

Original Research

Managing diversity in the classroom

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In his analysis of the qualities of a good international manager for the EU financed INCA (Intercultural Competence Assessment) Project, Professor Michael Byram of Durham University in the UK identified 'respect for otherness' as one of six key areas. In his INCA Framework he identified proficiency in this area at three levels of competence, basic, intermediate and full. At the Basic level managers and teachers decide too quickly what is good and bad but develop tolerance and learn gradually to adapt. At the Intermediate level they accept that values, norms and behaviours may be different and accept the difference provided their own cultural assumptions have not been violated. Their motivation is to put others at ease and ultimately avoid causing offence. At the Full level they work to ensure equal treatment in the workplace or classroom and can deal tactfully with any issues raised. This paper explores the issues raised by cultural diversity in the workplace and in the classroom, both in terms of behaviour and the use of language in training, and suggests ideas and strategies that teachers can use to manage diversity positively in the classroom.

KEYWORDS: *diversity, intercultural competence, discrimination, political correctness, diversity, inclusion, unconscious bias*



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1. INTRODUCTION

Increasing exponentially this century, people are mixing to a greater extent than ever before, both internationally through the movement of people both on business assignments and through migration, and nationally, through the proliferation of multinational teams incorporating people from different backgrounds. Additionally, we live in a world where intercultural organisations have become more complex (Mahadevan et al., 2011). Globalisation has been accompanied by increased migration and increased international remote communication via ICTs (information and Communi-

cations Technologies) (Urry, 2000). Consequently, there is increased interaction between people from different cultural backgrounds both 'face to face' in the context of one's work and personal life.

The higher education and business training sectors are experiencing a period of rapid and competitive internationalisation. The market for adult learning and higher education, both at undergraduate and post-graduate levels, is now truly global, where the choice of study destinations spans an enormous range of institutions in any of the five continents. Additionally, there is a multitude of international conferences in every disci-

pline vying for global participants. The growth of the major Asian economies has led to greater diversification in student bodies and business training audiences.

This paper supports the value of developing diversity and intercultural competence in learning institutions to better understand, create and manage productive and enjoyable relationships with both students, colleagues and other institutions. Data from a wide range of research in disciplines as diverse as applied linguistics and international management support intercultural competence in the classroom as enhancing learning outcomes of students. Unfortunately, a major obstacle in using current knowledge and guidance on intercultural competence is the very fact that it is dispersed across a large number of very varied disciplines (Reid et al., 2009). Consequently, there is a disparity between the conceptual models and terminology employed. It is within this context that this paper attempts to explore the issues around diversity management and to draw together some key concepts, with the objective of providing knowledge and practical ideas that will support those in the Higher Education and Business Training sectors who work with international colleagues and students. This paper aims to identify the key issues potentially facing educationalists at the 'coalface' dealing with colleagues and students and suggests ideas and strategies that teachers can use to manage diversity positively in the classroom. This study, therefore, has high potential value for a wide range of professionals engaged in international and cross-cultural education. However, any insights need to be brought together in a way that practitioners from any field can access them without specialist knowledge and in a way that stimulates awareness-raising and encourages reflection on current practices and available resources.

2. RATIONALE

2.1. The value of developing diversity and intercultural competence

The global education and business environments demand a new skill set with the need for participants to be aware of various differences em-

bedded in national, regional or local cultures. This demand has been driven by a number of factors; the need for more profitable international trade, a fascination with other cultures, a desire to create empathy between peoples and to build bridges of understanding recognising the interconnectedness of nations in the industrialised world. Consequently, educationalists as much as businesspeople are having to adapt their individual style to operate in an international environment. Unfortunately, there is a gap between the aspirations of organisations and the abilities of the people who staff them (Reid et al., 2009). When confronted with intercultural differences, organisations expect their teachers and managers to 'miraculously' obtain instant multi-cultural communication and management skills.

Kavanagh and Kelly (2002) state that the business management literature is full of cases of relationships soured, deals lost and mergers undermined through a lack of cultural sensitivity (cited in Reid et al., 2009). Citing a case study of international business practice, Rugman et al. (2006) state: *'All this proves is that going global is hard work. Not all of these problems could have been foreseen, but a real lack of awareness of cultural differences did lead to many of the organisation difficulties and people problems with a real impact on the bottom line'* (Rugman et al., 2006, p. 29).

A large body of business management literature states the importance of intercultural competence in operating effectively across cultures. Outcomes of this sensitivity to diversity has been seen in two distinct ways: *'in its ability to engender positive outcomes (e.g. the reduction of prejudice; the building of trust; the generation of creativity) and to minimise the potential negative consequences of mishandling intercultural interaction (low cohesion; high levels of miscommunication; personal stress)'* (Reid et al., 2009, p. 9).

We are all internationalists now. It is time to develop the intercultural skills that will serve us through our working adult life. Taking time to understand how others think, feel and behave helps to create a more harmonious and inclusive workplace, increases productivity and empowers global teams. Understanding how those from other cul-

tures have been taught to learn and respond creates a less stressful classroom and engenders better learning outcomes. *'The most ordinary thing in the world is to see things through your own eyes. The most extra-ordinary thing is to see things through the eyes of others'* (Swallow & Milnes, 2013, p. 20).

2.2. Diversity and intercultural competence in higher education and the adult learning sector

According to Reid et al. (2009), little is written about cross-cultural differences and the competencies to handle them, derived from the higher education sector. What there is tends to be in the domains of linguistics and anthropology, where cultural diversity is seen as a core element in scholarly research.

With significantly increasing levels of international activity in the higher education and adult learning sectors, Middlehurst and Woodfield (2007) argue that institutions will need to rely on the establishment of sound, long-term relationships with counterpart institutions overseas. Therefore, these institutions will need to invest in developing and improving skills in the complex matter of achieving intercultural competence.

Additionally, and it can be argued more importantly, educational institutions have a duty of care to their foreign students and have a responsibility to manage their experiences in a more culturally sensitive manner. Therefore, it makes sound sense to develop an increased skill in handling intercultural encounters as a core competence of the organisation. *'Our main conclusions identify a need for cultural sensitivity in the orientation and support of students, continued monitoring of students' needs and expectations throughout their relationship with the institution, as well as the need to consider issues of integration among students'* (Middlehurst & Woodfield, 2007, p. 57).

2.3. Embedding intercultural competence in the adult learning and higher education sectors

The overwhelming message of the literature is that skills for working across cultures, sectors, nationalities or even academic disciplines, are not

intuitive, although some individuals appear to have innate abilities and to be 'culturally savvy'. Others have experiences that make it easier for them to work with cultural diversity. These specific competencies need to be acknowledged and developed. Unfortunately, many academicians, used to collaborating in the international lingua franca of English with the shared vocabulary of an academic discipline, assume this is enough to guarantee successful intercultural interactions. However, as the business management literature amply evidences, just because everyone is speaking one language does not ensure shared understanding even at the most basic level. Indeed, educationalists are beginning to find that very fundamental issues, such as academic autonomy and models of pedagogy, are emerging as potentially contentious lines of division across cultures (Reid et al., 2009). The function of diversity management is to train staff to appreciate different approaches based on different cultural backgrounds, to make the workplace more inclusive and to avoid or resolve operational problems arising from cultural differences. It is particularly important for teachers and trainers to understand and apply these principles to business language, management and culture courses.

3. METHODOLOGY AND THEORETICAL BACKGROUND

3.1. What is diversity and diversity management?

The primary objective of this article is to draw on published research findings in a variety of academic fields to provide both a sound argument for the need to invest in training intercultural competence for those teaching in the higher education and adult learning sectors and, also, to identify pragmatic ideas of usability in the classroom. It is not intended to be a comprehensive literature review of material on intercultural competence.

Camerer and Mader (2012) define diversity as *'regarding every individual as unique, but at the same time recognising differences in e.g. race, nationality, language and religion as well as gender, sexual orientation, socio-economic status, age, physical abilities and beliefs or ideologies'* (Came-

rer & Mader, 2012, p.188). Hurn and Tomalin (2013) define diversity management as the policy of promoting equality in society generally and in the workplace in particular. In practical terms, diversity management is the competent handling of diversity and inclusion, where diversity is the mix and inclusion is making the mix work; with the aim of producing better cooperation, motivation, engagement and productivity, and more inclusiveness in international dealings or intercultural engagements (Swallow & Milnes, 2013).

As Spencer-Oatey and Franklin (2009) state, one of the problems we encounter in intercultural relations is the management and perception of impressions. In asking and answering questions, attending a job interview, or taking part in an online conference call, the impression we try to convey may be misinterpreted by others. Misinterpretation may involve a negative reaction to language used and also behaviour, but ultimately any misinterpretation is based on pre-judgement.

3.2. Discrimination, stereotyping, prejudice and unconscious bias

Chrysoschoou (2004, p. 36) defines discrimination as *'the treatment of a person or a group of people unfairly or differently because of their membership of a particular social group'*. Cameron and Mader (2012, p. 189) distinguish, in particular, gender discrimination as the *'fixed ways of thinking about gender features and how genders are supposed to behave and communicate'*. Spencer-Oatey and Franklin (2009) examine the role of stereotyping as focusing on certain types of evidence, whilst overlooking other evidence that contradicts it. To explain this, they cite the research undertaken by Birkner and Kern (2008) into job interviews involving West Germans and applicants from what used to be known as East Germany. They noted that the applicants, although clearly able to deal efficiently with conflict in the workplace, showed deference to the West German boss, which the West Germans interpreted as lack of assertiveness. In this case the applicant's respect for the boss was interpreted as submissiveness (Spencer-Oatey & Franklin, 2009).

This example shows how harmful stereotyping can be in intercultural interaction. Schneider (2004) defines stereotyping as *'a positive or negative set of beliefs held by an individual about the characteristics of a group of people. It varies in its accuracy, the degree to which it captures the degree to which the stereotyped group members possess these traits and the extent to which the set of beliefs is shared by others'* (Schneider, 2004, p. 39). He distinguishes between three categories of description: essential features (characteristics which objectively represent an individual); identifying features (characteristics which help us identify people but not always reliably); and ascribed features (what we think of people but are in no way integral and may be inaccurate).

The lesson to be learned is that national stereotypes must always be questioned as people are a mix of a variety of cultural influences – national, regional, professional and societal, and personal – and may be completely different from their supposed national character (Hurn & Tomalin, 2013). Stereotyping on the basis of nationality is 'essentialism' as Zhu (2014) describes it, although nationality is a useful shorthand from which you can dig down to a person's character and cultural identity (Tomalin & Nicks, 2014). Prejudice, essentially pre-judging, can arise from many factors and may be based on stereotypes or on personal experience and received opinion. Schneider (2004, p. 27) defines it as *'a set of affective reactions we have towards people as a result of their category memberships'*. Comparing it with stereotyping, Smith and Bond (1998) state that *'stereotyping is a group of beliefs about persons who are members of a particular group whereas prejudice can better be thought of as an attitude, usually negative, towards members of a group'* (Smith & Bond, 1998, p. 184-185). The active result of prejudice is discrimination. It must be remembered that one can have prejudice against someone but also in favour of someone, and this is normally called bias.

Everyone holds unconscious beliefs about social and identity groups, and these biases stem from one's tendency to organise social worlds by categorising. The term used to describe this trait is 'un-

conscious bias'. Unconscious biases are described as social stereotypes about certain groups of people that individuals form outside their own conscious awareness.

3.3. Language as a tool of discrimination

One of the most important skills highlighted in the literature, and one that is emphasised particularly strongly in the field of applied linguistics and communication studies, is the skill to communicate effectively and efficiently in intercultural contexts (Reid et al., 2009, p. 40). Comfort and Franklin (2008) emphasise the importance of language in a diverse team. Following their analysis in one international organisation they concluded about a third of the problems encountered by international managers were due to language difficulties, a third to cultural differences and a third to task complexity. Henderson (2005) highlights that a major challenge for teams composed of speakers of different languages is the building of trust and relationships that are language dependent. His findings indicate that language diversity *'has a significant impact on socialisation processes and team building, influencing both communication acts and mutual perceptions'* (Henderson, 2005, p. 66). He emphasises that the term 'language diversity' refers not only to the fact that team members speak a variety of mother tongues but to the fact that they also hear in a variety of different ways. This is because they tend to use different interpretive mechanisms due to their diverse backgrounds. According to Henderson (2005), compared with cultural diversity in international teams, language diversity has received little attention and is often overlooked, generally being treated as just one ingredient of culture.

The capacity to catch and correctly interpret contextual clues or signals is a skill required in international teams (Gumperz, 2003) since notions of competence of what constitutes *'a good public speaker, a good conversationalist, a constructive participant in a meeting, or a good team leader, differ greatly between individuals of different national cultural groups and, therefore, language communities'* (Henderson, 2005, p. 75).

The fact that different challenges have been identified in the literature concerning when team members resort to a shared language evidences that management should address the consequence of language diversity.

Another challenge facing diverse teams is political correctness, which raises barriers to developing constructive, engaged relationships at work. In cultures regulated by political correctness, according to Ely et al. (2006), people can feel judged and fear being blamed. They feel inhibited and actually afraid to address even the most banal issues directly, consequently resentments build, relationships fray, and performance suffers.

Legal and cultural changes that have taken place over the past 40 years have ushered in an emphasis on using language to show respect and consideration for different cultural identities and minorities. Principal among these has been language used in gender identity. Making comments about women or men which are considered emotionally inappropriate has become increasingly taboo. Even the title identifying the difference between a married woman (Mrs) and an unmarried woman (Miss) has been combined in the word Ms and when writing *he*, increasingly it is written *he or she* or *s/he*. In the same way, the use of *businessman*, *chairman* and other phrases using the word *man* as a generic term have been altered. *Businessman* is now better referred to as *business executive*, and *chairman* is better referred to as *chair*.

Blatant prejudice and discrimination in the workplace, previously condoned by society, especially towards women and people of colour, are not acceptable today. Underrepresented groups are now protected from blatant discrimination by laws. In the workplace these cover hiring practices and promotion, with political correctness having reset the standards for civility and respect in people's day-to-day interactions (Ely et al., 2006).

We now refer to speech in English as 'PC' (politically correct, meaning neutral) or 'non-PC' (politically incorrect, meaning discriminatory). Non-PC or politically incorrect language is definitely disapproved of in English speaking countries.

The focus is not just on language but also behaviour, which has been increasingly subject to political correctness. Despite the progress toward greater inclusivity and a better experience at work, political correctness is a double-edged sword. As Ely et al. (2006) state, the PC rule book can hinder employees' ability to develop effective relationships across potentially divisive group differences. Companies need to equip workers with skills – not rules – for building these relationships.

One of the dangers in management is the use of what Young (2003) describes as negative micro-messages. Also known as micro-equities, they '*are a cumulative pattern of subtle, semiconscious, devaluing messages which discourage and impair performance, possibly leading to damaged self-esteem and withdrawal and can erode organisations*' (Young, 2003, p. 90).

Effective leadership in culturally diverse contexts needs to engender constructive engagement of differences where everyone develops a mindset and skills that many currently lack. All this has implications for education and training in modern languages and management, where students need to understand and know what politically correct language/behaviour they should use and what they should avoid.

3.4. Legal provisions affecting diversity issues

The key relationships in any workplace are between employer and employee and between employees themselves. In the UK, USA and Western Europe this relationship is usually based on contract, enshrined in laws and directives with the objective of stopping employment issues and controversies that may arise over concerns about the abuse of child labour, excessive working hours, lack of security of permanent employees, sexual harassment and gender, age, race or religion affecting employment or promotion.

As Lunheim (2008) explains, '*in some countries, diverse employment practices, with regard to gender and ethnicity, are enforced through equal opportunities legislation, which might include quotas and other forms of affirmative action. In other settings diversity is not enforced but expected as*

ethical business conduct. In either case, organisational diversity is a matter of maximising the potential of human resources and building capacity for education and change' (Lunheim, 2008, p. 13).

For EU member states, their working practices come from the five enshrined principles of the European Union: the commitment to democracy; the commitment to citizens' and human rights including the free-flow of EU citizens within the European Union; the solidarity of the EU; security; and the right to freedom of EU citizens. These values are upheld by national courts, and the European Court of Justice and the European Court of Human Rights.

In 1999, the EU identified six key areas of diversity, infringement of which would be against the EU law (Treaty of Amsterdam of 1999) and subsequently voted into national law by the member states' own country parliaments. According to the legislation, discrimination against people is outlawed on the grounds of religion, race, gender, age, disability and sexual orientation. The consequence of this is that many countries have become more litigious and organisations have put into place policies and procedures governing the behaviour of their employees to safeguard themselves from being sued. These workplace practices are also intended to safeguard the employees in their undertakings to ensure an inclusive, safe and accountable environment.

4. CAPACITY BUILDING: DIVERSITY MANAGEMENT & INTERCULTURAL COMPETENCE

4.1. The organisational level

The challenge in any organisation is to build a unified society or culture without uniformity (Swallow, 2011). In this regard, diversity must be embraced for employees to feel their organisation is inclusive. Building intercultural capacity and competence in an organisation has to be both a top-down and bottom-up approach for diversity management to be successful. Engagement and learning has to take place at every level of the organisation.

Swallow (2011) presents this concept in the framework below:

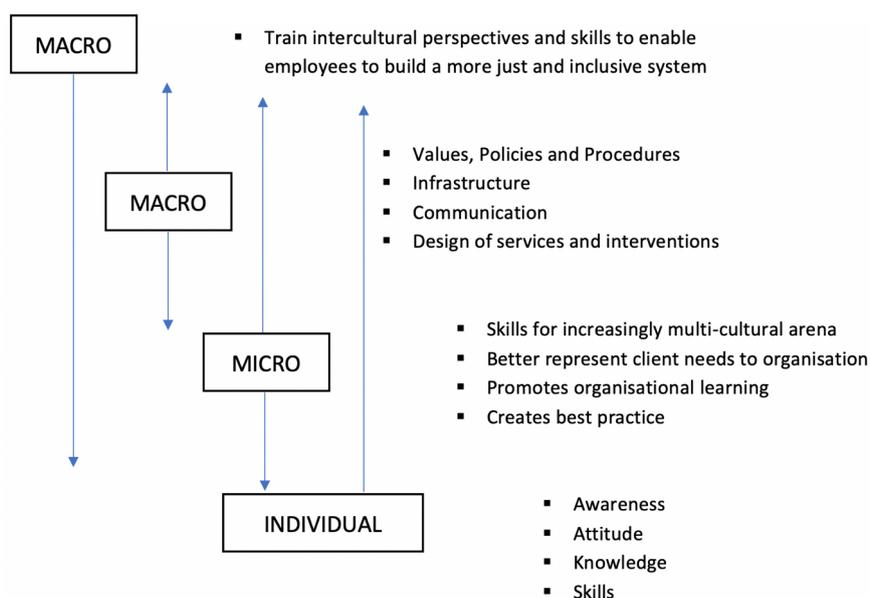


Figure 1. Intercultural competence and capacity building framework in organisations

French (2011) writes that diversity management can incorporate the management of cultural difference but more importantly, it emphasises the sharing of knowledge and experience to be gained from a diverse workforce with the aim of securing added value for all parties. The principles of multiculturalism and the value of embracing diverse views needs to be accepted not just at corporate policy level but throughout the organisation.

4.2. At the team level

Adler (1997) identified three stages of progression in a successful diversity management programme: Entry (building trust and cohesion in the team), Work (creativity on agreeing aims, organisation and action planning) and Action (team convergence and working together in harmony to achieve targets). She presents the stages in Table 1 below.

Table 1
Managing diversity based on the team’s stage of development

STAGE	PROCESS	DIVERSITY MAKES THE PROCESS	PROCESS BASED ON
Entry: Initial team formation	Trust building (Developing cohesion)	More difficult	Using similarities and understanding differences
Work: problem description and analysis	Ideation (creating ideas)	Easier	Using differences
Action: Decision Making and implementation	Consensus building (agreeing and acting)	More difficult	Recognising and creating similarities

In the third column Adler (1997) assesses the difficulty involved in each stage in a diverse workforce. She ultimately considers the entry and initial trust building and action, decision-making and implementation to be the most difficult. In Table 2,

Adler (1997) looks at the difference between effective and ineffective diversity management. She focuses on three areas – the task, the stage and conditions – and assesses the differences between effectiveness and ineffectiveness.

Table 2
Effective and ineffective diversity management

	EFFECTIVE	INEFFECTIVE
TASK	Innovative Divergence (earlier)	Routines Convergence (later)
STAGE	Differences recognised Members selected for task-related abilities	Differences ignored Members selected on basis of ethnicity
CONDITIONS	Mutual respect Equal power Super-ordinate goal External feedback	Ethnocentrism Cultural dominance Individual goals No feedback (complete autonomy)

‘Diversity must be embraced for employees to feel their organisation is inclusive. Building intercultural capacity and competence in an organisation has to be both a top-down and bottom-up approach for diversity management to be successful. Engagement and learning has to take place at every level of the organisation’

Looking at her characteristics of effective diversity management, Adler (1997) stresses the importance of opportunities for innovation through the early recognition of difference. She also stresses the importance of tailoring tasks to team members’ task-related abilities. Above all, she emphasises the importance of showing mutual respect, focusing on the ‘super-ordinate’ goal of the company rather than individual agendas and the value of being open to external feedback and introducing changes as needed.

4.3. At the individual level

At the level of the individual, an extensive literature exists on the competencies required to be effective in intercultural interaction. There appears to be much agreement on the core competencies displayed by a person who is culturally proficient. Chief among these are self-awareness, cultural knowledge, language proficiency, openness, flexibility and communication skills.

As Reid et al. (2009) point out, the literature on intercultural interaction competence in the fields of applied linguistics, foreign language education, intercultural studies, psychology, and international business and management focuses predominantly on the following aspects: generic competencies for intercultural effectiveness; personality traits and acquired skills; and communication skills. The international business and management literature adds professional skills and personality traits to the overall picture. Marx (1999) mentions the importance of both professional excellence and of self-reliance and independence. Schneider and Barsoux (2003) mention a related factor, which they refer to as ego-strength, the possession of a strong sense of self. These factors are critical to a person’s well-being when in a new cultural environment, where resilience will help them cope better with change.

4.4. The competence framework

In their landscaping study concerning competencies for effective intercultural interaction in the higher education sector, Spencer-Oatey and Stadler (2009) drew up their Global People Competency Framework. This framework explains the competencies that are needed for what they term ‘effective intercultural interaction’ and are grouped into four clusters: knowledge and ideas, communication, relationships, personal qualities and dispositions. They detail how the competency can be displayed in behaviour and what problems may occur when the competency is not present.

Table 3

Global People Competency Framework Cluster 1: Knowledge and ideas (Spencer-Oatey & Stadler, 2009)

INFORMATION GATHERING	<ul style="list-style-type: none"> – aware of the need to gather information about unfamiliar cultures and interested to do so; – uses a range of strategies to gather relevant information, including: seeks out and finds helpful books and documents, observes behaviour, asks explicit questions, asks ‘cultural informants’.
NEW THINKING	<ul style="list-style-type: none"> – open to new ideas; – seeks new insights and ways of understanding issues; – challenges conventional thinking; – extends thinking beyond own field of knowledge; – regularly updates and modifies opinions in the light of new information or evidence.
GOAL ORIENTATION	<ul style="list-style-type: none"> – interested in other people’s goals and seeks to find out about them; – maintains a focus on own goals and does not compromise too easily; – willing to take other people’s goals into account and to balance own and other’s goals when needed.
SYNERGISTIC SOLUTIONS	<ul style="list-style-type: none"> – shares and surfaces the different perspectives that people have about a problem; – facilitates group members in reconciling and integrating different approaches; – stimulates creative and synergistic solutions and procedures.

Table 4

Global People Competency Framework Cluster 2: Communication (Spencer-Oatey & Stadler, 2009)

COMMUNICATION MANAGEMENT	<ul style="list-style-type: none"> – attends to the choice of working language(s); – chooses modes of communication that suit the particular communicative purpose; – establishes suitable communication networks; – establishes and agrees communication protocols, takes steps to deal with communication problems.
LANGUAGE LEARNING	<ul style="list-style-type: none"> – motivated to learn and use other languages, and willing to invest time and effort in this; – confident in the ability to pick up and use foreign languages; – tries out words and expressions in unfamiliar languages.
LANGUAGE ADJUSTMENT	<ul style="list-style-type: none"> – adopts use of language to the proficiency level of the recipient(s) to maximise comprehensibility; – pays attention to, and adopts where necessary, aspects such as speed, frequency and length of pausing, complexity of sentence structure, vocabulary, use of idioms, colloquialisms, dialects.
ACTIVE LISTENING	<ul style="list-style-type: none"> – listens attentively and signals that listening is taking place; – regularly checks and clarifies the meaning of important words and phrases, to ensure that all participants attach the same meaning to them, even when they are well known; – notices potential misunderstanding and seeks clarification / negotiates meaning until common understanding is reached.
ATTUNING	<ul style="list-style-type: none"> – adept at observing indirect signals of meaning, such as intonation, eye contact and body language, and at picking up meaning from them; – pro-actively studies indirect signals of meaning, asking about them in order to deepen knowledge at a conscious level; – learns to interpret indirect signals appropriately in different cultural and communicative contexts.
BUILDING OF SHARED KNOWLEDGE AND MUTUAL TRUST	<ul style="list-style-type: none"> – discloses and elicits background information that is needed for mutual understanding and meaningful negotiation; – structures and highlights information by using discourse markers to ‘label’ language, by using visual or written aids, and by paying attention to the sequencing of information; – exposes own intentions by explaining not only ‘what’ s/he wants, but also ‘why’ s/he wants it.
STYLISTIC FLEXIBILITY	<ul style="list-style-type: none"> – pays attention to the different styles of communication (e.g. formal/informal, expressive/restrained); – builds a repertoire of styles to suit different purposes, contexts and audiences; – uses different language styles flexibly to suit different purposes, contexts and audiences.

Table 5

Global People Competency Framework Cluster 3: Relationships (Spencer-Oatey & Stadler, 2009)

WELCOMING OF STRANGERS	<ul style="list-style-type: none"> – interested in people with different experiences and backgrounds; – pro-active in approaching and meeting new people; – builds a wide and diverse network of friends and acquaintances.
RAPPORT BUILDING	<ul style="list-style-type: none"> – shows warmth and friendliness in building relationships; – builds connections on a personal as well as professional basis; – shows care and genuine concern for the other person's welfare.
SENSITIVITY TO SOCIAL / PROFESSIONAL CONTEXT	<ul style="list-style-type: none"> – pays attention to hierarchy and power relations, and how they may influence behaviour in different contexts; – understands how given role relationships operate in different contexts, and the rights and obligations associated with them; – understands how decisions are made in given contexts.
INTERPERSONAL ATTENTIVENESS	<ul style="list-style-type: none"> – pays attention to people's personal sensitivities and avoids making them 'lose face'; – encourages and builds people up by complimenting them appropriately and 'giving them face'.

Table 6

Global People Competency Framework Cluster 4: Communication (Spencer-Oatey & Stadler, 2009)

SPIRIT OF ADVENTURE	<ul style="list-style-type: none"> – ready to seek out variety, change and stimulation in his/her life; – avoids safe and predictable environments; – pushes self into uncomfortable and ambiguous situations from which s/he can learn.
SELF-AWARENESS	<ul style="list-style-type: none"> – conscious that his/her own behaviour may be strange and/or difficult for other to understand or accept; – sensitive to how his/her own communication and behaviour is interpreted by others.
ACCEPTANCE	<ul style="list-style-type: none"> – positively accepts behaviour and ideas that are very different from his/her own; – accepting of people as they are and does not try to change them; – at ease with those who hold different views or values; – looks for the best in other, and forgives any faux pas quickly and easily.
FLEXIBILITY	<ul style="list-style-type: none"> – willing to learn a wide range of behaviour and communication patterns; – copies other people's behaviour / communication in order to fit in or make others feel more comfortable; – experiments with different ways of behaving and communicating to find those that are most acceptable and most successful; – adopts behaviour and modifies judgements to suit the circumstances.
INNER PURPOSE	<ul style="list-style-type: none"> – guided by a well-defined set of values and beliefs; – possesses personal toughness that enables maintenance of a sense of focus in a variety of difficult situations; – self-disciplined and self-reliant; – can provide a clear sense of direction for self and others.
COPING	<ul style="list-style-type: none"> – possesses well-developed methods for dealing with stress, such as uses humour to relieve tension, builds local support networks, manages negative emotions, looks for something good in what is happening.
RESILIENCE	<ul style="list-style-type: none"> – ready to risk making social mistakes; – not easily embarrassed by social gaffes; – has sufficient self-confidence to handle criticism or negative feedback; – has optimistic outlook and bounces back quickly after setbacks.

5. APPLICATION TO THE CLASSROOM

5.1. Aims of diversity management training for the classroom

Diversity management training for the classroom aims to make teachers and trainers aware of the different approaches and expectations that others may have in a learning context compared with their own. Status, power and the due acknowledgement of authority (hierarchy) are of the utmost importance in some societies and contrast dramatically with the informal, first-name (equality) experience of many US and UK adult learning establishments. The impact of this difference can have some serious implications on the learning outcomes of many students.

Swallow and Milnes (2013) highlight the misinterpretation across cultures of using/not using 'initiative'. Students in equality environments are expected to use their initiative and work with a 'light touch' of guidance. However, in hierarchical societies, teachers in a superior position are obliged to be fair, caring and strict towards their subordinates and provide them with much guidance and advice. The student in the subordinate position is obliged to be submissive and subservient, to not act on their own accord or 'think for themselves'. They can expect to rely on the superior for support in all areas of life. This clash of expectations, from the author's empirical experience, is the single most important difference to manage for better learning outcomes in the classroom.

5.2. Training structure

Moran et al. (2011) suggest a diversity training programme should consist of the following components: a general 'what is' cultural section; a section that emphasises mastering cross-cultural communication; a section that teaches cross-cultural self-awareness; a section that has cultural specifics; a section that teaches how to resolve conflict; a section on cross-cultural skills; a section that addresses specific employee-requested concerns.

The author would suggest that a great deal of emphasis is placed on cross-cultural communication, where teachers are made aware of how to use more inclusive language, to use less 'jargon'

and to speak more slowly and clearly. They also need to develop the ability to rephrase and multi-interpret the communications they are receiving – seeing circumstances through the eyes of others.

Emphasis should also be placed on the legal issues of discrimination and sexual harassment so that teachers can safeguard themselves from being accused of either, and to ensure that students feel both safe and comfortable. An example would be that in a one-to-one situation a teacher would not arrange to meet alone in a room with a closed door; a public place would be more appropriate.

5.3. Becoming more self-aware of discrimination and unconscious bias

It is always a challenge for people to recognise their unconscious biases; after all, they are unconscious. However, becoming more self-aware and the willingness to adapt one's actions are the key to overcoming discrimination.

One of the most powerful ways the author has found in raising awareness of the issues and to explain the effects of 'unconscious bias', attitudes and beliefs that affect the way people communicate and behave is by showing the video 'A Class Divided' (Frontline PBS, 2019).

In 1964 a US teacher conducted an experiment in otherness and exclusion with an elementary school class, to demonstrate to the children the effects of discrimination. The experiment was filmed and the children's reactions were recorded. The teacher divided the class into two groups: brown eyes and blue eyes. She used language, behaviour and symbols (the wearing of a cloth collar) to influence and persuade the children that one group was superior to the other. It was blatant discrimination. She reversed the roles so both groups experienced being in the 'up' and the 'down' groups.

What were the effects? The 'down' group children showed they were isolated and displayed depression and demotivation; consequently, underperforming both academically and in sports activities. There was confusion, resentment grew against the 'up' group, many of whom were friends of the 'down' group. The 'up' group showed confidence and a willingness to secure their 'up' privileges. In-

terestingly, when the 'down' group became the 'up' group, their ability and productivity in class surpassed the previous 'up' group's performance.

Such an experiment would be unacceptable in today's classrooms; however, the use of the video is useful in teacher and business training sessions on the importance of inclusiveness.

5.4. Resolving cultural differences in a diverse classroom

Our assumptions derive from the values and beliefs we have about how an organisation should work and our behaviours derive from how we think we can succeed in that workplace. As Swallow and Milne (2013) state, *'recognising and adapting to cultural diversity should never involve losing contact with your own set of values and behaviours. What we should aim for is the ability to live with complexity; to live without being judgemental – this is right and that is wrong; and to hold that all ways are valid even if they are 'not mine'* (Swallow & Milnes, 2013, p. 29).

Understandably, we see the world through our own eyes and behave accordingly. To create better rapport, first you have to understand what lenses you are using to see through and how they impact the way you see the world (rather like looking through a pair of spectacles). Next, you need to see how the world looks through others' spectacles. Then you need to develop the attitude, skills and behaviour to adapt your communication to build bridges of intercultural understanding. Ultimately, this is what intercultural competence is all about: awareness, knowledge, attitude and skills, because *'without this intercultural understanding, the MIS factor is at play: MISperception leading to MISinterpretation, causing MISEvaluation that creates MIStrust'* (Swallow & Milnes, 2013, p. 21).

Archer (1986) describes, in language teaching to adults, the 'culture bump'. The culture bump occurs when a student's behaviour conflicts with the teacher's expectations: coming into class late and interrupting the class, persistently promising but never delivering assignments, etc. How does the teacher/trainer deal with these 'culture bumps'? First, decide whether their reaction is per-

sonal (intended) or cultural (unintended). Often, of course, it is both. Archer (1986) suggests the steps teachers can take in analysing their reaction: (1) pinpoint the time you felt different; (2) define the situation (where were you?); (3) list the behaviour of the person who caused the 'culture bump'; (4) list your behaviour (how did you react?); (5) list your feelings; (6) list the behaviours you would normally expect from others in that situation; (7) reflect on the underlying value in your culture that prompts that behavioural expectation.

In so doing the teacher moves through three stages: from a culturally biased judgement to the comprehension of the other; giving the student the benefit of the doubt; and finally depersonalising the issue by recognising it as a cultural difference rather than personal rudeness or lack of consideration.

The same process can be used with students, asking them to identify 'culture bumps' in their experience of working with other nationalities or as foreigners studying in a different country from their own. Exchanging ideas in the classroom promotes communication, leading to understanding and increases the sense of community and inclusiveness in a diverse classroom.

A good way for checking whether a teacher's or trainer's reaction to classroom behaviour is personal or based on different cultural behaviour is the process of mirroring. As Archer (1986) explains, mirroring involves exchanging experiences with peers to judge whether the reaction to a situation is common to others or particular to you. If it is particular to you it is probably personal, whereas if it is shared by your peers it may well be cultural. As Archer (1986) comments, the exchange of 'war stories' from the classroom may take on a new depth and value.

Ultimately, following the advice above will help you to gain what Swallow and Milnes (2013, p. 22) call the 'Triple A Rating'. These are the three A's you need to attain to become culturally competent: awareness of your own culture (knowledge about yourself and your core values and how these are expressed in attitudes, behaviours and communication in the workplace); assessment

of other cultures (awareness of others and the ability to compare and contrast otherness with various tools and techniques); action (continuing curiously to learn more; the willingness to adapt and be flexible; and the ability to identify and respond creatively to cultural challenges and conflicts in ways that both respect and engage the other).

6. CONCLUSION

This paper makes the case that diversity management should be a significant ingredient of the teaching/training syllabus for those in the higher education and adult learning sectors. It should also be incorporated in any course teaching business languages, especially Business English. It is especially important, in working for international firms, that employees are aware of the linguistic usages and behaviours that may be unacceptable in the workplace both in relation to company policy and to national/international law. This paper has contributed to raising awareness of diversity manage-

ment issues in the higher education and adult learning sector and suggested a methodology for teaching diversity management programmes. This is also transferable to in-company training. There is no question that higher education and business will continue to internationalise through the process of globalisation and that as it does so the organisations involved will become more internationally accountable.

This paper shows it is not enough just to learn principles of intercultural communication, useful though they are, and politically correct language; they need to develop intercultural effectiveness as a core competence. Teachers and managers also need to understand how to manage inclusively a diverse workforce and classroom; show respect for students, colleagues and managers; understand that organisations may be held accountable in law for discrimination; and ensure that they implement safeguarding behaviour for both the safety and comfort of themselves and their counterparts.

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