility	Openness, respect		Openness	Interpreting & relating
	Ben	Respect	Adaptability & flexibility		Interpreting & relating, criticality	Openness	Interpreting & relating
	Amy	Respect	Adaptability & flexibility, interpreting & relating	Openness	Adaptability & flexibility	Openness	Interpreting & relating, empathy
Sub	Clarisse	Respect	Adaptability & flexibility	Openness			
	Ken	Respect	Adaptability & flexibility	Openness, respect	Adaptability & flexibility	Openness	
	Emma			Openness	Interpreting & relating	Openness	

In Scenario 1, ‘respect’ was found for all participants but Emma (Sub). This is interesting given Emma is one of the participants with a substantial duration of language learning. By contrast, Holly, who had no language learning experience, did demonstrate this attitude. In terms of skills, ‘adaptability

and flexibility' were demonstrated by all but two participants, Holly (Non) and Emma (Sub). In addition to this, Amy (Mod) demonstrated 'interpreting and relating'. For Scenario 2 attitudes, 'openness' was demonstrated by all participants, except Holly (Non) and Ben (Mod). In terms of skills, Jerry (Min), Amy (Mod), and Ken (Sub) showed 'adaptability and flexibility', while Ben (Mod) demonstrated 'interpreting and relating' and 'criticality'. Interestingly, like Holly (Non), James (Min), and Michelle (Mod), Clarisse (Sub) did not demonstrate any skills, despite having a substantial duration of language learning. For Scenario 3 attitudes, all but Holly (Non) and Clarisse (Sub) demonstrated 'openness'. In terms of skills, five out of nine of the participants (Holly (Non), James (Min), Michelle (Mod), Ben (Mod), and Amy (Mod)) demonstrated 'interpreting and relating'. In addition, Amy also displayed 'empathy'. Thus, no clear pattern was evident within or between language learning duration group. For example, there were cases where participants from the substantial language learning duration group would display attitudes and skills for a certain scenario but did not demonstrate any for another (Scenario 1 & 2 compared Scenario 3), while other lesser language learning duration participants (None, Minimum, and Moderate) were able to demonstrate attitudes and skills for Scenario 3. This could indicate that something else may have factored into these manifestations of intercultural attitudes and skills. It is also interesting to note that none of the participants displayed the attitude of curiosity and discovery in any of the scenarios.

4.2 Scenario 1: 'Keep your shoes on'

You are going to a classmate's house to finish an assignment together. You are welcomed in and told to keep your shoes on as the inside of the house is dirty. How do you react? Why?

In addition, the following guiding questions were also asked: *What if they were of a different age? What if they were of a different gender? What if they were of a different culture?*

4.2.1 Holly (Non)

Holly was initially not very engaged with this scenario. She first asked why the house was dirty and continued this line of thought until she was asked the follow-up question, 'What if they were of a different culture?' Here, she demonstrated '**respect**'. She recalled her experience in Thailand:

"I've only been to Thailand and in Thailand you're never ever meant to wear shoes inside, like, 'nada'. Like, even in restaurants, you have to take your shoes off, you know. Like, so, I don't know if it's like a thing where they're like, 'Oh well we keep our shoes on inside because of our culture.' Then I probably wouldn't question it at all."

It seems that Holly's demonstration of respect in this scenario was informed by her previous experiences with a different culture. In Thailand, she recognized that taking off shoes inside is an important custom. Armed with this prior knowledge, she interpreted the scenario's custom to be of a similar nature, and therefore opted to respect the host's wishes.

4.2.2 James (Min)

James exhibited **'respect'** and **'adaptability and flexibility'** for Scenario 1. Respect was first demonstrated when James claimed that he would respect their wishes:

"I respect their wishes. It's their house so I'll probably do what they feel most comfortable in their house."

When asked the follow-up question, *'What if they were of a different age?'*, James responded that he would be more inclined to do as they say if they were older, as he respects someone older due to them having more experience. He also stated that the older someone is, the more inclined he is to try and impress them. He explained that if he is favourable to them, then the older person might share their experience with him. For a younger person, he claimed that he would react the same, which may indicate that his reaction was not simply motivated by his respect to elders. Another instance of respect was shown when James reinforced his previous statement when asked, *'What if they were of a different culture?'* He stated that, if he was in an unfamiliar culture, he would accommodate them to avoid showing disrespect, since he would not be familiar with the norms of their culture.

"Well, in that case I think I'd be even more inclined to respect their wishes inside their house. Because if it was like an unfamiliar culture, I'd like to think I might do whatever they say just because I'm in the dark about what's normal and what's not normal. I think I'd just be like, more conscientious about how I respect or disrespect them?"

Simultaneously, this excerpt also shows **'adaptability and flexibility'**, as James is willing to adjust and follow instructions to avoid disrespect and causing offence in the scenario. Although not mentioned during this scenario's discussion, James later stated that he may have been influenced by the courses he took for his anthropology major. He stated that studying anthropology provides a "more open perspective on everything", which may have underpinned his response to the scenario. When asked, *'What if they were of a different gender?'*, James claimed that he would still accommodate the person asking.

4.2.3 Jerry (Min)

Like James (Min), Jerry also showed **'respect'** and **'adaptability and flexibility'** in Scenario 1. Respect was demonstrated by his claim that he would do as he was asked to avoid disrespecting the people in the scenario, regardless of age, gender, or culture. In his own words:

"Even if it was a very young kid and they were like, 'Take your shoes off.' I'd do it, you know what I mean? Like, I wouldn't want to disrespect someone's house."

Adaptability and flexibility were demonstrated when he claimed that he would accommodate the person by keeping his shoes on, even though the opposite was ingrained in him by his mother; that

is, it is rude to keep your shoes on when entering a house. Another instance of this skill is evident in the routine he practices before entering a house:

“Normally if I go to someone’s house and I basically see a pile of shoes outside, I take my shoes off. And if they leave their shoes on, I’m happy to keep mine on.”

The intercultural attitudes and skills that Jerry demonstrated may have originated from his personal practice, as it is similar to the situation that the scenario presented.

4.2.4 Michelle (Mod)

Michelle demonstrated **‘respect’** and **‘adaptability and flexibility’** for Scenario 1. Respect was observed when Michelle stated that she would accommodate the request to keep her shoes on, even though it is something she does not usually do at her own house:

“I mean, I would. If they told me to keep my shoes on, but at the same time it would feel really weird because in my house we always take our shoes off. Okay, well, I’ll do what you tell me to but it’s just going to feel really awkward [...] I mean it wouldn’t be awkward for them, it would just be awkward for me because it’s what I’m used to.”

The above excerpt also demonstrates ‘adaptability and flexibility’, as she willingly complies with the request, despite it being a different custom to her own. Michelle’s reactions towards this scenario appear to have been informed by her beliefs, as she stated,

“When at somebody’s house you just do what they say”,

showing that she believed that rules set by the owner of the house should be followed and respected. Notably, Michelle is one of the examples where intercultural attitudes and skills happen concurrently with non-intercultural tendencies, such as using ‘weird’ and ‘awkward’ to refer to practices or situations that are different to one’s own.

4.2.5 Ben (Mod)

Ben demonstrated **‘respect’**, **‘adaptability and flexibility’**, and **‘interpreting and relating’**. He stated that he would do as he was told, claiming that one should respect another’s rule when entering their home:

“[b]ecause it’s their home, and when you go into someone else’s home, you gotta respect their rules, if it doesn’t hurt you.”

When asked, ‘What if they were of a different age?’, Ben responded that if they were a kid, he would question it. When asked why, Ben stated,

“[y]ou kind of find that with kids that they might test a reaction, if they’re given a chance...”

For older people, he stated that he would respect them as they have more experience. When asked where this knowledge came from, he responded,

"I suppose it's just an ageist kind of thing you get taught growing up, isn't it? When you're a kid you're not as respected for what you think, and so, you kinda learn that the older you are, the more agency you are given, I guess. And I'm not sure if its right or wrong 'cos kids aren't entirely developed mentally, but that's a conversation to be had, I think."

His answer demonstrates interpreting and relating skills, as he attempted to analyse why he would react the way he did when it comes to older and younger people. When asked about whether his response would differ if the person was a different gender or from a different culture, he claimed he would respect their wishes, regardless of their demographics. Ben's reaction to the scenario did not seem to be informed by external influences, as he did not mention any prior experiences. Instead, his decision to show respect in the scenario is driven by his beliefs. Outlining his beliefs, he stated,

"I think with people's living spaces, it's important to make people feel comfortable in their own living space [...] if you don't respect their rules, they won't feel comfortable".

Notably, Ben studied Spanish for three years in high school and had an overseas study exchange, which might have informed his reaction to Scenario 1 to some degree.

4.2.6 Amy (Mod)

Amy demonstrated '**respect**', '**adaptability and flexibility**', and '**interpreting and relating**' in her responses to Scenario 1. Respect and adaptability and flexibility were evident when she claimed that she would comply with what the person in the scenario asked her to do.

"[...] you know, I know in other cultures it's like you have to take your shoes off. But in my house, it doesn't matter. You can wear shoes; you can wear feet. And like, walking into someone else's house, whatever they say I'll respect. [...] Because it's their house, you know? I don't know. If they told me to do something weirder, then I'll be like, "Nah." If it's something else I'm uncomfortable with I'd question it. But shoes, I don't really care."

When asked, "What if they were of a different culture?", this prompted a discussion around the practice of removing one's shoes before entering a house. Amy conveyed appreciation for that practice, claiming it practical as it kept the house clean. She added that this may not be the only reason for the custom and suggested that it could be due to how different cultures view the sanctity of the house. This demonstrates 'interpreting and relating', as she tried to unpack the cultural custom. Another instance of 'interpreting and relating' occurred when Amy related this scenario to her year-long language study exchange in South Korea. She recalled that houses had a section where shoes were placed before you entered, that there were rules when entering a house, and how

breaking them was looked down upon. She also related the scenario back to an experience with her Vietnamese friend, where she was told to take her shoes off before entering their house,

“Take your shoes off, that’s what we do.”

It is interesting to note that, despite studying a language in Korea, she drew on her experiences with Korean houses and her Vietnamese friend, rather than citing her language studies as the source of her knowledge. Amy had grown up with this friend, which could explain their prominence in Amy’s account. Unlike Ben (Mod), these external experiences appear to have informed Amy’s reaction to the scenario, which could indicate that her instances of intercultural attitudes and skills could also be explained by her familiarity with the context and situation of this scenario. Interestingly, the use of the word ‘weirder’ implies that Amy already found the request ‘weird’, which indicates a negative judgement in this scenario. These non-intercultural tendencies are similar to Michelle (Min). Although Amy demonstrated a respectful attitude and interpreting and relating skills, she also exhibited judgement of the practice. When asked, Amy indicated that she would react the same regardless of age or gender.

4.2.7 Clarisse (Sub)

In Scenario 1, Clarisse demonstrated **‘respect’** and **‘adaptability and flexibility’**. She stated:

“...it’s manners. I mean if people have preferences, they have them for a reason... Like, if you don’t care whether people have shoes on, shoes off, whatever, that’s ‘cos aren’t bothered. Whereas if you have a preference, it’s ‘cos there’s a reason and something bothers you about it.”

This accommodation of the person’s request demonstrated ‘respect’, as Clarisse saw it as polite, specifically employing the word ‘manners’. She is also explicit that a person’s preferences are reasoned and that, no matter what that reason was, it should be respected, as long as it is not a significant inconvenience to anyone. ‘Adaptability and flexibility’ were shown when she stated that she normally does not wear shoes but would adapt if she knew about their preferences beforehand. *When asked the follow-up* questions, ‘What if they were of a different age?’ and ‘What if they were of a different gender?’, Clarisse claimed that she would not react any differently. Similarly, when asked ‘What if they were of a different culture?’, Clarisse stated that she would react the same way, but added,

“...probably more so... I’d accommodate to those of other culture because Pakeha New Zealanders tend to not have strong feelings either way whereas I know for example, Japanese have inside sandals and no outside shoes inside. Māori have barefoot on tapu land. Things like this are important to people and a small thing for me so I don’t mind doing this for them.”

It is important to note that Clarisse used tentative language to avoid generalising. She compared this to her knowledge of Māori culture, where Māori remain barefoot on *tapu* (sacred or spiritual) land, and the Japanese practice of having inside sandals and outside shoes. This demonstrated ‘adaptability and flexibility’ and cultural knowledge, as she relates the scenario to her knowledge of other cultural practices. This cultural knowledge may have provided Clarisse a degree of familiarity with the scenario, which perhaps underpins her demonstration of respect and accommodation for the person’s wishes in this scenario. Clarisse stated that her cultural knowledge of Japanese customs came from her high school studies, as she studied Japanese in high school. This may have also been the case for her knowledge of Māori, as she was studying te reo Māori at the time.

4.2.8 Ken (Sub)

Ken demonstrated ‘**respect**’ and ‘**adaptability and flexibility**’ in response to Scenario 1. He conveyed respect in the way he stated,

“it’s their house you gotta respect- do what they say”.

Interestingly, although Ken said that he would do as he was told, if the house looked clean, he would confirm with the classmate by asking,

“Are you sure? I can take them off.”

This demonstrates adaptability and flexibility, as it implies that Ken might have thought that the host may only be saying it to be polite. This reaction was fuelled by his assumption that taking shoes off was the more polite action. Similar to Amy (Mod) and Jerry (Min), he also cited previous experiences, as he was often asked to take his shoes off before entering houses. When asked, Ken also said that he would react the same way, regardless of age and gender. When asked, ‘What if they were of a different culture?’, Ken stated that he would still accommodate them, although he would pay more attention, as that practice could mean more for the other person than to him. This demonstrated further respect for the other person by being mindful of what could be important to them.

4.2.9 Emma (Sub)

Emma did not demonstrate any of the attitudes or skills from the framework in Scenario 1. In response to the scenario, Emma said,

“I guess I wouldn’t be too bothered. I would be quite happy to not go through the hassle of having to remove my shoes.”

And when asked why they would not be bothered, she replied,

"I guess because I'm lazy and I just don't want to have to take off my shoes."

This reply showed an unwillingness to engage with the situation presented in the scenario. When asked, 'What if they were of a different age?', she stated,

"Maybe if they were younger, I would check with the owners of the house to see- to make sure that it's okay"

and regarding older people,

"older they probably own the house so it's their rules?"

In other words, she would question a younger person's authority and seek the owner to confirm, whereas she would be more inclined to follow an older person's request, based on the assumption that they are the owner. She also said that she would react similarly when it was a person of a different gender or culture.

Scenario 1 Summary

Overall, all participants, except Emma (Sub), demonstrated respect and adaptability and flexibility in response to Scenario 1. In general, the attitudes and skills manifested when participants claimed that they would comply with the request of the host in this scenario and keep their shoes on. Regarding the research question, all duration groups were able to demonstrate attitudes and skills for this scenario. However, Emma (Sub), did not demonstrate any attitude or skill, despite belonging to the group with the most time learning languages. This could indicate that duration does not facilitate intercultural attitudes and skills and that there may be other potential explanations, such as personal experience, such as encountering differences growing up or overseas travels and exchange experiences, personal experiences, or even personal customs and preferences. Furthermore, despite the prevalence of 'seeds' of intercultural attitudes and skills, non-intercultural tendencies were also present. For example, both Amy (Mod) and Michelle (Mod) demonstrated judgement of the difference presented in the scenario. Interestingly, besides Clarisse (Sub), none of the participants attributed their responses to language learning.

4.3 Scenario 2: 'Haggling'

You are at a retail video game store with a friend. Your friend is interested in a second-hand gaming console and tries to haggle down the price. The console is listed for 200 dollars, but your friend wants to pay a maximum of 150 dollars. Your friend looks to you for assistance. How do you react? Why? What if they were of a different age? What if they were of a different gender? What if they were of a different culture?

4.3.1 Holly (Non)

In response to this scenario, Holly did not demonstrate any of the intercultural attitudes and skills from the framework. She expressed concerns for the salesperson, as she claimed that she would feel uncomfortable if she were in their shoes. She claimed that she would tell the other person to pay the normal price, as employees do not have control of the prices. She also claimed that she does not feel that haggling is a norm in Aotearoa New Zealand. When asked, 'What if they were of a different age?', Holly stated that she would redirect them to shop on sites, such as TradeMe or Facebook. Holly also claimed that she would react similarly, regardless of gender or culture. From the data gathered, there appeared to be no external influences that could explain her reaction to this scenario.

4.3.2 James (Min)

James demonstrated '**openness**' in this scenario. Initially, he indicated that he would feel annoyed that his friend tried to haggle, as an additional \$50 was not a considerable amount for him. He elaborated that he would be concerned about being a nuisance to the store employees, like Holly (Non). When asked, 'What if they were of a different age?', James stated that he would be inclined to help them if they were older, as they probably had had experience haggling, whereas he would feel like younger people were just doing what they want, with no regard for the store employees. When asked, 'What if they were of a different culture?', James claimed that he would feel the same initial annoyance but would also be mindful that they might have come from a culture or country where haggling is the norm. This demonstrated openness. He also said that he would try to inform them that haggling is not as common in Aotearoa New Zealand. However, he recanted that haggling as a norm was necessarily foreign, as it could come from cultures within Aotearoa New Zealand. James stated that he has noticed differences between cultures in Aotearoa New Zealand and, therefore, if he noticed a difference in the scenario, he would assume that it was due to a difference in culture. When asked the guiding question of, 'What if they were of a different gender?', James claimed that he would react the same way.

4.3.3 Jerry (Min)

For this scenario, Jerry demonstrated '**openness**' and '**adaptability and flexibility**'. Jerry's openness towards haggling was exemplified when he stated,

"[t]hey're my friend, I wanna save them money. I don't think there's anything wrong with haggling either."

Adaptability and flexibility were demonstrated by Jerry's immediate response to the scenario:

"I would try and strategize, how we're going to haggle the person down,"

which shows his willingness to adapt to the situation. Jerry also claimed that haggling is fun, although he stated that he preferred not having a haggling culture, as it is more convenient to have set prices when shopping. When asked, 'What if they were of a different age?', Jerry claimed that he would react the same, unless the person is asking for too much from the store employee. In that case, he would think less of them. When asked, 'What if they were of a different gender?', Jerry claimed that he would help women out more as

"it tends to be that women are less aggressive"

when it comes to haggling. He also recognised that some women would not need his help, citing his personal experiences. Similar to Clarisse (Sub) in Scenario 1, Jerry used tentative language. Jerry's openness, adaptability and flexibility may have been driven by his familiarity and fondness of the custom. Jerry recalled his travels in Cambodia, where he had to haggle for a ring his sister wanted and stated that he enjoyed haggling to a degree. When asked, 'What if they were of a different culture?', he indicated that he would respond the same way as he had initially.

4.3.4 Michelle (Mod)

Michelle demonstrated '**openness**' and '**respect**' in the way she conveyed admiration towards people who are able to haggle. She communicated that she would not interfere if a person wanted to haggle. However, she stated that she would not help them, as she is uncomfortable with haggling herself. While she does not have a problem with haggling, she clarified,

"I just have a problem with me doing it."

This could be due to her own personality, as she stated that she was a shy person. Furthermore, her parents instilled in her to not ask for things, but only accept when offered. Michelle suggested that she would react the same way, regardless of age, gender or culture.

4.3.5 Ben (Mod)

Ben did not exhibit any of the attitudes from the framework in response to Scenario 2. However, he did demonstrate the skills of '**interpreting and relating**' and '**criticality**'. Notably, these only became evident when the discussion shifted to gender. Initially, Ben opted to avoid the encounter:

"So, I would probably try and avert the situation [...] I'd probably just step back and be like, 'It's your thing man.'"

He also stated that he would feel alienated, as he would not understand why the other person would be haggling at a retail store in the 'modern day', which communicated a more negative tone than Michelle's (Mod) response, despite their similarly non-interfering responses. Ben speculated

that he would wonder what kind of background this person could have to believe that they would be able to get discounts from a corporate business, as his experience differed, which indicated judgement. When asked, 'What if they were of a different age?', he suggested that he would understand why older people were doing it:

"I kinda expect it from older people, since back in the day they might have used to haggle more."

However, he could not understand why younger people would haggle. When asked, 'What if they were of a different gender?', Ben felt that haggling would be a power move for a man. For a woman, he would feel different because it would be more complicated due to the power dynamics that tend to emerge with patriarchal society. When asked to elaborate, Ben brought up gender conditioning:

"A man feels like he needs to be strong, so he enforces that and yeah, I find it hard to think of a reason, traditionally, why a woman would want to try and enforce power over a retail worker [...] But I know there's- everyone has their differences individually, you just find those initial ticks in your brain that are like, 'Oh, well this is why this happens.' And it's like, 'Mmm, no that's not why that's happening.'"

Ben evaluated the gender norms in his culture, which demonstrated criticality. He clarified that this line of thinking originated from his experience and identity as a transgender man, as he had to learn to unlearn what he was taught growing up; to be open and take in other perspectives. Lastly, when asked, 'What if they were of a different culture?', Ben claimed that he would be more likely to reserve his opinion. He understood that different places may have different exchange practices and that the other person in the scenario may have grown up in a culture where haggling is acceptable, which demonstrated interpreting and relating.

4.3.6 Amy (Mod)

Amy demonstrated both '**openness**' and '**adaptability and flexibility**' through her initial willingness to haggle with the retailer, if she thought that there would be a chance of being able to haggle. She stated that she would need to evaluate the atmosphere of the room first, which showed a withholding of judgement – an essential aspect of 'openness'. Amy stated:

"...it's sort of like you have to read the room for this scenario for me. 'Cos you know I work in retail, if people try to haggle, that's out of my power to do."

Like Ben (Mod), when asked whether the person's age would make a difference, she assumed that older people do not adapt to current retail etiquette, and that they just assume haggling can be done anywhere. When asked where this thought process came from, she claimed it was from observing her mother, although she went on to disclaim that her view was proven wrong, as her mother had successfully haggled in retail stores. This is an example of generalisation and

essentialisation, which exemplifies another case where intercultural attitudes and skills co-exist with non-intercultural tendencies. Regarding a different gender, Amy indicated that she would not act any differently. As for a different culture, Amy stated that she would try to be more understanding of differences and reasoned that the haggling could be a part of the other person's culture:

"I think I'd be more understanding of differences. Like I would automatically be like, this could be part of the culture they grew up with."

When asked about what she thought of the custom of haggling, she conveyed appreciation; however, she also indicated that she considers it rude in the context of her work in retail.

4.3.7 Clarisse (Sub)

Similar to Michelle's (Mod) reaction to the scenario, Clarisse demonstrated '**openness**' when she claimed that she would let the person haggle, although would not engage in haggling herself. She stated that she did not look down upon the practice, but that it was not something she practiced. She explained,

"It's their business, they can do that if they want. I probably wouldn't help but not in a 'Stop doing that, don't talk to me!' way."

Another example of openness is demonstrated with her statement,

"I know in other places haggling is the custom after growing up surrounded by other cultures. It's not custom here but isn't actively harming anyone so there's no harm in letting someone do so."

Clarisse indicated that she would respond the same way, regardless of age and gender. When asked about a different culture, she replied,

"Moreso, because white people wouldn't do that, basically."

While this indicated openness, her statement showed generalization by the use of the term "white people". Likewise, she claimed,

"I know it's very South-east Asian to haggle prices like that,"

which generalized across and limited the custom of haggling to South-East Asian people. Her use of the word term "white people" most likely refers to New Zealand Europeans in her context; however, this remains a generalisation across all New Zealand Europeans.

4.3.8 Ken (Sub)

Ken demonstrated '**openness**', '**respect**', and '**adaptability and flexibility**'. Openness was evident in the way Ken sought to first assess the situation, withholding his judgement of the practice of

haggling in the scenario. Ken also expressed appreciation for haggling and wished that it was part of his culture when it comes to retail shopping, which embodied openness and respect towards others' cultural practices. He stated that he would support the other person but, as haggling may annoy the employees, he might suggest for them to look on sites, such as TradeMe, to haggle. This approach aligned with adaptability and flexibility, as he adjusted to the situation and tried to find a compromise when he thought it would not work out. Another instance of adaptability and flexibility is evident when asked, 'What if they were of a different age?' Ken stated that, if they were younger, he would try to explain to them why that sort of practice may not be acceptable in Aotearoa New Zealand. For older people, he claimed he would not interfere as much. Based on his experience,

"older people are a bit, they have a way of operating, and interfering with that usually brings antagonism in your conversation like they don't want to, so I probably won't bring it up so much just to keep everything chill."

For the guiding question, 'What if they were of a different culture?', Ken demonstrated further adaptability and flexibility, as he claimed he would try to assist his friend as much as possible because he sympathised with them. When asked regarding a different gender, Ken indicated that he would not react any differently from his initial response.

4.3.9 Emma (Sub)

Emma's initial response was closed off, she dismissed haggling in a retail store as rude and stated that she would not help her friend haggle. She said that retail store prices are fixed and that haggling would get them removed from the store. Her reaction to this scenario was initially similar to the way she responded to Scenario 1; however, this negative attitude changed to openness when asked, 'What if they were of a different age?' For younger people, similar to Ken (Sub), Emma claimed that she would try to explain why it is rude. For older people, Emma stated that she would assume they might have successfully haggled in the past, so she would let them haggle. Regarding a different gender, she claimed that she would still find it rude and would react as she initially did. To the question, 'What if they were of a different culture?', Emma demonstrated interpreting and relating, as she stated that she would let them continue, as they may have also have successful prior experiences with haggling. Here, Emma acknowledged that haggling may be more common in other cultures, recalling her travel experience in Indonesia, where it was very common to haggle.

Scenario 2 Summary

In general, openness was demonstrated by the participants when they claimed that they would first try to assess and understand the situation before forming a judgement. As for skills, several skills were observed. Adaptability and flexibility were generally demonstrated when participants claimed

that they would help haggle or suggest alternatives. Interpreting and relating were demonstrated when they claimed that they would try to unpack the cultural difference they encountered. Criticality was only demonstrated by Ben, who evaluated gender norms and roles within his culture. There does not appear to be a clear pattern to indicate whether language learning duration facilitated intercultural attitudes and skills. Holly (Non) was the only participant who did not demonstrate either attitudes and skills, while the rest of the participants in the remaining duration groups either demonstrated both attitudes and skills or were only missing one. Out of these participants, Ben (Mod) did not demonstrate any attitudes, while James (Min), Michelle (Mod), and Clarisse (Sub) did not demonstrate any skills. Since there were participants who did not demonstrate either an attitude or skill in each duration groups (excluding Holly), this could be an indication that language learning duration was not an influence on intercultural attitudes and skills, as even the substantial learning group had a participant who did not demonstrate either an attitude or skill.

Moreover, like in Scenario 1, non-intercultural tendencies were also observed alongside intercultural attitudes and skills. For example, Ben and Amy demonstrated assumptions about their 'friend' in the scenario. Both Amy and Clarisse made generalisations about groups of people. While Amy essentialised older people, Clarisse made sweeping statements about haggling as a South-East Asian custom. Once again, the presence of both intercultural attitudes and skills and non-intercultural tendencies supports the notion that these attitudes and skills are simply 'seeds' or emergent, rather than fully developed manifestations of intercultural skills and attitudes. Lastly, none of the participants acknowledged the potential influence of language learning in their reactions to the scenario, and this indicates that other potential explanations may be in play for the demonstrations of the attitudes and skills.

4.4 Scenario 3: 'You've gained weight!'

You are on your way back to university after some time spent in lockdown, and you bump into an acquaintance you have not seen for a long time. They greet you with "Long time no see! You've gained weight!" How do you react?

4.4.1 Holly (Non)

Holly demonstrated '**interpreting and relating**' when she was asked to unpack why she would be self-conscious when responding to the scenario, stating

"in our culture... it's like looked down upon to be gaining lots of weight really quickly. And it would be seen as unhealthy, and it wouldn't really make me feel good about my body image."

She further elaborated on marketing culture

“how we’re sold clothes, and just by the internet and everything you see in media,”

and indicated that being skinny is seen positively, whereas gaining weight is viewed negatively. She acknowledged that, in some places, the opposite could be true; however, her statement still indicated a negative judgement on these places:

“I know that there’s some places in like, Africa where they force-feed women to make them gain weight. But in, I would say, in modern society, absolutely.”

Here, she showed some cultural knowledge around force-feeding, but fails to avoid generalising it to places “like Africa”. She also used the term “modern society”, implying Western societies, in contrast to the places where gaining weight is positive, which indicated a judgemental tendency.

4.4.2 James (Min)

James demonstrated ‘**openness**’ and ‘**interpreting and relating**’ in response to Scenario 3. His initial response demonstrated openness in the way he stated that he would take the greeting as a joke, reasoning that he does not expect anyone to be as blunt as the person in the scenario, and it could be just an icebreaker. He also stated that this one interaction would not override all his other experiences with that person. When asked about a different culture, James stated that other cultures could have different values than his, and that different cultures could both view it negatively and positively, regardless of his own views, which demonstrated interpreting and relating. He recalled his travel experiences with his extended family back in England, where having a lot of food was regarded positively, as it indicated wealth. When asked if it was a person of a different age, James claimed that he would interpret it as criticism from an older person. He assumed it implied the expectation of good ‘self-management’, which James explained included weight-management, implying that weight gain was negative. When asked about a different gender, James claimed that he would be embarrassed as he would feel less attractive if that was said to him. When asked if gaining weight would mean a person is less attractive, he replied:

“Oh, not necessarily, it’s more like a stereotype of getting fatter.”

4.4.3 Jerry (Min)

In Scenario 3, Jerry’s ‘**openness**’ is evident in his first response:

“It’s not a big deal to me. Well, I guess it depends on how people say it [...] I take it as just a joke,”

which is not unlike James’s (Min) response. He elaborated that, if it was a friend, he would take it as a joke; however, if it was just an acquaintance, he would react negatively. It would come across as an insult towards his appearance because Jerry does not think that being fat looks good. When

asked about a different age, he claimed that he would not think too much of it, reasoning that older people and young kids often say “*strange things*” and that you cannot take the things they say to heart. Like Michelle (Min) and Amy (Mod) in Scenario 1, Jerry’s use of the term “strange” to refer to views and ideas that are different to one’s own, which is another example of non-intercultural tendencies occurring concurrently with intercultural attitudes and skills. When asked, ‘What if they were of a different gender?’, he stated that, if they were a woman, he would take it to heart, and claimed that how he appeared to women is important. He also claimed that, while some men care about appearances, women tend to care a lot more about appearance, generalising both women and men, and having a stereotypical view of women. Another non-intercultural tendency. Regarding a different culture, he recalled his holiday experience in Vietnam where he witnessed his father being complimented on his belly, as it was a status symbol to be fat in Vietnam; however, Jerry claimed that, if he was in Aotearoa New Zealand, he would still react negatively, regardless of culture.

4.4.4 Michelle (Mod)

Like James (Min), Michelle displayed ‘**openness**’ and ‘**interpreting and relating**’. In response to the guiding question, ‘What if they were of a different culture?’, she stated that she would second guess herself if the person was being rude, as it could be perfectly normal in their culture, which demonstrated openness. She used an example that she had heard while studying Japanese culture, where commenting on weight gain was not meant to be rude, but to show concern. She also displayed interpreting and relating when she discussed the difference between her native language, English, and Japanese. She stated that, when speaking a different language, one’s way of thinking also changes. She suggested that, if the person in this scenario was of a different culture, then their way of thinking may also be different, and that perhaps the greeting was not meant to be rude or is a normal thing for them to say, this line of thinking may have been due to her language learning experience.

“[t]hinking in English and thinking in Japanese are like, you actually have to change the way you think to be able to use Japanese and I wonder if that comes to it as well... Japan is quite different to here, and what we consider rude someone in Japan might not. Likewise, something they might consider rude, I might not.”

When asked about a person of a different age, Michelle stated that older people should know better, whereas she would be more likely to tolerate this comment if it came from a younger person. When asked about gender, she claimed that it seemed more offensive when it comes from a man. She explained that men tend to judge women based on appearance and that they will value a person

who is not overweight over one who is. Like Clarisse (Mod), Michelle also used tentative language to not generalise about men.

4.4.5 Ben (Mod)

Ben demonstrated **'openness'** and **'interpreting and relating'** when he first stated that he understood that some cultures or households view gaining weight as a positive thing. This reaction could have been informed by his familiarity with (or cultural knowledge about) this cultural practice. However, he also stated that he would be slightly annoyed at them as, at least in his experience, New Zealand Europeans do not hold positive connotations towards gaining weight. When asked about a different age, Ben stated that he would feel offended if the person was younger because he expected them to know that it is 'rude' to talk about. For older people, he stated that he would somewhat understand where they are coming from, as he assumed that older people would have a positive intention. When asked about a different gender, Ben claimed he would not respond differently to his initial reaction. Regarding a different culture, Ben stated that, even though it is not his place to assume, he would interpret it positively. When asked where this mindset came from, Ben stated that the Pixar movie 'Coco' inspired this line of thinking, as the Hispanic grandmother of the main character always made sure that the main character had enough to eat. Ben also later acknowledged that his views and knowledge of other cultures are based on generalizations, incomplete, and that his interpretations could be wrong, which indicated an awareness of his own non-intercultural tendencies.

4.4.6 Amy (Mod)

Although Amy demonstrated **'openness'**, **'interpreting and relating'** and **'empathy'**, her initial reaction to the scenario was negative. She stated that she would find the comment rude because her body is not to be commented on. When asked why she thought it was rude, she stated,

"so much of the media and like our culture, prefers people to be thinner than larger, that's why there's negative connotations with someone saying you've gained weight,"

This explanation demonstrated interpreting and relating; however, she only related it to her culture and remained closed-off to the possibility that this might not be rude. Openness was shown through her willingness to restrict her reaction when she was asked, 'What if they were of a different culture?' She stated that she would still think negatively of the comment, but would moderate her reaction, as she understood that the other person might not know what is considered rude or polite in the current situation. She stated,

"Because they might not know. Like getting viciously told off for something you didn't genuinely weren't aware of would feel bad,"

which demonstrated empathy. Regarding a different age, she stated that she would be more lenient, as younger people might not know what is rude or not. For older people, she stated that she would ignore them, reasoning that they grew up in a different time. About gender, Amy claimed that she would react more negatively towards men,

“because historically, men, in general feel like they can say things about women’s bodies, but they shouldn’t, just as much women shouldn’t, there’s like objectification?”

Interestingly, Amy also mentioned that, due to her education and her university classes, she was made more aware of the various portrayals of race and gender, and that beauty standards are largely Eurocentric, which includes the valorisation of being skinny. However, Amy still operated under that Eurocentric lens, as she assumed in this scenario that the person commenting on weight gain should be understood as rude.

4.4.7 Clarisse (Sub)

In this scenario, Clarisse was particularly closed off. Clarisse demonstrated none of the attitudes or skills from the framework devised for this study. She claimed that she would feel really offended but would not express it. When asked why she would react that way, she stated that they were basically being called ‘fat’ and that people should not comment on her body, which is similar to Amy’s (Mod) reasoning. She stated,

“My body being mine and my personal autonomy is important to me, and no true harm comes to them when I say I don’t care about their thoughts or just silently ignore them”.

She claimed that she would take offense, regardless of the person’s age, gender, or culture. She claimed that her offense to the comment is solely due to her belief that others cannot comment on her body.

4.4.8 Ken (Sub)

Ken’s initial response to Scenario 3 avoided prejudgement, as he thought a positive or a negative interpretation was context-dependent, which demonstrated his ‘openness’. This openness is further illustrated by his statement:

“I feel like it’s not always good to take things to heart,”

as he felt that judging immediately could make future encounters with that person awkward. When asked regarding a different age, he stated that he would react negatively if they were older, as it sounded ‘confrontational’. Regarding gender, Ken felt he could not say for certain how he would react, as he did not have many friends or acquaintances of a different gender; however, he did not think that his reaction would be significantly different. Regarding a different culture, he claimed that

he would react the same, but he might also think of them as ‘confrontational’, depending on the atmosphere though he did not elaborate why he felt the previous two instances were ‘confrontational’. Ken added that he might wonder briefly if the greeting was normal somewhere else, but this thought-process ended here.

4.4.9 Emma (Sub)

Emma showed ‘openness’ through her initial response, stating that she would laugh it off and tell them that it was rude, in a light-hearted manner. When asked why she would react that way, she stated that they probably did not mean to be rude, which was a similar thought process that James (Min) and Jerry (Min) displayed. Another instance of openness is seen regarding different ages. If they were younger, Emma stated that the younger person would not know better, so she would inform them that it is rude. For older people, she would be angrier with them, as they should know better than to be rude, which is similar to Michelle’s (Mod) response to this scenario. Another instance of ‘openness’ was when Emma was asked, ‘*What if they were of a different culture?*’ She responded that she would consider that it might be different in their culture and that such greetings may be normal for them. She stated that she knew cultural differences exist but was unsure where these came from. She brought up her year-long language exchange experience, living and encountering difference in Brazil, as a potential explanation for her reaction to this guiding question. In terms of gender, basing the situation on people she knows, Emma felt it unacceptable for them to comment on her body, much like Amy (Mod) and Clarisse (Sub).

Scenario 3 Summary

Generally, participants demonstrated openness by claiming that they would not initially react negatively towards “You’ve gained weight!” Others stated that they would rethink their assumptions and be mindful of their background when asked whether their reaction would change if the person was from a different culture. In terms of skills, Holly (Non), James (Min), Michelle (Mod), and Amy (Mod) all demonstrated interpreting and relating, and Amy also exhibited empathy. Regarding the research question, there is once again no clear pattern. It is important to note that Holly (Non), who had no language study, had similar results to Clarisse (Sub), who belongs to the substantial duration group. Moreover, the none, minimum, and moderate language learning duration groups (except for Jerry (Min)) were able to demonstrate one or more skills for Scenario 3, whereas the none of the substantial duration group demonstrated any. This suggests that language learning duration has no bearing on the demonstration of intercultural attitudes and skills, and that other potential explanations may have had more influence. Moreover, in line with Scenario 1 and 2, non-intercultural tendencies were also observed in response to this scenario, exemplified by Holly (Non)

and Clarisse's (Sub) closedness and Jerry's (Min) generalisations. Notably, the scenario may have been unfamiliar to the participants, which may have impacted their display of intercultural attitudes and skills.

4.5 Final Remarks

This chapter has presented each participants' responses to each scenario, and the discussions that surfaced throughout. The scenarios were used to elicit participants' intercultural attitudes and skills (or lack thereof), which became evident in their responses. Overall, all the participants demonstrated 'seeds' of intercultural attitudes and skills to varying degrees. Notably, none of the participants responded with the attitudes of curiosity and discovery to any of the scenarios. The findings reveal no clear pattern with regards to the effect of duration of language learning on the manifestation of attitudes and skills. Furthermore, participants did not often attribute their responses to language learning, which further suggests that language learning duration had little to no role in their display of intercultural attitudes and skills. Alternative explanations for participants' responses included personal experiences, personal customs or preferences, overseas travel, exchange experiences, and gender identity, which will be further explored in the Discussion chapter. Lastly, although intercultural attitudes and skills were demonstrated by the participants, non-intercultural tendencies were also observed, which reinforces the idea that these examples of intercultural responses are not fully formed; simply emerging 'seeds' of intercultural skills and attitudes. The following chapter will discuss these findings in light of the literature reviewed in Chapter 2 and the research question.

Chapter 5: Discussion

The present study sought to answer the research question, **To what extent does the duration of language learning facilitate undergraduate English-speaking students' intercultural attitudes and skills in the context of Aotearoa New Zealand?** In Chapter 4: Findings, the participants' reactions to the cultural scenarios and the discussions that arose were laid out and analysed via the framework developed for this study (*Indicators of intercultural attitudes and skills*, see section 3.3, Table 2, p. 44). Instances of intercultural attitudes and skills were identified in the participants' responses, which were contextualised using participants' demographic information. This chapter will examine the findings and discuss key themes that arose in this study. To begin a summary of the findings is presented, then the data around language learning duration will be discussed, followed by other potential explanations, and then participants' non-intercultural tendencies will be addressed. Finally, questions that arose from the research will be outlined.

5.1 Summary of findings

Findings demonstrated that all participants, regardless of duration groups (none, minimum, moderate, and substantial), were able to exhibit intercultural attitudes and skills to some degree. Integrally, the present study did not seek to assess participants' development of intercultural competence and, therefore, these manifestations of intercultural attitudes and skills are considered as 'seeds' or emergent. As Table 3 (see section 4.1, p.48) shows, these intercultural attitudes and skills were not consistently exhibited by participants across scenarios. Only Amy (Mod) demonstrated seeds of intercultural attitudes and skills for all three scenarios, with the remainder of the participants missing either an attitude or skill for at least one scenario. What is notable is that the duration of participants' language learning did not reveal any clear relationship with their demonstration of intercultural attitudes and skills. Interestingly, in almost half of the participants, demonstrations of intercultural attitudes and skills were accompanied by non-intercultural tendencies, such as judgement, generalisations, and stereotypes. Although duration of language learning did not appear to affect participants' demonstrations of intercultural attitudes and skills, this study presents the first investigation into the effect of language learning duration on intercultural attitudes and skills, to the researcher's knowledge, which may be explored further by future studies.

5.2 Explaining intercultural attitudes and skills

Comparing participant groups with one another, the substantial duration group demonstrated fewer attitudes and skills compared to the moderate and minimum duration groups, which indicates that

duration does not play a role in the demonstration of intercultural attitudes and skills. One of the clearest examples of how participants' language learning duration did not account for their intercultural attitudes and skills involved Holly (Non) and Emma (Sub). Holly has never learned languages, whereas Emma has studied languages for five years. Holly only demonstrated respect for Scenario 1: 'Keep your shoes on' and interpreting and relating for Scenario 3: 'You've gained weight'. As for Emma, she demonstrated openness and interpreting and relating for Scenario 2: 'Haggling' and openness for Scenario 3. Despite the vast difference between their language learning duration (Non and Sub, respectively), neither displayed intercultural attitudes or skills for most of the scenarios. This clearly indicates that duration does not play a role in terms of the development of intercultural attitudes and skills.

Given that this study is interested in exploring whether language learning and duration of learning affects intercultural attitudes and skills, it is noteworthy that only two participants referred to their language learning experiences as a source for their responses and reactions to the cultural scenarios. The first of these participants is Clarisse (Sub), who demonstrated 'respect' and 'adaptability and flexibility' for Scenario 1: 'Keep your shoes on'. She claimed that she would be vigilant in her conduct regarding a different culture and cited that this response originated from her previous knowledge of Japanese and Māori customs of going barefoot inside the house, which she applied to the scenario. When asked where this knowledge came from, Clarisse responded that it was from Japanese high school classes and her friends. As for the Māori custom, she did not say but, since she is studying te reo Māori (Māori language) in university, it is reasonable to assume that it was derived from her university language classes. The second participant is Michelle (Mod) during Scenario 3: 'You've gained weight!', where she demonstrated 'openness' and 'interpreting and relating'. Michelle claimed that she would be hesitant to react negatively, as she learned from a YouTube video that, at least for the group of Japanese people in the video, greetings that involve comments on weight are not considered rude and should be treated as a gesture of concern and care. Furthermore, Michelle claimed that she would second guess herself, as people of other cultures may think differently regarding the greeting, "Long time no see! You've gained weight!" She stated that this line of thinking originated from her understanding that, when speaking another language, she changes the way she thinks, which she related to how people of other cultures potentially view greetings differently.

These two instances indicate that, to a certain degree, language learning can provide intercultural knowledge, which can facilitate a display of intercultural attitudes and skills. This resonates with Yurtsever and Özel's (2021) study, which suggested that cultural learning in a language classroom can help learners develop intercultural sensitivity, as cultural learning can encourage diversity and

cultural awareness. In the present study, Clarisse (Sub) and Michelle (Mod) demonstrated awareness of the cultural practices and norms relevant to the scenarios through their reactions and responses. Similarly, Parks (2020) found that content (culture and literature) modules, and not the language learning modules by itself, contributed more to the students' interculturality and criticality. However, Clarisse (Sub) and Michelle (Mod) did not demonstrate criticality for Scenarios 1 and 3. Their intercultural attitudes and skills were limited to respect and openness, and adaptability and flexibility, and interpreting and relating, respectively. In summary, most participants did not attribute their responses to the cultural scenarios to their language learning. Notably, those that did not demonstrate the full breadth of the intercultural attitudes and skills expected by the study's framework. This suggests that a more direct implementation of intercultural teaching in language learning may be necessary.

Since participants' language learning duration did not account for their demonstrations of intercultural attitudes and skills, it is necessary to consider other potential explanations, such as overseas travel and exchange experiences, and personal experiences, customs, and preferences. For example, Holly (Non) and Amy's (Mod) responses to Scenario 1: 'Keep your shoes on' may have been informed by the knowledge from their previous overseas travel. Holly travelled to Thailand for a holiday and Amy undertook an overseas exchange to South Korea. Both participants noticed similar customs regarding shoes during their travels, wherein shoes are not allowed to be worn indoors. With this knowledge, they treated the scenario as if it were a similar custom, only in reverse, as the scenario asked to keep the shoes on. Moreover, Amy explained how she grew up with a Vietnamese friend and that this friendship had exposed her to similar customs. Likewise, James (Min) and Emma's (Sub) overseas experiences may have contributed to their responses. In Scenario 3: 'You've gained weight!', James (Min) understood that other cultures might have different values compared to his own. He stated that, during his overseas travels to visit family in England, he found that gaining weight could be a positive thing, as it could indicate affluence. Emma stated that she thought such greetings might not be considered rude in another culture. She drew on her experiences studying in Brazil, where she encountered a myriad of cultural differences during her stay, which might have influenced her reaction to the scenario. These findings resonate with the literature on the impact of overseas travel and language learning experiences on intercultural competence. Sobkowiak's (2019) study suggested that overseas study can foster the development of intercultural sensitivity and intercultural competence, as well as increase surface level knowledge about the target language culture's people and country, to varying degrees. Lee and Song (2019) corroborates this, as they found that studying abroad developed their participants' cognitive aspects of intercultural communicative competence. Similarly, Chan et al. (2020) found that short-term

language immersion programmes for two to four weeks have a positive effect on learners' intercultural competence development, stating that students' attitudes towards the culture were greatly improved and that they gained a new perception of the target culture as well as their own culture. Overall, this suggests that overseas travel and exchange experiences may help facilitate intercultural attitudes and skills, as these experiences can help expand students' knowledge of other cultures and behave accordingly. Personal encounters with other cultures in one's home country may also have the same effect, as cultural learning is possible without having to leave one's home country, and can influence a person's reactions, becoming more open to other cultures.

While duration did not account for participants' responses by itself, these studies on overseas travel and exchange experiences raise the question of whether these experiences need to be controlled for when considering duration. Amy (Mod) and Emma (Sub) undertook an overseas exchange, to South Korea for university and Brazil during high school, respectively. However, despite belonging to the Moderate duration group (2.5 years to 3 years), Amy demonstrated occurrences of intercultural attitudes and skills for all scenarios, while Emma (Sub) only displayed occurrences for scenarios 2 and 3 (only attitudes in this case). This mirrors Sobkowiak's (2019) argument that student mobility does not by itself ensure intercultural development, given the variation of their students' intercultural competence development, despite the homogeneity of students' backgrounds. Emma's lack of demonstration of intercultural skills may also be due to her exchange occurring four years ago, which might mean that any intercultural skills that she may have picked up during the exchange may have faded or were not fully developed. In contrast, Amy's language learning and exchange occurred a few months prior to the time of interview. Given that the literature has focused on the role of education-related overseas experiences, Holly's (Non) lack of instances of intercultural skills and attitudes might be attributed to the fact that her overseas experiences were simply for leisure. However, James (Min), whose travel was also only for leisure, demonstrated far more extensive instances of intercultural attitudes and skills, despite only having learnt a language for one year. These inconsistencies present an opportunity to further research the effect of overseas travel and whether it needs to be related to education to affect intercultural competence development.

Jerry (Min) and Ken (Sub) demonstrated both attitudes and skills for all scenarios except Scenario 3, where they only exhibited an attitude, 'openness'. Ken attributed his responses to his own personal experiences. For example, he said that he was often asked to take off his shoes when entering homes and, knowing that his own knowledge of other cultures is not perfect, he acquiesces to the host, as he would feel good for adhering to cultural norms when visiting another's home. Similarly, Jerry said his responses were due to personal customs. For example, he developed a practice in which he adapts his action, depending on what he observes from his surroundings and the host,

whether the host enters with shoes on or not, for Scenario 1. Personal customs and preferences also seem to play a role in Scenario 2, as Jerry stated that he personally enjoyed haggling, despite his paradoxical preference for a non-haggling culture. When the responding to the follow-up question about gender, Ben (Mod) described how his experiences with gender and gender roles had caused him to re-evaluate his thinking, demonstrating 'interpreting and relating' and 'criticality'. Thus, his life experiences seem to have had a more influential role in this display of intercultural skills, rather than language learning (1 year). Though life experiences, such as gender roles and their influence on intercultural competence, was out of the scope for this study, this could be a possible area for further research.

Another potential explanation for participants' displays of intercultural attitudes and skills includes the scenario designs, as these may have presented cultural practices and situations that some participants were somewhat familiar with. Likewise, as covered in the next section, 'unfamiliar' cultural practices and situations may explain the display of non-intercultural tendencies of some participants. Future research regarding intercultural competence and cultural scenarios might include asking participants about the level of familiarity they have with the scenarios to control for any effects. To reiterate, the attitudes and skills demonstrated by the participants in this study need to be understood as emergent, not full manifestations. As the intercultural competence scholars in Deardorff's (2006) study agreed upon, one component of intercultural competence, such as attitudes, skills, or knowledge, does not by itself encapsulate intercultural competence as a whole. Therefore, participants' responses in this study do not necessarily denote intercultural competence. While the assessment and measurement of participants' intercultural competence is not within the scope of the present study, this could be an interesting dimension to explore in further research.

To summarise, duration did not account for participants' responses. In addition, most language learner participants, regardless of their language learning duration, did not claim their language learning as a source of their reactions to the scenarios. Instead, alternative explanations included overseas travel and exchange experiences, and personal experiences, customs, and preferences. Finally, the chapter acknowledges that (un)familiarity with the cultural practices and situations in the scenarios may have affected participants' reactions. This is relevant to considerations around the non-intercultural tendencies that were observed in some participants' responses.

5.3 Non-intercultural tendencies

Despite evidence of intercultural attitudes and skills in participants' responses, these responses were accompanied by non-intercultural tendencies during the scenarios. Examples of this were found for Amy (Mod) in Scenario 1 and 2, Ben (Mod) in Scenario 2, Jerry (Min) in Scenario 2 and 3, and Clarisse

(Sub) in Scenario 2 and 3. This section analyses these non-intercultural tendencies using Bennett's (1986) Developmental Model of Intercultural Sensitivity (DMIS) and Howell's (1982) Staircase Model of Intercultural Flexibility.

Amy (Mod) expressed negative judgement of the custom of keeping your shoes on, calling it 'weird', which implies that it is beyond her norm. According to Bennett's (1986) DMIS, Amy's response suggests that she falls somewhere between the ethnocentric stage of minimization and the ethnorelative stage of acceptance, as she seems to possess the idea that what she experiences in her day-to-day life is 'normal' compared to the custom she was asked to adhere to in Scenario 1: 'Keep your shoes on'. For Scenario 2: 'Haggling', she essentialised older people, stating that older people do not adjust to the 'current retail etiquette'. However, she acknowledged that her mother haggles successfully in retail stores and acknowledging this proves her own view wrong. According to Bennett (1986), minimization underestimates cultural difference, which is shown when something different is labelled as 'weird' by Amy. However, she also demonstrated acceptance when she acquiesces to what was asked of her, despite this judgement. In terms of Howell's (1982) Staircase Model of Intercultural Flexibility, regardless of her demonstration of the intercultural attitude and skill in Scenario 1, she seems to be on the unconscious incompetence stage of the staircase, as she is unaware of their own incompetence, lacks knowledge of other cultures and cultural sensitivity, and operates from an ethnocentric point of view. Amy displayed knowledge of South Korean and Vietnamese customs of no shoes inside the house; however, when she encountered something different from her experiences, such as keeping your shoes on, she applied an unconscious negative judgement through the use of the word 'weird'. Despite this, for Scenario 2, she was aware that her generalisation about older people was proven wrong by her own mother, so she may have some awareness that her statements may not hold true.

In Scenario 2: 'Haggling', Ben (Mod) judged the 'friend' in the scenario by wondering what kind of background they had would make them think that they would be able to score a discount from a corporate business. This indicated that Ben understood his view of corporate business and haggling as a universal norm, demonstrating minimization (Bennett, 1986) insofar as he assumed that his worldview is shared, regardless of culture. In terms of Howell's (1982) model, Ben seems to be on the unconscious incompetence stage, as he is unaware that haggling may be a norm in other cultures or the judgement he placed on the 'friend' in the scenario.

In Scenario 2, Jerry (Min) made generalisations about women, stating, "it tends to be that women are less aggressive"; however, his use of tentative language (i.e., "tends") indicates that he is aware that this is not the case for all women. For Scenario 3: 'You've gained weight!', Jerry made

generalisations about both men and women, as he stated that women tend to care a lot more about their appearances than men. In terms of Bennett's (1986) model, Jerry appears to be at the defense stage, wherein a stereotypical perception of others is held. As for Howell's (1982) model, through his use of tentative language, Jerry seems to be aware of generalising statements and tries to adjust his language. Consequently, he appears to be on the conscious incompetence stage of the staircase, where one is conscious of their own incompetence, but lacks the skills to change this incompetence.

As for Clarisse (Sub), in Scenario 2: 'Haggling', she made generalisations about 'white people' and 'South-East Asians', based on stereotypes. She claimed that white people would not haggle, but that it is a South-East Asian trait to haggle prices. While white people most likely refers to New Zealand Europeans in her context, this remains a generalisation as she fails to acknowledge that there is variation in New Zealand Europeans' attitudes towards haggling. For Scenario 3: 'You've gained weight!', Clarisse was closed off and stated that she would take offense. She believes people should not comment on her body, regardless of age, gender, or culture, and was unwilling to compromise her beliefs that 'fat', gaining weight, or commenting on the body had negative connotations.

According to Bennett's (1986) model, this is characteristic of ethnocentric minimisation, as Clarisse assumed that gaining weight would be negative, regardless of culture. In Howell's (1982) model, she appears to be in the unconscious incompetence stage, as she does not recognize her own stereotypical views and would not entertain alternative meanings associated with "You've gained weight!".

As the scenarios were designed to elicit responses to cultural difference, the fact that non-intercultural tendencies surfaced in response to these scenarios suggests that the participants are unconscious of their own incompetence. Moreover, it is clear that non-intercultural tendencies are not affected by language learning duration, as these tendencies were found in participants with minimum, moderate, and substantial language learning durations. This also reinforces that participant may not have developed intercultural competence, even if they demonstrate intercultural attitudes and skills, as attitudes and skills only are one facet of intercultural competence.

5.4 Questions that arose from this research

One question that arose from this research is how the role of gender influences intercultural competence, as one of the participants developed criticality and interpreting and relating through their experiences with gender as a transgender person, rather than language learning. Since this was out of the scope of the study, this requires further research.

A poignant distinction is that five out of the nine participants studied languages in high school. These were Jerry (Min), Ben (Mod), Clarisse (Sub), Ken (Sub) and Emma (Sub). Out of these five, Jerry, Ben, and Clarisse demonstrated non-intercultural tendencies. The New Zealand Curriculum for languages (Ministry of Education, 2007) emphasises the integration of culture in language teaching, complemented by a framework that outlines six principles for intercultural communicative language teaching in schools (iCLT; Newton et al., 2010). Despite these five language learners studying language in high school, where the iCLT principles were supposed to be in place, only Clarisse (Sub) cited her language learning as a source of their responses to Scenario 1: 'Keep your shoes on'. This then begs the question whether the iCLT principles are being integrated and received by language learners in high schools. This is reminiscent of the literature that recognises how the iCLT principles were ineffectively disseminated, resulting in a poor reception by language educators (Biebricher et al., 2019; Conway & Richards, 2018; Harvey, 2018; Oranje, 2016; Oranje & Smith, 2017; Ramirez, 2018, 2021). The three remaining language learner participants, James (Min), Michelle (Mod), and Amy (Mod), had formally studied languages only at university. Similar to the high school language learners, only Michelle cited her language learning experience as a possible source for her reactions to Scenario 3: 'You've gained weight!'. Therefore, it is also pertinent to question whether or not Aotearoa New Zealand's tertiary institutions should include iCLT as a mandatory course for language degree programs to promote the cultivation of intercultural competence.

5.5 Final Remarks

This chapter has summarised the findings of the present study, discussed the different explanations for the participants' demonstrations of intercultural attitudes and skills, including language learning and duration, overseas travel and exchange experiences, personal experiences, customs, and preferences, and the potential design effects of the cultural scenarios. Non-intercultural tendencies, demonstrated by four of the participants, were discussed, followed by questions that arose from the present study. The final chapter of this thesis will outline the implications and recommendations for language teaching and learning in Aotearoa New Zealand, limitations, and recommendations for future research.

Chapter 6: Conclusion

The present study investigated whether the duration of language learning in an additional language facilitated undergraduate English-speaking students' intercultural attitudes and skills. Data was collected from nine participants of various language learning durations (None, Minimum, Moderate, Substantial) using semi-structured interviews. These interviews included three cultural scenarios, which were adapted from the literature (see Appendix F). These scenarios were designed to elicit reactions and responses from participants to register occurrences of intercultural attitudes and skills. The findings suggest that the duration of language learning did not have any influence in the demonstration of intercultural attitudes and skills. Other explanations for these findings were explored, which included overseas travel and exchange experiences, personal experiences, customs, and preferences, and the potential design effects of the cultural scenarios. Non-intercultural tendencies also accompanied four participants' demonstration of intercultural attitudes and skills, which indicate that the language learners' intercultural competence is in early stages of development, despite showing intercultural attitudes and skills. This chapter will outline the implications of the research study, recommendations, limitations, contributions, and topics for further research.

6.1 Implications and recommendations for language teaching and learning in Aotearoa New Zealand

Most participants did not cite language learning as a source of their responses to the cultural scenarios, which suggests that the iCLT principles (Newton et al., 2010) are not being widely implemented in language learning in Aotearoa New Zealand high schools. Similar finds emerged for the university language learners, as only one participant cited their language learning as a source of their responses. While tertiary language education is not currently required to adhere to the iCLT principles, these findings support the incorporation of intercultural approaches in tertiary level courses to facilitate intercultural development in language education.

6.2 Limitations and contributions

The COVID-19 pandemic presented challenges that required the study to be adapted. Since the pandemic and the restrictions greatly inhibited the recruitment process, the desired number of participants were not met. Ultimately, only nine participants were recruited – eight who were either current or former language learners and one non-language learner. This required the researcher to pivot towards the current research question, examining language learning duration and intercultural attitudes and skills, to maintain the integrity of the study. As this study draws from such a small

number of undergraduate participants from three tertiary institutions in Auckland, the findings of this study cannot be generalised across language learners in Aotearoa New Zealand.

Despite these limitations, as far as I am aware, this study presents the first attempt to address the effect of language learning duration on intercultural attitudes and skills, in Aotearoa New Zealand. This represents a unique contribution to Applied Linguistics and Intercultural Language Learning and Teaching.

6.3 Further research

Opportunities for further research emerged from the analysis of the findings. To begin with, the data highlighted the need to explore how intercultural competence is affected by overseas travel and gender. Moreover, further research may delve into cultural scenarios might be used to assess language learners' intercultural competence. While these aspects were beyond the scope of this study, prospective research may inform the present study retrospectively.

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Appendices

Appendix A



Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

25 February 2021

Elba Ramirez
Faculty of Culture and Society

Dear Elba

Re Ethics Application: **20/399 An investigation into whether learning additional languages helps students who are first language speakers of English (L1) develop greater cultural awareness**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 24 February 2024.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any [enquiries](#) please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: ptf7999@autuni.ac.nz

AUT
TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

PARTICIPANTS NEEDED!

ARE YOU...

- ✓ **AN UNDERGRAD AT A TERTIARY INSTITUTION?**
- ✓ **A NATIVE SPEAKER OF ENGLISH?**
- ✓ **LEARNING (OR NOT LEARNING) AN ADDITIONAL LANGUAGE?**
- ✓ **NEW ZEALAND EUROPEAN?**

IF YOU HAVE TICKED YES TO ALL THEN YOU'RE WELCOME TO PARTICIPATE IN MY STUDY ON WHETHER LANGUAGE LEARNING ENCOURAGES THE DEVELOPMENT OF CULTURAL AWARENESS!

You'll receive a \$30 gift card as thanks for your participation! :)
Please contact me @ ptf7999@autuni.ac.nz
KYLSSEN TATLONGHARI

Approved by the Auckland University of Technology Ethics Committee on 25/02/2021,
AUTEK Reference number 20/399.

Appendix C

Invitation to Participants

Date Invitation Produced: 04/11/2020

Dear Participant,

My name is Kysen Tatlonghari and I am a Master's student at AUT in the School of Language and Culture. To complete my Master of Language and Culture degree, I am conducting a study on whether learning additional languages helps students who are first language speakers of English develop greater cultural awareness, specifically, in New Zealand European undergraduate students in Tāmaki Makaurau Auckland. I am inviting you to take part in this study.

My study seeks to determine whether learning another language can help encourage the development of greater cultural awareness in first language speakers of English, in an Aotearoa New Zealand context. Cultural awareness is a set of generic skills and understandings that can be applied in different contexts, which are unrelated to any specific target language or culture, in other words, it is transferrable. This study offers a rare opportunity for students to critically engage and reflect on their own behaviour and why they behave the way they do. Moreover, this study contributes to the established field of research on language teaching and learning, and the growing field of intercultural studies, by comparing monolingual and multilingual speakers' development of cultural awareness. This has implications for the way language courses are taught and learned and should be of interest to any student learning or planning to learn a language.

Participation in this study involves an interview, which will take around 30 – 60 minutes. You will be interviewed about the following topics: (1) basic demographic questions, including personal background, current study, languages you are learning, (2) language or cultural backgrounds (focusing on your language learning experience, not ability), and (3) your reactions or responses towards cultural scenarios, and why you reacted that way. The interview audio will be recorded and transcribed. These transcriptions of your interview will be sent back to you to confirm that what was transcribed was accurate.

Whether or not you participate in this study has no impact on your current course of study. You are free to refrain from answering the questions asked in the interview or withdraw from the study at any stage.

If you are interested in participating, please read the Information Sheet attached to this email, fill out and sign the Consent Form, and send it back to me via email.

Feel free to get in contact if you have any more questions.

Many thanks,
Kysen Tatlonghari

Researcher Contact Details:

Kysen Tatlonghari
ptf7999@aut.ac.nz

Research Supervisor Contact Details:

Dr Elba Ramirez
elba.ramirez@aut.ac.nz, 921 9999, ext. 6125.

Approved by the Auckland University of Technology Ethics Committee on 25/02/2020,
AUTEC Reference number 20/399.



Participant Information Sheet

Date Information Sheet Produced:

04 November 2020

Project Title

An investigation into whether learning additional languages helps students who are first language speakers of English (L1) develop greater cultural awareness

An Invitation

Hello! My name is Kysen Tatlonghari and I am a student currently enrolled in the Master of Language and Culture programme at AUT. You are being invited to take part in a study on whether additional language learning can help students who are native speakers of English develop greater cultural awareness. You are invited to take part as you have shown interest in this study, and because you meet one of the following criteria: (1) you are a New Zealand European undergraduate student currently enrolled on at least one language paper (excluding English), or (2) you are a New Zealand European undergraduate student currently not undertaking any language studies (or language papers, excluding English). On top of meeting one of these criteria, you also meet the criteria of being 18 years old or over, have come from a household where only English is spoken, and you use only English in your social life and at university.

What is the purpose of this research?

This research is part of a Master's qualification in Language and Culture at AUT. This research aims to investigate whether learning additional languages helps students who are first language speakers of English develop greater cultural awareness in an Aotearoa New Zealand context. For the purpose of this study, cultural awareness is understood as a set of generic skills and understandings that can be applied in different contexts, which are unrelated to any specific target language or culture, in other words, it is transferrable. Since the study encourages participants to think about how and why they would react in certain cultural scenarios, this study offers participants an opportunity to critically engage and reflect on their behaviours and begin to understand why they react the way they do. This research will also help me towards completing a Master's in Language and Culture. Moreover, this study aims to contribute to the established field of research on language teaching and learning, and the growing field of intercultural studies by comparing monolingual (New Zealand European undergraduate students not undertaking any language studies or papers and excluding English) and multilingual speakers' (New Zealand European undergraduate students enrolled on a language paper, excluding English) development of cultural awareness. This research can indicate whether learning additional languages helps students who are first language speakers of English develop greater cultural awareness.

How was I identified and why am I being invited to participate in this research?

You are being invited as you have responded to my advertisement, hence this Participant Information Sheet has been sent to you.

You are eligible to be in this study because you are either a (1) New Zealand European undergraduate student enrolled on at least one language paper (excluding English) or a (2) New Zealand European undergraduate student not undertaking any language studies (or language papers, excluding English). On top of meeting one of these criteria, you also meet all the following: (1) you are 18 years old or over, (2) you come from a household where only English is spoken, (3) and you only use English in your educational and social life (excluding the language you are learning, if you are part of the language learner participant group).

People who do not meet the criteria are excluded from the study. Furthermore, if you are a student who was consulted previously about this study, you are also excluded from the study, as you have seen the scenarios prior to the study. Finally, if you are one of my supervisor's former or current students, you are automatically excluded from this study to ensure no conflicts of interest.

How do I agree to participate in this research?

You can confirm your participation in this research via email after reading the Participant Information Sheet attached. A Consent Form will also be given to you to sign before the interview.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the

study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

Once you have confirmed your participation, and have completed the Consent Form, you will be interviewed at a suitable time and place for you. You can choose where the interview is held, either at AUT premises in a quiet and private interview room on City campus (away from where your classes take place), or a public space of your choosing (e.g., a quiet café of your choice). If you prefer the AUT premises, I will book a private meeting room at AUT City Campus (away from where your classes take place) and I will also prepare snacks and refreshments (tea, biscuits, etc) in accordance with your preferences. Please let me know if you have any dietary requirements. If a situation should arise that requires us to conduct the interview without physical contact (due to COVID-19), the interview will instead be held online using your preferred video calling software such as Zoom, Skype or Microsoft Teams. The interview will take around 30 – 60 minutes of your time and will be audio-recorded and transcribed. The transcription of the interview will be sent back to you to confirm that what was transcribed is correct. Only the primary researcher (me) will conduct the interview.

The interview will only ask you questions regarding: (1) basic demographic questions, including your personal background, current study, languages you are learning, (2) language or cultural backgrounds (focusing on your language learning experience, not ability), and (3) your reactions or responses towards cultural scenarios and why you reacted that way.

To reiterate, the interview will ask how you would react to certain scenarios. These scenarios will be read out, then given to you, and you will be asked how you would react or respond to it and why. These scenarios will be set in fairly familiar places, so you will not be asked to react to a situation you are unfamiliar with. Lastly, there are no right or wrong answers or any trick questions in the interview. I am not testing you. I am simply interested in your genuine reactions and responses.

What are the discomforts and risks?

This study is not designed to provoke any discomfort or risk. The interview will only take 30 – 60 minutes of your time and the questions will only be related to: (1) basic demographic questions, including personal background, current study, languages learning, (2) language or cultural backgrounds, and (3) your reactions or responses towards cultural scenarios, and why you reacted that way. To reiterate, there are no right or wrong answers or any trick questions for the interview. I am not testing or evaluating your language proficiency or reactions to the cultural scenarios. I am simply interested in your genuine reactions and responses. No questions unrelated to the research will be asked. Your responses will be entirely confidential and never discussed outside my supervisor and study. Moreover, this study does not have any impact or repercussions for your current course of study.

How will these discomforts and risks be alleviated?

If you do not feel comfortable or safe at any stage of this study, you are entitled to withdraw at any time. Moreover, if any of the questions make you feel uncomfortable, you are free to refrain from answering, and/or stop the interview. In addition, to ensure you feel safe, you have the option of choosing the location of the interview if you feel more comfortable in a certain public (e.g., a quiet café) or private (AUT interview rooms) space. Also, you will be given the possibility to check the transcripts of your interview to verify and confirm you agree with what will be used for this study.

What are the benefits?

The study encourages participants to think about how they would react or respond in certain cultural scenarios and engage in critical reflection on why. The study therefore offers you an opportunity to think and reflect on how and why you behave the way you do, which could trigger critical thinking around your own culture and can also lead to some development of cultural awareness. This is a rare opportunity as these types of activities are not common, unless you are taking courses related to interculturality. Additionally, if you have not learned any language, you may be encouraged to undertake language studies as a result of being part of this investigation. Moreover, by participating in this study, you are helping me towards completing a Master's in Language and Culture. Participation in this study will be rewarded with a \$30 gift card.

How will my privacy be protected?

The interviews will be confidential, meaning that your identity will only be known to me (the researcher). After the interviews, your responses will be recorded under a pseudonym, meaning that your real name will not be used or revealed anywhere in the study, no other identifying information about you will be revealed, and your responses and recorded interview will be stored in protected cloud storage, in AUT's I: Drive. The transcriptions for this study will only be done by me and will only be accessible to me and the research supervisor (Dr Elba Ramirez).

What are the costs of participating in this research?

There are no monetary costs. This study requires 30 – 60 minutes of your time.

What opportunity do I have to consider this invitation?

You will have two weeks to consider whether you would like to participate in this study. If you decide not to participate, you can just ignore this invitation.

Will I receive feedback on the results of this research?

You can check the transcripts of your interview to verify and confirm you agree with what will be used for this study. Also, if you wish to receive the results of this research, please indicate so in the accompanying Consent Form and the results will be sent to you via email after the research is complete.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Elba Ramirez, elba.ramirez@aut.ac.nz, 921 9999, ext. 6125.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, ethics@aut.ac.nz, (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Kylsen Tatlonghari
ptf7999@aut.ac.nz

Research Supervisor Contact Details:

Dr Elba Ramirez
elba.ramirez@aut.ac.nz, 921 9999, ext. 6125.

Approved by the Auckland University of Technology Ethics Committee on 25/02/2021,
AUTC Reference number 20/399.



Consent Form

Project title: An investigation into whether learning additional languages helps students who are first language speakers of English (L1) develop greater cultural awareness

Project Supervisor: Dr Elba Ramirez

Researcher: Kysen Tatlonghari

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 04/11/2020.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped, transcribed, and will be sent back to me for verification on what was written.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):

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.....
.....

Date:

*Approved by the Auckland University of Technology Ethics Committee on 25/02/2021
AUTEK Reference number 20/399.*

Note: The Participant should retain a copy of this form.



Semi-structured interview (indicative questions)

For both groups of participants: 2

Part 1 - Demographic Questions

Personal background (age, gender)

Educational background (course of study/programme, current year of study)

Language(s) spoken/studied/currently studying

Experience overseas (work, leisure, or academic)

Part 2 – General questions regarding participants' past language learning experience (if any)

When and how did you learn languages?

If you have no language learning experience, why have you never learned an additional language?

Part 3 - Scenarios

Scenario 1

You are going to a classmate's house to finish an assignment together. You are welcomed in and told to keep your shoes on as the inside of the house is dirty. *How do you react? Why? What if they were of a different age? What if they were of a different gender? What if they were of a different culture?*

Scenario 2

You are at a retail video game store with a friend. Your friend is interested in a second-hand gaming console and tries to haggle down the price. The console is listed for 200 dollars, but your friend wants to pay a maximum of 150 dollars. Your friend looks to you for assistance. *How do you react? Why? What if they were of a different age? What if they were of a different gender? What if they were of a different culture?*

Scenario 3

You are on your way back to university after some time spent in lockdown, and you bump into an acquaintance you have not seen for a long time. They greet you with "Long time no see! You've gained weight!" *How do you react? Why? What if they were of a different age? What if they were of a different gender? What if they were of a different culture?*

Appendix G

- Feedback Responses from student-peers

"Hi Kysen.

Your scenarios were easy to understand and not too outlandish in any way. My only suggestion would be to maybe use 'negotiate' rather than 'haggle', but either one works well into your sentences."

"Hi Kysen,

This is my feedback for your consultation. Hope it helps.

Feedback:

Scenario 1 is good! Cuts to the chase, it'll definitely elicit a response

Scenario 2. Personally, I think the information of it being 200 dollars should be stated first and then explains that the friend wants to haggle it down. For example, "the listed price of the console is listed for 200 dollars, but your friend wants to pay a maximum of 150 dollars." Processing the information this way is a lot more easier for me to process.

Scenario 3 "a long time spent in lockdown" sounds a bit strange to me grammatically because "a long time" is written at the end of the sentence again. The "long time no see" part is kind of abrupt, having a "oh hey" or something before it makes it a bit more conversational. But I guess some people can comment on the abruptness of getting right to the point."

"Hey Kysen, I've read through the scenarios. The scenarios were easily understandable. Just based on the follow up questions, it was clear for me to understand the gist of your research (the cultural aspects) I think it is worded well tbh."