

INSTITUTIONAL CULTURE IN A MULTICULTURAL COMMUNITY OF PRACTICE: A CASE STUDY OF A KENYAN UNIVERSITY COLLEGE

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DECLARATION

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March 2018

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ABSTRACT

The aim of this study was to explore institutional culture in a multicultural and linguistically diverse university college in Nairobi County, Kenya. It examined intercultural communication and the ability of a shared Community of Practice (CofP) to overcome intercultural barriers and contribute to intercultural understanding, rather than misunderstanding. The study adopted a qualitative paradigm through the collective case study design. The study was guided by four research questions: how institutional culture is constructed in official policy documents in a Kenyan university college; how students in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; how staff members in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; and how students at a culturally and linguistically diverse institution in a Kenyan university college view themselves and others in relation to the institutional culture and official language practices. The study focused on first to fourth year students who were enrolled in the institution in the Department of Education, and teaching and non-teaching staff. The researcher used homogeneous and purposeful random sampling techniques to select the students. For the teaching and non-teaching staff, the researcher employed a purposive sampling technique. The total number of participants for this collective case study was 34. The instruments that the researcher used to collect data for this study were a focus group discussion schedule for students, an interview schedule for teaching and non-teaching staff and a document analysis guide. The researcher transcribed the interviews, manually coded the data, categorised the data, derived themes from the categories, interrelated themes and interpreted the meaning of themes. In spite of creating understanding among members of the established CofP, the study established that the core values of the university college are sometimes a source of conflict between members of the institution. Linguistic variety excludes some members of the institution in the CofP and misinterpretation also occurs in contexts where ambiguous words that denote different meanings in varied languages are used. The study recommended that the administration and staff should continue to create awareness of and sensitise students to the core values. Students should practise intercultural fluency to promote inclusiveness and cohesion in diversity and members of the community should at all times use a common language.

OPSOMMING

Die doel van hierdie studie was om institusionele kultuur te ondersoek in 'n multikulturele en linguisties-diverse universiteitskollege in Nairobi distrik, Kenia. Daar is ondersoek ingestel rakende interkulturele kommunikasie en die vermoë van 'n gedeelde Praktykgemeenskap (CofP) om interkulturele hindernisse te oorkom en om by te dra tot interkulturele begrip, eerder as misverstande. Die studie het 'n kwalitatiewe paradigma aangeneem deur middel van die kollektiewe gevallestudie-ontwerp. Die studie is gelei deur vier navorsingsvrae: hoe institusionele kultuur saamgestel word in amptelike beleidsdokumente in 'n Keniaanse universiteitskollege; hoe studente in 'n Keniaanse universiteitskollege die instituu se pogings om hulle bewus te maak van mekaar se kultuur, beskou; hoe personeellede in 'n Keniaanse universiteitskollege die instituu se pogings om hulle bewus te maak van mekaar se kultuur, beskou; en hoe studente in 'n kultureel- en linguisties diverse instituu in 'n Keniaanse universiteitskollege hulself en ander beskou in verhouding met die institusionele kultuur en amptelike taalpraktyke. Die studie het gefokus op eerste- tot vierdejaar studente wat ingeskryf is by die instituu in die Onderwys Departement, en akademiese- en nie-akademiese-personeellede. Die navorser het homogene en doelgerigte ewekansige steekproeftegnieke gebruik om die studente te selekteer. Met die akademiese- en nie-akademiese-personeellede het die navorser 'n doelbewuste steekproeftegniek ingespan. Die totale aantal deelnemers vir dié kollektiewe gevallestudie was 34. Die instrumente wat die navorser gebruik het om data in te samel vir die studie was 'n fokusgroepbesprekingskedule vir studente, 'n onderhoudskedule vir die akademiese- en nie-akademiese-personeellede en 'n dokument-analiseraamwerk. Die navorser het die onderhoude getranskribeer, die data met die hand gekodeer, die data gekategoriseer, temas afgelei van die kategorieë, die temas verbind en die betekenis van die temas geïnterpreteer. Ten spyte daarvan dat die kernwaardes van die universiteitskollege begrip skep tussen lede van die gevestigde CofP, het die studie vasgestel dat die kernwaardes soms 'n bron van konflik tussen lede van die instituu is. Linguistiese variëteite sluit party lede van die instituu in die CofP uit en misinterpretasie kom ook voor in kontekste waar dubbelsinnige woorde wat verskillende betekenisse in verskillende tale oordra, gebruik word. Die studie het aanbeveel dat die administrasie en personeel moet voortgaan om bewustheid te skep en studente te sensitiseer teenoor die kernwaardes. Studente moet interkulturele vlotheid beoefen om inklusiwiteit en kohesie te bevorder en lede van die gemeenskap moet ten alle 'n gemeenskaplike taal gebruik.

DEDICATION

I dedicate this work to my family and all who promote inclusiveness and cohesion in diversity.

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LIST OF ABBREVIATIONS AND ACRONYMS

CofP	Community/ies of Practice
FGD	Focused Group Discussion
IDI	In-depth Interview
IELTS	International English Language Testing System
NACOSTI	National Commission for Science, Technology and Innovation
TOEFL	Test of English as a Foreign Language

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The aim of this study is to investigate institutional practices that promote unity in the context of linguistic and cultural diversity. The study sets out to examine whether or not linguistic and cultural diversity among staff and students contributes to intercultural understanding in the context of intercultural communication in an international educational institution of higher learning in Nairobi, Kenya. This study explores how unity is promoted through institutional practices and institutional culture in a culturally and linguistically diverse institution of higher learning.

Lack of understanding of different worldviews potentially leads to misconceptions, primarily caused by ethnocentrism. A person's worldview is often shaped by the culture in which they are brought up or socialised in. In intercultural communication, there is diversity in traditions, cultural practices and worldviews, together with stereotypes associated with various communities, which have social and political consequences. All these factors affect communication and may lead to misunderstandings.

In the institution of study, there is a yearly cultural week, indicated in the academic calendar that takes place towards the end of the year. Each day of the week has a fashion theme, which can be official, national, etc. The climax comes at the end of the cultural week when all members of the institution and invited guests converge at a ceremony at the institution for the main cultural day. On this day, there are various cultural festivities where various nationalities display their culture through the form of costumes, musical and drama performances, and food. The Mr. and Miss Institution of the year are also crowned. They are interviewed by a panel of judges on

various issues and they take part in a fashion show. These practices promote institutional unity and create awareness of various cultures.

In previous research, scholars have reasoned that multilingualism is a barrier to integration. They have looked at diversity in language and culture primarily as contributing to misunderstandings. For example, Qin (2011:ii) maintains that in a cultural perspective, misunderstanding in communication is universal and inevitable, but the study further explores the process of moving from misunderstanding to understanding. Thije (2002) also points out that intercultural communication does not consist of misunderstandings alone. He analyses the extent to which instances of discourse are institutionally and/or interculturally determined. This is in line with the shift in linguistic reconstruction from misunderstanding to understanding in intercultural communication. The role of culture in discourse beyond misunderstanding will therefore be examined in the current study.

Clyne (1994:3) also explores this new perspective that linguistic analyses of intercultural communication should go beyond the analysis of misunderstanding and shift to a focus on the extent to which different linguistic means contribute to intercultural understanding. As such, this study intends to explore, in the context of a multicultural and linguistically diverse educational institution, institutional practices that enhance understanding instead of contributing to misunderstanding.

This study originated from the researcher's interest in the institutional interaction of individuals of diverse cultures in a multilingual context. On one hand, intercultural encounters can bring about differences in concepts. These concepts are often used to justify modes of behaviour like discrimination or exploitation that are advantageous to those holding them (Bock & Philip,

1988). On the other hand, there is concurrence of institutional and intercultural discourse structures which enable intercultural discourse beyond misunderstanding.

1.1.1 Situational Context

The family spirit which is part of the institutional culture is unique to this institution of higher learning. This is a religious institution and a formation centre which also opened its doors to lay students. Family spirit is the overarching concept in which this institution's culture is housed. Family spirit gave rise to the core values of the institution. The institution believes that it belongs to the family united in Christ's love. The home of Jesus, Mary and Joseph at Nazareth is the model for the family spirit of this multicultural and linguistically diverse institution of higher learning in Nairobi County, Kenya.

This institution takes into consideration that learning occurs only in an environment where warmth, sincere welcome, acceptance and sense of belonging are the order of the day. Therefore, there is need for the school environment to replicate a family environment for staff and students. Family is a place where love flows, a place where success and failure are shared and honesty, respect and mutual understanding reign. In a good family the members are ready to trust each other, forgive each other and reconcile with each other. The family spirit of this institution consists of love and forgiveness, support and help, forgetfulness of self, openness to others, and joy. It finds expression and gains strength in a special way in love of work, which is one of the core values of the institution.

To enhance and affirm team and family spirit, the Marist family organises team building activities for staff, if possible, once a year. The team building event offers an opportunity for teaching and non-teaching staff to bond and to re-ignite the family spirit. Activities in this event include games and motivational talks by facilitators.

Staff and students consider themselves as a family. Every year, on the 6th of June, the Congregation of Religious Men in the Catholic Church that owns and runs the institution celebrates Founder's day. On Tuesday, 6th of June, 2017, the celebration was particularly important because it also marked the worldwide Bicentenary Celebration. On this day staff, students, former students and friends celebrated the birth of the Founder into heaven and the 200th birthday of this Congregation. It was a day of celebration for what God has done among the community members and for the many young people around the world. A meal was shared and there were also many fun games with trophies to be won among members of this Family. Family spirit truly modulates the life and activities of this multicultural and linguistically diverse institution of higher learning in Nairobi County, Kenya.

1.1.2 Kenya and the Languages of Kenya

Kenya is a multilingual country. English and Kiswahili are the official languages of the Republic of Kenya (Constitution of Kenya, 2010:2). These are therefore the languages of education, administration, parliamentary debate, commerce and the judiciary. Kiswahili is used along with English in parliament, on television and in the public service. Kiswahili, which is also the national language, and the indigenous languages can be used in conjunction with English in court if deemed necessary. Kiswahili is the language of social interaction for the majority of people in the major cities and it is also the language of political discourse.

During Kenya's colonial days, the patronage of the British as Kenyan colonists ensured the high status of their language, English, in administration, business, and education. During this period, the language in education policies varied with time and interest of the colonisers (Mbaabu, 1996). Generally, English, Kiswahili and the indigenous (vernacular) languages were used as languages of learning and teaching. The indigenous languages were commonly reserved for the

lower primary levels, Kiswahili for the middle levels, while English was used in all the upper levels including university.

The recommendations of the National Committee on Educational Objectives and Policies of 1976 (Gachathi Report, 1976) took into account the need to use learners' home languages. It recommended use of the dominant language in the primary school's locality as language of learning and teaching in the first three years of schooling. From primary school, Standard four, to university, English functions as the language of learning and teaching and a compulsory subject up to secondary school, Form four (Mbaabu, 1996; Eshiwani, 1993).

The current study explores how individuals view themselves and others in relation to official language practices. While English is used as a medium of instruction in the institution and for social interaction in the institution, Kiswahili remains important. Students from Anglophone, Francophone or Lusophone countries, or with other language backgrounds, may not be proficient in Kiswahili as an official and national language and may therefore not be able to use Kiswahili. The study also examines the extent to which indigenous languages are used for social interaction.

1.2 Aim of the Study

The study explores how institutional culture is constructed in official policy documents in a Kenyan university college. It also examines how students and staff members perceive the institution's efforts to make them aware of each other's culture and how participants at this culturally and linguistically diverse institution view themselves and others in relation to the institutional culture and official language practices in the institution.

The aim is to determine whether linguistic and cultural diversity contributes to intercultural understanding or common ground, using the Thije's (2002) idea of 'from misunderstanding to

understanding'. This implies that diversity can also create intercultural understanding rather than misunderstanding.

1.3 Research Questions

1. How is institutional culture constructed in the official policy documents of a Kenyan university college?
2. How do students perceive the institution's efforts to make them aware of each other's culture?
3. How do staff members perceive the institution's efforts to make them aware of each other's culture?
4. How do students and staff at a culturally and linguistically diverse institution view themselves and others in relation to the institutional culture and official language practices?

1.4 Significance of the Study

The findings of this study will be useful to the institution used for the study because it will help to foster institutional practices that promote intercultural understanding. The Ministry of Education will also benefit from the findings of the study which will help in policy development from which other institutions of higher learning can learn to promote intercultural understanding in their own institutions.

1.5 Methodology

The study adopts a qualitative paradigm, specifically the case study design. The participants in this study are first to fourth year students who are enrolled in the institution in the Department of Education, lecturers in the department and non-teaching staff. To sample students, the researcher used homogeneous and random sampling techniques. The researcher employed purposive random sampling techniques in the study to recruit staff in the Department of Education and non-teaching staff for interview. The instruments that the researcher used for this study were:

(i) interview schedule for staff, (ii) focus group discussion schedule for students and (iii) document analysis guide/schedule for the strategic development plan.

1.6 Thesis Layout

After this introductory chapter, Chapter 2 focuses on the theoretical framework of the study, specifically, the theory of a community of practice (CoP), and the literature review. Chapter 3 discusses the instruments for data collection, the participants in the research, the chosen methodology and the analytical tools which were used during the data collection. Chapter 4 contains the presentation, interpretation and discussion of the findings that emerged from the data. Chapter 5 presents the summary, conclusions drawn from the data and provides recommendations for future research.

CHAPTER TWO

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Introduction

The primary aim of this chapter is to discuss the theory of a community of practice (CofP) first developed by Lave and Wenger (1991, cited in Alexander 2014:32) which functions as the theoretical framework for this study. The chapter discusses the tenets, strengths, weaknesses and application of the CofP theory to intercultural communication and the ability of a CofP to contribute to intercultural understanding. This chapter also introduces different aspects of importance to the present study, specifically those that relate to intercultural communication and institutional practices that promote unity in the context of linguistic and cultural diversity. It focuses on literature related to intercultural communication, cultural/intercultural awareness, institutional culture, construction of institutional culture in official policy documents and official language practices.

2.2 Theoretical Framework of the Study

The term “community of practice” CofP is defined by Eckert and McConnell-Ginet (1992: 464) as “people who come together around mutual engagement in endeavour with practices emerging in the course of this mutual endeavour.”

According to Hanks (1991:1), CofP theory is an approach used by researchers working in a language socialisation paradigm as a model of community. What was important to Lave and Wenger (1991, cited in Alexander 2014) were the conditions that enabled joint participation. The philosophy of CofP theory can be traced to early work in sociolinguistics, and was used for analysis of variation. The theory provides a framework for investigating and analysing social and linguistic features of sociolinguistic variation.

According to Hanks (1991:1), CofP is defined in terms of the members' subjective experience of boundaries between their community and other communities and the range of activities the members participate in that contribute to the construction of these boundaries. CofP analyses of variation emphasise the role of language use and linguistic variation as social practices. Analysis of linguistic variables is linked to speakers' range of social practices. Language is one way by which speakers construct, maintain or contest the boundaries of social categories and their membership or exclusion from these categories. CofP theory is a way of discussing these social categories.

Wenger (1998:2) regards the CofP as a way of learning similar to apprenticeship learning styles. This is where novices or newcomers join a community of practice and have to acquire the cultural norms, skills and knowledge of the community through interaction with more experienced members. When one joins a workplace, for example, the appropriate behaviours that characterise and distinguish the group including verbal behaviours are learnt. Hence, socialisation occurs through participating in a community of practice. The participants then take on more responsibility and become experts. The newcomers should access a variety of community resources to be participants and full members and have opportunities to try out roles and responsibilities associated with expertise in a community. The CofP is a domain with a process of social learning (Wenger 1998:3)

Originally, Hanks (1991:3) developed the theoretical framework as a way of describing and understanding how professional communities like tailors or insurance company employees induct and train new members and advance routines for achieving specific tasks. Wenger also acknowledged that CofPs can be managed and maintained through formal organisational structures. A CofP framework is designed on the idea of learning through doing with experienced people for newcomers to rehearse expertise by engaging in the process (Hanks, 1991: 14)

The CofP framework focuses on the way individuals develop sets of norms or practices which individuals within the CofP accept as appropriate for their context. There is no disconnection between individual norms, CofP norms and actual societal norms. The practices considered on individual level and group or cultural levels are mutually influential. Individuals within a particular CofP play a role in constructing the wider social norms. There is interplay between individuals, groups and social norms in linguistic theorising at a cultural level. Each should not be discussed in isolation (Hanks, 1991:539)

2.2.1 Tenets of the Communities of Practice Theory

There should be mutual engagement of members of a CofP who need to get together to engage in shared practices but these mutual relationships may be harmonious or conflictual. The following three crucial mutually dependent and inseparable criteria must be met in a CofP (Wenger 1998:77,85):

- a) Members of a CofP should share some jointly negotiated enterprise and get together for some purpose that they pursue which creates relationships of mutual accountability. However, members may not be in a position to articulate their shared enterprise (Wenger 1998:84). The shared enterprise should contribute something meaningful to understanding the dynamics of the group.
- b) Members of a CofP should have a shared repertoire of negotiable resources accumulated over time. These could be linguistic resources such as specialised terminology, differences in practices and linguistic routines which are the result of internal negotiations (Wenger, 1998:82).
- c) There are dimensions which characterise particular communities of practice and are used to compare their communicative practices. They provide a framework which can

be used to distinguish workplaces and characterise aspects of workplace culture. They also provide ways of exploring the linguistic texture of aspects of the social practices that form the basis of workplace culture. The characteristics of a community of practice are manifested through the following verbal and non-verbal behaviours, dimensions or features (Wenger, 1998: 125-126):

- Shared ways of engaging in doing things together.
- Local knowledge, shared stories, inside jokes, knowing laughter.
- Certain styles recognised as displaying membership.
- Rapid flow of information and innovation.
- Quick setup of a problem to be discussed.
- Overlap in participants' descriptions of who belongs to mutually defining identities.
- Specific tools, representations and other artefacts.
- Jargons and shortcuts to communication.
- A shared discourse that reflects a certain perspective of the world.
- Shared experience and negotiated social meanings.

Informing the general through the study of the particular in an attempt to theorise the social and the linguistic.

2.2.2 Strengths of the Community of Practice Theory

The CofP framework provides a model that successfully accounts for the study of institutional linguistic and cultural variation to determine whether these contribute to understanding or misunderstanding. CofPs improve organisational performance and help to drive

strategy, they provide information on institutional culture, enhance problem solving processes and allow for further development of members' personal skills (Jones, 2013:51).

2.2.3 Weaknesses of the Communities of Practice Theory

Some aspects of the theory remain unclear as several criticisms have been levelled against Wenger's findings like how individuals become members, how they interpret their membership and which factors prohibit their membership (Jones, 2013: 137).

According to Jones (2013:56), the notion of CofP is limited because informal learning is achieved through various networks some of which are similar to what Wenger describes as a CofP while others are not. This is due to differences in practice, lack of mutual activities and different views. In some instances learning takes place through viral networks. Hence, the potential of learning differs depending on the work and structure of relationships.

Roberts (2006: 626-627) questions some problems like power, trust and predispositions. Concerning power, which he defines as "ability or capacity to achieve something, whether by influence, force or control", some members may have more power in the negotiation of meaning in a CofP than others. He also argues that the degree of trust among members also varies due to influence of distribution of power in a CofP since power shapes social interaction.

Davies (2005: 565-566) postulates that membership and legitimacy of participation is sanctioned by hierarchy within the CofP through gatekeeping as some members are allowed to fully participate while others remain peripheral. The gatekeeping is done daily in less obvious ways or on a smaller scale in a CofP. Hence, membership is bound by acceptance which allows for participation. He notes that being tolerated on the peripheries does not lead to learning experience unless when members are legitimately participating in the CofP.

Roberts (2006: 632) also notes that the same principles cannot apply between a smaller CofP and one with large membership, as there is a difference in terms of interaction and relationships among members. She states that large communities can be a collection of smaller CofPs so they should be distinguished in terms of size and spatial reach to be able to fully apply the concept beyond certain limits. Certain features of CofP may also be sensitive to the range of membership.

2.2.4 Application of the Communities of Practice Theory

The theory can be used to analyse organisational culture which constitutes shared values and attitudes and the shared experiences that validate them (Smircich, 1983: 339). Other researchers have used CofP theory to account for data as discussed below.

Alexander (2014: 63-66) explored whether language and cultural differences can act as barriers to team communication. The study employed the CofP theoretical framework which revealed that only with mutual engagement, joint enterprise and shared repertoire among participants can there be a unified CofP. The study revealed that in the Western Province Amateur Cricket team of Cape Town, South Africa, English was the common lingua franca of the participants and the use of this single language created cohesion, success and a conducive environment in the CofP. Players and coaches felt part of the CofP because they could openly communicate with each other in English as the common lingua franca. Some participants believed that language and culture did not affect effective communication, while others said that language rather than culture was more of a barrier hence, the need of a common language for effective communication.

Jones (2013:173) aimed at investigating how Performance Assessment Interviews were carried out by different business organisations in the Western Cape, South Africa and the experience of these interactions. The study employed the CofP theory to investigate how individual

identity, group identity and membership was expressed. The study explored the construction of Performance Assessment Discourses in three Companies. The focus was on how Performance Assessment Interviews were performed, their content, form, structure and social practice, and how managers and employees viewed this organisational practice. The study also analysed how individuals showed their membership to CofPs within the workplace, and identified obstacles in acquiring and maintaining membership. The study revealed that language plays a major role in acquiring membership to a CofP and in the construction of workplace identities.

2.3 Literature Review

In this section of the chapter, a review of empirical studies will be presented. It will discuss the findings, and recommendations of other scholars with regard to the phenomenon under study. The literature review focuses on intercultural communication, cultural/intercultural awareness, institutional/organisational culture, construction of institutional culture in official policy documents and official language practices. The section concludes with a summary of the review of related literature, and the identification of knowledge gaps.

2.3.1 Intercultural Communication

In this section I first present a definition of intercultural communication, and then examine some studies of intercultural communication relevant to the present research. Jandt (1998: 36) defines intercultural communication as “face-to-face interactions among people of diverse cultures”, while Collier and Thomas, as cited in Jandt (1998: 37), define intercultural communication as “communication between persons who identify themselves as distinct from each other in a cultural sense”. Alexander (2014: 11) points out that these two definitions acknowledge the fact that when people from varying cultural backgrounds interact and communicate, communication barriers can occur due to differences in context and language.

Kasanga (2001: 253, 265) discusses the recent increase in inter-ethnic and/or inter-racial communication in South Africa. The study explores intercultural communication in South Africa, a highly multilingual, multi-ethnic and multi-cultural country. The study observes that difficulties are encountered in face-to-face interaction which leads to pragmatic failure and misunderstanding in same-language different-culture interaction. Misunderstanding or misuse of speech act strategies may be caused by pragmatic failure and perpetuate discrimination (Kasanga, 2001:266), and may lead to resentment which may lead to negative labelling and (cross-group) stereotyping about the ethnic other (De Kadt, 1998:252). Through observation in academic settings and the job market the study found that misperceptions of non-native speakers of English has contributed to exclusion and discrimination of the non-native speakers by native speakers. To highlight the difficulties and risks posed by university students' lack of pragmatic competence in intercultural interaction, Kasanga (2001:253) used observation and elicited data of requests in English. The paper recommends the teaching of speech act realisation and inclusion of pragmatic instruction in English language teaching. The inclusion of pragmatics in teaching or learning materials is also recommended to sensitise learners to the importance of pragmatic issues and to heighten their metapragmatic awareness and to alert 'gatekeepers' that variation in pragmatic competence is inevitable due to the learners' or users' first language, individual choices and preferences. The study raises awareness on the differences in the use of a lingua franca, English, and the causes of pragmatic failure which leads to communication breakdown and face loss all in the same language different-culture interaction. Although Kasanga (2001) focuses on intercultural pragmatics, specifically the realisation of requests, it has general comments on intercultural communication in a (South) African context which are useful to the current study in Kenya.

Chick (1996:329) conducted research in interactional sociolinguistics in South Africa. The

study focused on intercultural miscommunication and barriers to effective intercultural communication. It explored the sources of intercultural miscommunication, the social effects of intercultural miscommunication and ways to improve the situation.

Chick, like Kasanga (2001), also identifies intercultural difficulties that occur in same-language different culture or race interaction, and interaction in the medium of English between native speakers of South African English and English as a second language speakers who are native speakers of an African language or of Afrikaans (Chick, 1989:253). From observational data of interaction in educational and workplace environments, Kasanga (2001:254) identifies the main sources of intercultural miscommunication. These sources are language differences in terms of denotative meanings and rules for permissible combinations, mismatch in frames of references or 'interpretative frames', which reflect interactants' knowledge of a culture or cultures organised into structures of expectations, differences in listening behaviour, when there is a mismatch in speaking-listening behaviour due to specific cultural constraints, differences in turn-taking patterns and rules, which are also culture specific; and differences in politeness behaviour, which is very relevant to the study of interlanguage pragmatics, especially speech act realisation in English as a second language.

As discussed in the previous section, Alexander (2014:ii) investigated the impact of individual sociocultural and linguistic differences on the creation of a successful sports team in the Western Cape, South Africa. The study shows that sociocultural and linguistic differences can act as a barrier to a sports team's dynamic and environment, but these barriers can be overcome to create a successful and cohesive community of practice on and off the field.

Thije (2002:1) brings in a new perspective that linguistic analyses of intercultural communication do not consist of misunderstandings alone and shifts focus from the analysis of

misunderstanding to the extent to which different linguistic means contribute to intercultural understanding; hence, the debate on communicative failure and success in intercultural contact. This is done by gradually incorporating more linguistic notions in intercultural analyses and making an attempt to reconstruct how mutual understanding is achieved in discourse, rather than explaining misunderstanding in intercultural discourse based on different cultural systems. Thijs (2002:3) notes that culture is considered as social or group capacity to find solutions for recurrent societal needs and standard problems. Culture is interactively reproduced in the perception, understanding and formation of reality.

2.3.2 Cultural/Intercultural Awareness

Shemshadsara (2012:95) argues that in cultural awareness, one gradually develops inner sense of equality of cultures, an increased understanding of one's own and other peoples' cultures and a positive interest in how cultures connect and differ. She claims that cultural awareness broadens learners' minds, increases tolerance and helps achieve cultural empathy and sensitivity. Cultural awareness she notes, has three qualities which include: awareness of one's own cultural-induced behaviour, awareness of culturally-induced behaviour of others and the ability to explain one's own cultural standpoint. Cultural differences are considered to be inevitable and understanding can be created through tolerance and avoiding overgeneralisation.

Shemshadsara (2012: 95) argues that cultural awareness is important in modern language education reflecting the inseparability of language and culture: to teach a language is also to teach a foreign culture, and the need to prepare students for intercultural communication. It focuses on the need for cultural understanding within the context of the classroom.

Shemshadsara (2012: 95) also notes that the successful integration of cultural sensitivity and language ability or teaching can significantly contribute to global or cultural understanding.

This she states must be promoted to enhance students' sensitivity to other cultures and that of the target language community and prepare them to live harmoniously in the target language community and gain understanding of the native speaker's perspective. In the process of learning, learners should be able to interpret culturally relevant behaviour and conduct themselves in culturally appropriate ways to expand their cultural repertoire.

As Levine and Adelman (1982:97) point out, developing cultural sensitivity does not mean that we lose our cultural identities but rather we recognise cultural influences. Conflicts, they state, occur due to misinterpretations, ethnocentrism, stereotypes and prejudice and can be prevented if there is awareness of our attitudes and sensitivity to cross-cultural differences.

To promote intercultural awareness, Baker (2016:437) suggests that pedagogy needs to go beyond language, culture and nation correlations. Intercultural awareness is crucial in preparing students to accommodate diversity and gain fluency in communicative practices in transcultural universities. Baker (2016: 449) notes that students need linguistic awareness and intercultural awareness to cope with the complexity and variability of communicative practices in which negotiation and adaptation are central. This needs to be integrated into pedagogy with emphasis on negotiated nature of communication, identity and community.

Osula (2009:37) in her article explores the influence of cultural awareness upon intercultural mentoring relationships and presents a conceptual model of cultural awareness and how such awareness can influence mentoring effectiveness. By understanding the influence of culture on attitudes, expectations and behaviours, leaders may increase their cultural awareness and improve intercultural mentoring practices. The study concludes that mentors should exercise cultural awareness to achieve desirable outcomes that benefit mentees. The paper presents a conceptual model of cultural awareness integrating general cultural awareness, self-awareness and

situation-specific awareness to adopt a third-culture perspective resulting in a culturally appropriate behaviour and meaningful relationships. The study recommends that the intercultural mentoring model could be tested in multinational corporations, international agencies and mission activities of churches. It further recommends that future research in the culture awareness model application should include case studies of intercultural mentoring focusing on culturally relevant practices and search for universal mentoring practices that would benefit mentorship across many contexts. Culture specific mentoring models could also be explored to identify those practices in comparison to other cultures. It could be used to measure level of cultural awareness of intercultural mentors and observe the conceptual model's effects upon mentoring outcomes.

Kasanga (2001:264) notes that studies of teaching of English for occupational purposes have not been done in South Africa and argues that this particularly in the service and communication industries may facilitate cross-cultural communication and improve job performance. Intercultural awareness is essential in any context in enhancing understanding in intercultural communication.

2.3.3 Institutional/Organisational Culture

Institutional culture refers to practices established by an institution, such as a university, in relation to different cultures brought to the institution by different stakeholders, including different linguistic repertoires. This section characterises the aspects that contribute to creating an institutional or organisational culture. In this regard, Gaspar, Maria and Frederico (2011:75) focus on the health sector and specifically on organisational culture, which the researchers considered to be the most relevant for implementation of knowledge management, in Portuguese hospitals. With the focus on organisational culture, the study analysed the relationship between the perception of

organisational culture and knowledge management in hospitals using different management models.

Organisational culture is noted to be critical in management practices for successful organisational changes and as a key factor for successful knowledge management. Organisational culture supports, encourages and rewards the creation, sharing and use of knowledge. The study set out to determine differences in perceptions of knowledge management in institutions based on their perception of organisational culture as perceived by the respondents.

Gaspar et al (2011:75) note that understanding perceptions of hospital staff on effects of organisational culture on knowledge management could guide organisational interventions and policies and help managers' to develop effective knowledge management projects. The study provides insight for the present study which although did not focus on knowledge management, examined whether organisational culture enhances unity which can in turn promote institutional success in the context of a higher learning institution. Similarly, the findings of the current study will inform policy interventions to help the college of study foster intercultural understanding.

In her qualitative case study, Adams (2009) examines the importance of institutional culture at a technical college in Wisconsin. She analyses the administrators' understanding of their institution's culture, the importance they attach to the culture and their perception which influence the institution's culture. The study found that the roles and mission of the administrator influenced the culture of the institution. Adams (2009:1) states that understanding culture plays a role in the effectiveness of the institution.

According to Adams (2009:111, 115) effort was made to create awareness of the institution's culture. There were meetings, poster series, a handbook, newspaper and newsletter articles, social media, employee learning days, Professional Development learning opportunities

and committees. Efforts were also made to make the mission of the institution clear and the institution's website was used to create transparency and inform people about the state of progress towards the institution's vision. Adams (2009:119) interviewed various stakeholders, for example, the Vice-President of the college, and observed that the college's orientation program made staff culturally aware that they needed to connect with other people and the college, establish relationships and collaboration.

Levin and Montero-Hernandez (2009:17) in their study focused on community colleges, and examined how students, faculty, administrators and state legislators in organisations "internalize and use institutional cultural traditions to make sense of their organisation's world and define their social roles and how the use of culture contributes to development of specific organisational settings". Several students were interviewed and it was found that the community college had a hybrid identity of caring and not caring. This hybrid identity and "mixed orientations in college personnel's organisational behaviours were as a result of different ways of individuals interpreting and activating their cultural resources like symbols, ideologies, codes, values, norms and cultural traditions to enact their occupational roles and expectations" (Levin & Montero-Hernandez 2009: 50-51). A participant's interpretation based on experiences expressed liking for the institution because people were very helpful and supportive with staff going above their position responsibilities to assist students because they believe in what they do as per the institution's values and culture. Institutional efforts to make members feel integrated therefore contribute to the achievement of institutional goals.

2.3.4 Construction of Institutional Culture in Official Policy Documents

Institutional culture can be reflected in institutional documents as a means of enhancing organisational practices and culture. In her paper, Yakel (1996: 454) discusses records-creating

and record-keeping processes by archivists as a basis for understanding how organisations work. It is noted that organisational theorists view recordkeeping practices as a reflection of important organisational processes and culture. Her study demonstrates that organisations need artificial ‘memories’ and that practices must be recorded in manuals for instruction of new organisation members (Yakel, 1996: 457). These include task performance rules that provide a basis for consistent and acceptable limits of behaviour in an organisation. The paper discusses record-keeping as a reflection of organisational practices and culture in an organisation but does not explore whether this contributes to unity in organisations with linguistic and cultural diversity, such as the institution of higher learning which is the subject of the current research. Yakel also does not specify the document(s) in which organisational processes and culture are reflected in but just discusses record-keeping practices.

In their project aimed at improving nurses’ documentation of their patients’ assessments, Okaisu, Kalikwani, Wanyana and Coetzee (2014:6) observe that organisational culture is powerful in determining how the organisation will function. It drives and sustains change in improving quality by creating a norm of practice. Okaisu et al. (2014:3) note that recruiting and socialising new nurses into new ways of thinking with similar values, beliefs, attitudes and competence in professional nursing practice helped to change nurses’ documentation practice norms.

Organisational culture is an important factor in management practices which is important for successful organisational changes and knowledge management. The hierarchy culture, a type of organisational culture, is viewed as predominant with a formalised and structured workplace where procedures determine what people do. The organisation is bound together by the formal rules and policies documented by the organisation. Organisational culture binds the organisation together. (Cameron & Quinn, 2006: 81)

2.3.5 Official Language Practices

Baker (2016: 438) explores the notion of the ‘transcultural university’ in relation to diversity of higher education and intercultural awareness. Baker notes that due to the need to communicate successfully in such multilingual and multicultural higher education settings, English is used as the medium of instruction in Anglophone international universities. In these universities, local languages exist alongside students’ first languages and English is increasingly used as an academic lingua franca. This is a reflection of awareness of the transcultural nature of internationally orientated universities.

Regarding the perception of official language practices, every country has a language in education policy that stipulates which language is used as a medium of instruction at each level of education. This is critical in multilingual environments for the purpose of having a common language of instruction. Countries that use English as a medium of instruction sometimes require students who are not native speakers of English to take standardised English language tests to determine their proficiency in the language. Foskett (2010: 440-441) critiques higher education institutions’ that in the process of internationalisation, non-Anglophone universities still impose Anglo-centric native speaker English language policies and practices in English medium instruction programmes through standardised language tests like IELTS (International English Language Testing System) and TOEFL (Test of English as a Foreign Language). Anglophone institutions have failed to recognise the linguistic practices of many of their international students who are not native speakers of English. This results in the marginalisation of such students with the negative impact on students’ perceptions of their education experience. (Baker 2016:442) states that the role of English in higher education is recognised through the number of students studying in Anglophone settings and the growth of English medium instruction programmes globally.

Leibowitz (2005: 23, 27, 29) conducted a study examining the relationship between identity, language and teaching and learning in higher education in post-apartheid South Africa. The study site was a higher education institution in the Western Cape. The study employed case study design and an interview guide was used for data collection. Participants of the study included 64 lecturers and academic support staff members and 100 students. The study shows how language as proficiency in the dominant medium of communication and as discourse is a key component of identity in a higher education institution. From the study, lecturers and students established that language and discourse are primary influences on individuals' acculturation and integration into the academic community. Language as a marker of identity is interwoven with other aspects of identity. It is both a resource and a source of identification and affiliation. Language encourages a sense of affiliation or marginalisation in relation to an institution. The relationship between identity and language intersect with teaching and learning because it encompasses an individual's sense of belonging and affiliation to an institution and an individual's integration into the academic community of practice. Language practice creates understanding and awareness of the 'other'. Leibowitz et al. (2005: 22).

2.3.6 Summary

The studies reviewed in the first subsection of this section focused on intercultural communication. The concept of cultural awareness was also discussed. The chapter discussed institutional culture and characterised the aspects that contribute to creating an institutional or organisational culture. The construction of institutional culture in official policy documents and official language practices was also outlined.

There were key findings or recommendations in the studies presented in this chapter that guided the current study. It is noted that sociocultural and linguistic differences can act as a barrier

which can be overcome to create a successful and cohesive community of practice. Barriers to intercultural communication are also caused by the lack of understanding and misinterpretation of certain acts of language use, behaviour and cultural differences. The barriers can lead to confusion and conflict. It is observed that these factors are always present in initial interactions and the institutional culture and environment should accommodate them.

These studies also recommend that linguistic and intercultural awareness should be integrated into pedagogy to improve transcultural university students' communicative practices that require negotiation and adaptation. Hence, the need for cultural awareness in language teaching for cultural understanding.

Understanding institutional culture reflected in institutional documents plays a role in the effectiveness of the institution. This enhances organisational practices. Institutional language practices also create understanding among members of the institution. It is also noted that if stakeholders internalise and use institutional cultural practices, it contributes to development of organisations. Thus, organisational culture determines how the organisation functions because formal rules and policies bind the organisation together.

2.4 Conclusion

This study was informed by the CofP theory developed by Wenger (1998). The justification for the use of this theory is that it enabled the researcher to explore intercultural communication and the ability of a CofP to overcome intercultural barriers and contribute to intercultural understanding, rather than misunderstanding. The chapter also reviewed empirical studies and identified key findings or recommendations that guided the current study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter discusses the context of the research, research design, and the participants. It also provides a description of the data collection instruments, data collection procedures, data analysis techniques and ethical considerations pertaining to the study.

3.2 Research Design

The study adopts a qualitative paradigm and specifically makes use of case study design. Case study design allows the researcher to develop an in-depth analysis of how institutional unity is promoted through institutional practices or cultural awareness in a multicultural and multilingual institution of higher learning in Nairobi, Kenya. The case study is bounded by time and activity and detailed information was collected using a variety of data collection procedures over a sustained period of time (Stake, 1995; Yin, 2009, 2012 & Creswell, 2014). The researcher chose this design because it allowed her to conduct an in-depth study of whether diversity of cultural backgrounds and linguistic variety contributes to understanding in intercultural communication.

3.3 Research Context and Participants

The context of the study is an international educational institution of higher learning in Nairobi, Kenya. The institution has students from diverse linguistic and cultural backgrounds. The study focuses on students in the Department of Education, which has about 135 regular students. The researcher obtained the participation of a small group of students and staff members for the study from the accessible population to give relevant information about the phenomenon under study.

Purposive sampling techniques were used in the study to recruit a sub-group of the accessible population for focus group discussions (FGDs) (Kombo & Tromp, 2006), in order to discover or uncover central themes, core elements, and shared dimensions related to the research questions. This also offered the researcher the opportunity to document unique or diverse variations with regard to the phenomenon under study (Patton, 2002; Creswell, 2013).

The researcher used homogeneous and purposeful random sampling techniques to select the students. Each FGD group consisted of students from the same department and year of study. This homogeneous and random sampling is used to randomly bring together people of similar backgrounds and experiences. It helps to reduce variation, simplify analysis and facilitate group interviewing (Creswell, 2013). The participants in the study were first to fourth year students who were enrolled in the institution in the Department of Education. A total of 4 mixed gender FGDs with students were conducted (one from each year of study, that is, year 1-4). In total, 29 student participants took part in four FGD groups, made up as follows: year 1 – 7 participants, year 2 – 8 participants, year 3 – 6 participants, year 4 – 8 participants.

For the teaching and non-teaching staff, the researcher employed a purposive sampling technique to select a total of 5 participants who took part in structured interviews. Purposive sampling selects all cases that meet some criterion (Creswell, 2013). The researcher sampled three lecturers from the Department of Education who were in a position to provide qualitative data for the study.

For the non-teaching staff, the researcher also employed purposive sampling technique to select two participants. That being the case, the total number of participants for this collective case study was 34.

3.4 Data Collection Procedures

After identifying the FGD and in-depth interview (IDI) participants, signed informed consent was obtained from each selected participant. As part of this process, the purpose, aim and goal of the study was explained. Each FGD lasted for an hour.

The student FGDs consisted of; 8 students in group A, 7 in group B, 6 in group C, and 8 in group D in four separate interview sessions with a total of 29 students. Focus groups were used because of several advantages. They are more time efficient than having separate interviews. Morgan (1996) states that focus group discussion as a data collection method is an inclusive technique that allows for data elicitation and collection through group interaction on a topic determined by the researcher. He notes that focus groups enable researchers to get data that are not available in individual interviews or participant observation. Due to interaction between researcher and participants and among participants there is evidence of agreement or differences of opinions. This group interaction emphasises participant experiences and opinions. Through focus groups a lot of data can be obtained on a topic in a limited period of time.

The researcher used interviews as a method for qualitative research with three teaching and two non-teaching staff. The questions in the staff interview schedule consisted of three main research questions. Kvale (1996) notes that the qualitative research interview seeks to elicit and describe the meanings of central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. According to McNamara (1999), interviews are useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic to further investigate responses. The study specifically used the standardised, open-ended interview where the same open-ended

questions are asked to all interviewees; this approach facilitates faster interviews that can be more easily analysed and compared.

For document analysis, the researcher analysed the core values documented in the strategic development plan. It analysed the audience for which they were written, purpose, where they are derived from, their relevance and effect.

3.5 Research Instruments

The tools that the researcher used to collect data for this study were a focus group discussion schedule for students and an interview schedule for teaching and non-teaching staff. The researcher also used a document analysis guide for the strategic development plan of the institution to analyse the core values of the institution. All these are included as Appendices. The reasons for these instruments was to have in-depth data collection involving multiple sources of information so as to ensure that data collected were credible, rich, robust, comprehensive and well developed; again, for the fact that a single method of data collection may not shed more light on the phenomenon under study (Patton, 2002; Yin 2009; Waller, 2011; Creswell, 2013).

3.5.1 Focus Group Discussion Schedule for Students

A focus group discussion schedule was used in collecting data from the students in this study (see Appendix 6). This created an environment that put students at ease and allowed them to thoughtfully answer questions in their own words and add meaning to their answers (Creswell, 2013). Students could also react to and build upon each other's responses to produce information or ideas that they might not think of on their own. This instrument for data collection from students has an opening statement emphasizing the purpose of the study and eliciting the demographic information of the students. It also consisted of topics and the questions corresponding with the main research questions (Boeije, 2010).

The main topics for this group discussion schedule were: how institutional culture is constructed in official policy documents in a Kenyan university college; how students in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; how staff members in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; and how students at a culturally and linguistically diverse institution in a Kenyan university college view themselves and others in relation to the institutional culture and official language practices.

The follow up open-ended questions posed accrued from the responses of the students in order to yield further information (Krueger, 2002). It was hoped that the focus group discussion schedule would help reveal a wealth of detailed information and insight (Mvumbi & Ngumbi, 2015) about whether or not institutional culture creates understanding among members of this linguistically and culturally diverse institution of higher learning in Kenya.

3.5.2 Interview Schedule for Teaching and Non-Teaching Staff

An interview schedule was used to collect data from the teaching and non-teaching staff. The justification for this is that the researcher hopes that this instrument will help to elicit a picture of the participants' perspective on the research topic (Mack, Woodsong, MacQueen, Guest & Namey, 2010). The interview guide for the teaching and non-teaching staff consisted of an opening statement about the purpose of the study, elicitation of the demographic information of the teaching and non-teaching staff followed by the main research questions (Boeije, 2010).

The questions that were used to guide the interview were similar to the ones used in the FGDs (see Appendix 7). The main topics in the interview schedule were as follows: how institutional culture is constructed in official policy documents in a Kenyan university college; how students in a Kenyan university college perceive the institution's efforts to make them aware

of each other's culture; how staff in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture;, and how staff at a culturally and linguistically diverse institution in a Kenyan university college view themselves and others in relation to the institutional culture and official language practices. Follow up open-ended questions were posed in order to get in-depth information about the phenomenon under study (Mvumbi & Ngumbi, 2015).

3.5.3 Document Analysis Guide

The document analysis guide (see Appendix 8) was essential as it enabled the researcher to analyse the contents of the strategic development plan in relation to institutional core values (Creswell, 2014). The purpose of this was to explore how relevant the core values are in enhancing intercultural understanding in the institution.

3.6 Data Analysis Procedure

The analysis was thematic. The researcher systematically searched and arranged interview transcripts, data and other materials obtained from the field for each case (McGuiggan & Lee, 2008). This increased the researcher's own understanding of them and enabled the researcher to present them to her readers (Orodho, 2008).

The researcher manually coded the data, categorised the data, derived themes from the categories, interrelated themes, interpreted the meaning of themes and validated the accuracy of the information (Boeije, 2010; Creswell, 2013, 2014). Prominent themes were identified and were organised in terms of similarity to form specific themes and include themes that emerged from the analysis.

3.7 Validity and Reliability of Instruments

To ensure validity and reliability in qualitative research the researcher established the trustworthiness of the data in the study based on four techniques; credibility, transferability,

dependability and confirmability. According to Guba and Lincoln (1985), the four steps can be related to validity and reliability in quantitative research. Credibility of data is likened to internal validity in quantitative research, transferability; external validity or generalizability, dependability; reliability, and confirmability; objectivity (Golafshani, 2003; Shenton, 2004; Creswell, 2014; Mvumbi & Ngumbi, 2015).

The researcher established the credibility of the data through: (i) prolonged engagement: spending a reasonable time to develop an in-depth understanding on the phenomenon under study, (ii) triangulation: triangulating different data sources of information – focus groups, document analysis and individual interviews – by examining evidence from the sources and using it to build a coherent justification for themes, (iii) peer scrutiny and debriefing: having feedback from her supervisor and making ample use of colleagues' suggestions to enhance the accuracy of the account, (iv) ethics: using tactics to help ensure honesty in the participants when contributing to data, e.g. establishing a rapport with the participants and telling them that they needed to be frank and open in their contributions and anyone was free to refuse to participate in the study, (v) negative case analysis: clarifying her stance as a researcher so that she does not allow her bias to rule the research, (vi) member checking: taking the final report or specific descriptions or themes back to participants in order to determine the accuracy of the account, and (vii) examining previous research findings in order to assess the degree to which the findings are congruent with those of past studies.

Transferability of the information was established through a rich and thick description of the phenomenon under study, the study site and the participants. This will enable readers to have a better perspective of the study and feel part of the study. Dependability and confirmability was be established through an audit of the data by a colleague in order to assure accuracy and completeness of the research procedures. In addition, for confirmability, the researcher held her positionality

constant and allowed the findings to be shaped by the participants and not her interest, motivation or bias.

3.8 Ethical Considerations

The researcher adhered to ethical rules governing and guiding academic research study. Research is governed by rules and regulations which help to reduce conflicts and misunderstandings among researchers and participants (Mvumbi & Ngumbi, 2015).

The researcher sought permission to undertake research from the administration of the study site. A signed letter granting permission to collect data within the institution was given (see Appendix 2). Thereafter, the researcher sought ethical clearance from Stellenbosch University which was granted by the Research Ethics Committee (see Appendix 1). The researcher also prepared informed consent forms which the participants signed in order to freely and voluntarily accept to be part of the study (Boeije, 2010; Creswell, 2013, 2014). The researcher explained to the participants the nature of the research and assured them confidentiality (Natasha et al., 2010; Boeije, 2010; Creswell, 2013, 2014; Mvumbi & Ngumbi, 2015) after which participants signed the consent form (see Appendix 5).

A research permit was also granted to the researcher by the National Commission for Science, Technology and Innovation (NACOSTI), an advisory institution of the Government of Kenya on matters of national science, technology, innovation and research. Obtaining this research permit is also a requirement for all Kenyans who are studying abroad and intend to do research in the country. The researcher obtained a research authorization letter from NACOSTI also stamped by the County Commissioner's office (see Appendix 3). Authorisation to undertake research in Nairobi County was also granted by the office of the County Director of Education, Nairobi County (see Appendix 4).

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION

OF THE FINDINGS

4.1 Introduction

This chapter presents the data from the study, and interprets and discusses the findings. As noted previously, the study was carried out in a university college, and the researcher collected data from the non-teaching staff, teaching staff, and students. The first section of the chapter provides the response rate of the various participants. This is followed by a presentation of the demographic characteristics of the participants. The analysis of the data is presented in three sections, section 4.4, 4.5 and 4.6, and the chapter concludes with a summary of the findings.

In order to analyse the data, the researcher identified the emerging themes from the responses of the participants. The themes from the non-teaching staff, teaching staff, and students are presented in Tables in each analysis section of the chapter. The researcher then interrelated the themes across all the groups of participants and identified major themes. These major themes are presented in Figures in each analysis section below. The analyses are supported by direct quotes from the participants throughout the chapter and the discussion of the findings is supported by the literature discussed in chapter two.

The central themes that emerged from the findings, and which will be discussed in this chapter are as follows. With regard to contributions of the core values to the institution's culture, four central themes emerged: (i) that the core values provide guidance to members of the institution, (ii) they inculcate family spirit and (iii) a sense of responsibility among members of the institution, and (iv) they can be a source of conflict among members of the institution. Concerning the usefulness of the cultural week to understanding between members of the

institution, three major themes emerged, namely that the cultural week creates (i) a sense of awareness, (ii) appreciation of one another and (iii) togetherness. On the role of linguistic variety among members of the institution, the major themes that the researcher identified are that linguistic variation enhances understanding leading to cultural richness but that such linguistic variety may lead to misunderstanding resulting in exclusion of other members and misinterpretation of what is discussed.

4.2 Data Collection: Response Rate of the Study

Table 1 provides the response rate of the participants in relation to the instruments used for data collection. It indicates how the instruments were used and depicts the cooperation level of participants in the actual data collection.

Table 1
Data Collection Response Rate

S/No	Type of Instrument	Focus	<i>f</i>	%
1.	Interview Schedule	Teaching Staff, Non-teaching Staff	5	100.0
2.	Focus Group Discussion Guide	Students	29	100.0
3.	Document Analysis Guide	Policy Document	1	100.0

Table 1 indicates that the researcher used the interview schedule to collect data from five teaching and non-teaching staff of the College, with a response rate of 100 percent. A focus group discussion guide was used to collect data from 29 students. The students were divided into 4 groups: 8 students in group A, 7 in group B, 6 in group C, and 8 in group D. There was also 100 percent response from the students and they participated actively in the group discussion. They provided robust data about the phenomenon under study. A document analysis guide was used to collect data from the College's policy document, namely the Strategic Development Plan. The document analysis guide helped the researcher to objectively review how the core values enshrined

in the policy document help students and staff to co-exist in harmony and carry out their daily activities in the College responsibly. These qualitative instruments: interview schedule, focus group discussion guide, and document analysis guide, enabled the researcher to spend time with the participants and collect credible and robust data for the study.

4.3 Demographic Information of Participants

As discussed in chapter 3, the gender, age, nationality, and languages of the participants were elicited as part of the interview process. The participants come from diverse cultural backgrounds. The diversity in the cultural backgrounds of the participants and the study site had a lot of influence on the way the participants looked at the reality of the phenomenon under study.

4.3.1 Gender of the Participants

Table 2 presents the gender of the participants of the study.

Table 2
Gender of the Participants

Participants	Non-Teaching Staff		Teaching Staff		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Female	1	50.0	1	33.3	12	41.4
Male	1	50.0	2	66.7	17	58.6
Total	2	100.0	3	100.0	29	100.0

Table 2 shows that there were two (2) non-teaching staff that participated in the study; 1 (50%) was female and 1 (50%) was male. The researcher chose these participants in order to get diverse views on how the institutional culture influences their daily activities in this multicultural university college. Among the three (3) teaching staff that participated in the study, 1 (33.3%) was female, and 2 (66.7%) were male. There were 29 students that participated in the study. Out of the

29 students, 12 (41.4%) were female, while 17 (58.6%) were male. This indicates that more male participants readily availed themselves for the study than female participants.

4.3.2 Age of the Participants

Table 3 presents the age of the participants in the study. The staff participants were drawn from the teaching and non-teaching staff. The student participants were drawn from the Department of Education, year 1 to 4.

Table 3
Age of the Participants

Category	Non-Teaching Staff		Teaching Staff		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
20-25	-	-	-	-	13	44.8
26-30	2	100.0	-	-	13	44.8
31-35	-	-	2	66.7	3	10.4
36-40	-	-	-	-	-	-
41-45	-	-	1	33.3	-	-
Total	2	100.0	3	100.0	29	100.0

According to Table 3, both the non-teaching staff that participated in the study were between the ages of 26-30 years old. For the 3 teaching staff that were part of the study, 2 (66.7%) were between the ages of 31-35, while 1 (33.3%) was between the ages of 41-45 years old. For the student participants, out of the 29 students that participated in the study, 13 (44.8%) were between the ages of 20-25, and another 13 (44.8%) were between the ages of 26-30 years old. However, 3 (10.4%) were between the ages of 31-35 years old. The participants were in general mature in age and had experience of living in a linguistically and culturally diverse community hence, were able to contribute to the discussions.

4.3.3 Nationality of the Participants

Table 4 depicts the nationality of the participants of the study. It focuses on the region that these participants come from. The participants come from five different regions of Africa and beyond. It shows how diverse the cultural backgrounds of the members of this university college are.

Table 4
Nationality of the Participants

Region	Non-Teaching Staff		Teaching Staff		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
East Africa	2	100.0	2	66.7	12	41.4
West Africa	-	-	1	33.3	5	17.2
Central Africa	-	-	-	-	2	6.9
Southern Africa	-	-	-	-	8	27.6
Outside Africa	-	-	-	-	2	6.9
Total	2	100.0	3	100.0	29	100.0

Table 4 indicates that both of the non-teaching staff came from the East Africa region. However, out of the 3 teaching staff, 2 (66.7%) came from East Africa, while 1 (33.3%) came from West Africa. Furthermore, for the 29 student participants of the study, 12 (41.4%) came from the East Africa region, 5 (17.2%) came from the West Africa region, 2 (6.9%) came from the Central Africa region, and 8 (27.6%) came from the Southern Africa region. Finally, 2 (6.9%) of the student participants were not Africans. This demonstrates that this CoFP has members from diverse cultural backgrounds.

4.3.4 Languages Spoken by the Participants

Table 5 displays the languages of the participants of the study. The study found that all the participants in the study speak more than one language. Therefore, this table groups the languages for ease of reference. This variety of languages is particularly significant in this multicultural academic institution.

Table 5
Languages of the Participants

Languages	Non-Teaching Staff		Teaching Staff		Students	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
English, Kiswahili, and Mother tongue*	2	100	2	66.7	11	37.9
English, and Mother tongue	-	-	1	33.3	4	13.8
English, French, and Mother tongue	-	-	-	-	4	13.8
English, Portuguese, and Mother tongue	-	-	-	-	8	27.6
English, and Others	-	-	-	-	2	6.9
Total	2	100.0	3	100.0	29	100.0

* Mother tongue in this study refers to the language the participant has been exposed to from birth as being a member of a specific ethnic group in Africa. This language is different from the ones the colonial masters brought such as English, French, and Portuguese.

Table 5 establishes that all the participants of the study speak different languages. The 2 (100%) members of the non-teaching staff speak English, Kiswahili, and their different mother tongues, namely Dholuo, and Kikuyu. For the teaching staff, 2 (66.7%) speak English, Kiswahili, and their different mother tongues, namely Kikamba and Dholuo, while 1 (33.3%) speaks only

English and the mother tongue, namely Igbo. Of the student participants, 11 (37.9%) speak English, Kiswahili, and various different mother tongues, namely Dholuo, Kikuyu, Kikamba, and Kimasaai; 4 (13.8%) speak English, and their mother tongues, namely Efik, Twi, and Igbo; 4 (13.8%) speak English, French, and their different mother tongues, namely Lingala and Kinyarwanda; while 8 (27.6%) speak English, Portuguese, and their different mother tongues, namely Bemba, and Shona. Finally, 2 (6.9%) of the student participants, in addition to English, speak other languages, namely Italian, and Spanish. This is representative of the diverse linguistic backgrounds of membership in this CofP.

The many languages spoken by the participants show the cultural richness of this community of practice. The members of this multicultural institution see the need to appreciate one another and respect their differences. This is one of the advantages of being in an international institution of diverse cultures. More importantly, the different languages help the participants especially the student participants to understand some classroom concepts in their cultural way of reasoning.

4.4 Analysis of the Construction of Institutional Culture in Official Policy Documents

The study firstly explored the construction of institutional culture in official policy documents in a university college in Nairobi County, Kenya. In this section it will be shown that the predominant core values are: love of God and neighbour, love for work, generosity, concern for the poor, respect for human life, constituted authority and colleagues, integrity, self-discipline, sensitivity to the environment, leadership, and patriotism. These core values are referred to in the academic handbook, student's handbook, staff handbook, and the college's website. Further, it will be shown that the participants are aware of these core values.

4.4.1 Analysis of the Core Values of the Institution

The Document Analysis Guide was used to determine the core values of the institution. This helped the researcher to be more focused in dealing with the institutional culture in this multicultural academic community.

4.4.1.1 Origin and Purpose of the Core Values

It was established that the core values are derived from universal virtues that are also enshrined in the Bible. As per the institution's Strategic Development Plan (2012: 3-4), the institution pays special attention to the following values: Love of God and Neighbour. In this value, members are expected to show their love for God by how they take care of His creation, including other people around them. Respect for Human Life, Lawful Authorities and Colleagues is another value. All members of the community are encouraged to respect their lives and other people's lives as sacred, respect and observe the laws of the land and their institutions and also cultivate respectful relationships with people around them.

Similarly, there is Concern for the Poor. Following in the footsteps of St. Marcellin Champagnat, the founder of the Congregation of the Marist Brothers of the Schools that sponsors the institution, members of the community are expected to be genuinely concerned about the poor in body, mind and spirit. Integrity is another value indicated in the Strategic Development Plan. Drawing from this value, members are encouraged to strive to be people of integrity in all their personal, professional and social lives.

Furthermore, Generosity is intended to draw the members of this multicultural academic community together. Through individual and corporate activities members are expected to demonstrate this value as a basic human principle. The value of Leadership is intended to enable the members of the community to collaborate and coordinate the activities of the institution

effectively for an optimal service delivery. A spirit of leadership is encouraged in whatever area one can excel in for fruitful and productive living.

Patriotism is another value that encourages all members to actively participate in nation-building as patriots. In the same vein, Love for Work creates awareness in the community members that to be productive and development oriented, members must love their work in their various areas of responsibilities and capacities. More so, Sensitivity to the Environment is intended to enable members of the institution to recognise that they must protect their environment, not only for their own survival but as a thanksgiving to God for His precious gift to mankind. Lastly, from the value of Self-Discipline, all members of the community are encouraged to maintain a vibrant life of integrity and discipline in their relationships in and out of the college.

Wæraas (2010:542-543) notes that regulative institutions use core values to communicate who they are and what they stand for and observes that core values are dominated by people values that promote relational characteristics and emphasise relational values like respect, tolerance, honesty, helpfulness, and accommodating others. The core values of this institution of higher learning similarly display their unique institutional characteristics that promote cohesion among staff and students.

The core values are principles, values or aspects of organisational culture. Their main purpose is to guide members of the college to co-exist in harmony as they carry out their daily activities. They also help to form responsible members of the community. This is in agreement with Sun (2008:137) who describes organisational culture as:

A pattern of shared basic assumptions that a group learns as it solves its problems of external adaptation and internal integration that has worked well enough to be considered

valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems.

The core values are work values that are unique to the members of this institution which are in line with the college's motto "you are the light of the world." Sun (2008: 138) also describes organisational culture as "the collective programming of the mind which distinguishes the members of one human group from another." These core values are drawn from religious principles and constitute the norm and expected way of behaviour of staff and students. Sun (2008:139) further notes that:

Values form the core of culture and are connected with moral and ethical codes. They determine what people think ought to be done and identify 'likes' and 'dislikes' for employers and employees. Values guide people on what is appropriate or inappropriate behaviour in the organization.

The core values are expected to create a sense of belonging and understanding among members of the institution who are from different linguistic and cultural backgrounds. More so, new members of the community are exposed to the core values so that they can adapt to the expected ways of behaviour and fit in. According to (Sun 2008:140), culture influences people's behaviour and thought and also notes that:

Organizational culture creates identity among members especially new members. It can also be used as a management control tool whereby managers select common values to control and direct behaviour to build commitment to the organization and its goals. If organizational culture is well understood people would be more willing to commit themselves to their organizations.

It is expected that, with the core values, order, harmony and unity is created in the institution. Also, a particular work ethic is maintained and people endeavour to give their best in whatever they do. In support of this statement, Sun (2008:140) states that “Organisational culture can enhance organizational performance, individual satisfaction and problem solving.” The institution’s core values are derived from the Bible, being a religious institution, although staff and students belong to various faiths. These values form the culture of the institution and are the unwritten rules that are intended to guide behaviour and guide the conduct of members of the community. Sun (2008) also holds similar views and notes that the culture of an organisation is created based on the values of the top management or founders of an organisation and can offer cooperation, control or commitment.

The core values to which staff and students are exposed therefore are intended to contribute to understanding among members of the institution as they interact with each other. These values are supposed to inculcate in members of the institution a sense of belonging, family spirit, respect and tolerance for one another. Students are also encouraged to extend this spirit when they go out for teaching practice.

4.4.1.2 Familiarity with and the Reinforcement of the Core Values

Students and staff are aware of the core values. Students get bookmarks containing the core values during teaching practice commissioning to remind them of these norms. To have impact, the institution also gets staff and students acquainted with the core values through documents such as the Strategic Development Plan, and the academic handbook, staff handbook and students’ handbook.

The core values are reinforced during mentorship. Lecturers in each department are assigned a group of students to mentor and each student meets the mentor at an arranged time to

discuss issues around academics. During this time, the core values are also reinforced as part of the discussion. There are also academic convocations, one at the beginning of the semester and another at the end of the semester, where students and academic staff converge. In the principal's address constant reference is usually made to the institutional core values, especially if the academic convocation coincides with the beginning of an academic year when new first year students are admitted. Therefore, the principal reinforces the core values in his speech during academic convocations to augment institutional practices that are unique to this institution. Wenger and Synder (2000) note that such formal organisational structures can aid in management and maintenance of CofPs. It is further noted that institutional goals can be achieved through institutional practices like documentation and reinforcement of core values that integrate and guide members on how to conduct themselves as part of a CofP.

4.4.1.3 Relevance of the Contents of the Core Values

It is presumed that the core values enhance mutual understanding among members of this linguistically and culturally diverse institution. The core values are intended to guide the daily activities of community members to behave and conduct their activities in an acceptable and responsible manner. Members are encouraged to embrace one another in the family spirit creating understanding. This is due to shared values resulting in dedication towards achieving the goals of the institution. In line with this, Furnham and Gunter (1993) emphasise that organisational culture offers a shared system of meanings to create mutual understanding and act as a basis for communication and efficiency of an organisation.

By knowing the expectations of the institution and having a shared view, unity is enhanced. Also, members of the community develop a shared vision to work towards a common goal with a

shared culture. The core values reflect institutional practices and these are related to the institution's current vision, mission and philosophy.

Drawing from the institution's Strategic Development Plan, in the vision, the institution aspires "to be a leading educational institution that produces graduates who are agents of liberation, transformation and development of humanity" (Strategic Development Plan 2012: 3). The mission touches on values as it aims "to provide holistic education that will equip students with Christian values, knowledge and skills for the work of Christian education and development of society" (Strategic Development Plan 2012: 3). The philosophy of the institution is given as follows:

Enlightened and strengthened by the spirituality of passion for God and compassion for people. There is focus on disciplined and value based strategies that provide programmes and services for the education of young people, especially the most neglected, for responsible and productive living in society. (Strategic Development Plan 2012: 4)

4.4.2 Contributions of the Core Values to the Institution's Culture

In buttressing the analysis of the core values, the researcher interviewed the participants on whether the core values contribute to understanding among members of the institution. The researcher also examined whether the core values were culturally sensitive. The following themes emerged across the group of participants. Table 6 shows the themes that emerged from all the groups of participants regarding the contributions of the core values enshrined in the institution's official documents to the institution's culture.

Table 6
Contributions of the Core Values to the Institution's Culture

Participants	Themes
Non-Teaching Staff	Sensitivity, understanding, role modelling, and guidance.
Teaching Staff	Guiding principles, understanding, conflict, binding force, reflection of natural law, and recognition.
Students	Respect, sensitivity, non-discriminatory, appreciation, acceptance, family spirit, encouragement, responsibility, lack of integration, guidance, faith tolerance, cultural identity, patriotism, and bonding.

The researcher interrelated the themes presented in Table 6 and came up with four major themes. The major themes are represented in Figure 1 as follows:

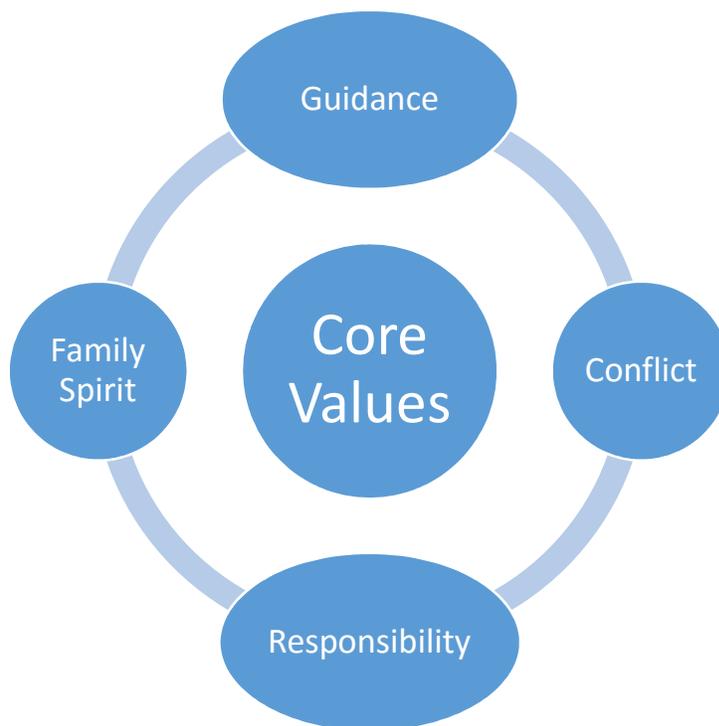


Figure 1: Contributions of the Core Values to the Institution's Culture

4.4.2.1 Guidance

The study revealed that the core values contribute to understanding among the members of the institution. It specifically established that the cores values are guiding principles to the life and activities of the institution. For example, according to one participant:

The core values contribute to understanding among members of the institution. This is because they are guiding principles on the modus operandi of the institution. Almost every policy of the institution is drawn with regard to the core values. Furthermore, since the core values are binding to everyone in the institution, therefore, we can conclude that they are culturally sensitive. (Teaching staff 1, Interview, June 12, 2017)

This participant has opined that the core values are a binding force that guides the way of life of the members of the institution. Culture, as a widely known phenomenon, is the total way of life of a group of people. Therefore, an institution's culture helps the members of the organisation to remain united if the values of that institution are sensitive to the needs and aspirations of its members. Another staff in the non-teaching cadre stressed that:

The core values help the staff to behave or act in a certain way whenever they are in the institution or when representing the institution. More so, they guide new members of staff on how things are done in the institution. (Non-teaching staff 2, Interview, June 16, 2017)

Drawing from this direct quote of the non-teaching staff 2, it is worth noting that induction of a new member of the institution may not be effective if the new member is not helped to understand the culture of the institution. Here, the core values of the institution play a vital role in making sure that this new member adapts to his or her new academic environment. In buttressing this point, a student participant emphasised: "The core values contribute to understanding among

students and they are culturally sensitive. They guide the activities of the school and help us to remain cooperative” (Student 16, FGD, June 7, 2017).

Adewale and Adeniji (2013:128) suggest that the first point of interaction between the organisation and the prospective employees is the right time to give orientation about the organisational culture; beliefs, values, and practices of the institution. This aids in sustaining organisational culture, helps new and old employees adapt to organisation’s culture, understand organisational events and get to know what is expected of them. Old and new members into the CofP of the current study are continually exposed to the core values and institutional practices through which they get accustomed to the culture of the institution.

4.4.2.2 Conflict

The contributions of the core values to understanding among the members of the university college in Nairobi County, Kenya cannot be downplayed. That notwithstanding, some participants were of the opinion that some of the core values lead to misunderstanding among the members of the institution. Specifically, according to them, some of these core values are a source of conflict, and they make the members of the institution lack integration in the institution. A participant emphasised that:

I do not think that the core values contribute to understanding among members of the institution. This is because there are instances where we have seen them as being source of conflict; where members quarrel bitterly about a particular issue in reference to some of the core values. (Teaching staff 3, Interview, June 14, 2017)

A student participant also opined that:

There is lack of understanding with regard to the value of leadership. The value of leadership has not been fully integrated in the lives of the students. This is because

some of us find it difficult to participate in the students' body leadership. We fail to vie for elective positions and leave some offices in the students' body vacant. (Student 17, FGD, June 7, 2017)

The implication of this finding is that some of the core values have not been fully internalised among the members of the institution. This automatically creates tension in the institution when some members are required to adhere to the guiding principles of the institution. Despite being a source of conflict, some of the participants also alluded that some of the core values were not sensitive enough to bind members of the institution together. The value of respect for constituted authority and colleagues is the bone of contention here. As a student participant exclaimed: "These values are not sensitive. Traditionally, African culture fosters respect for our neighbours, God, and authority. However, in this institution, many of us lack respect for the administration, the staff, and our student leaders" (Student 20, FGD, June 7, 2017).

4.4.2.3 Responsibility

The core values enable the members of this multicultural institution to be responsible citizens. It helps them to be dedicated in their duties and always take initiative for productivity in the institution. Based on this assertion therefore, a participant emphasised:

Understanding each other's culture helps one to live in harmony with members of a given institution. This is one of the functions of the core values of this noble institution.

The core values enable the members of the institution to be responsible and diligent in their duties for optimal service delivery. (Teaching staff 1, Interview, June 12, 2017).

Drawing from this member of the staff's view on the core values, it is worthy to note that the full understanding of the core values helps the members to live together in peace and with one heart. It gives them the opportunity to work together and encourage one another. Therefore, it is

the responsibility of every member of the institution to appreciate and accept the cultural diversity inherent in the institution. This helps the members to be bonded and work hard for more productivity in the institution. With regard to responsibility therefore, a student participant concluded:

The cores values help us to understand that it is the responsibility of each of the students to give helping hand to others when the need arises. The core value of Love of Work for example, enables us to be together, understand each other, and put our efforts and energy for better understanding among ourselves. (Student 20, FGD, June 7, 2017)

4.4.2.4 Family Spirit

Living together in one mind and heart is one of the values inherent in African cultures. Communal living makes life easier in Africa. This is where people see themselves as Brothers and Sisters. This value spurs them on in being dedicated to their duties for the good of the community that they found themselves in.

The contributions of the core values to the institution's culture cannot be overemphasised. Family spirit emerged as a broader theme from the responses of the participants. Therefore, the institutions core values help the members of this multicultural and linguistically diverse community to live as a family and carry out their daily activities in common.

Family spirit, a common terminology in the institution, enables the members of the community to understand each other and to be sensitive to the needs of each other. People have different personalities and sometimes, there are mood swings. Therefore, understanding how to deal with a person according to his or her immediate state is a value. This calls for full

understanding of this person and giving him or her, the space he or she requires at that particular time. As a participant reiterated:

The core values contribute to understanding among members of this institution. They make us live as a family despite coming from different cultural background and countries. They help us to be united in order to achieve what we are aiming at achieving. (Student 19, FGD, June 7, 2017)

It is not all that easy for people from different cultural backgrounds to live together and be united in mind and heart in carrying out their daily activities. However, the environment conducive to teaching and learning that this multicultural and linguistically diverse institution creates enables the members to see each other as people united for a particular purpose. This unity, according to the findings of the study, is only made possible due to the core values. This is a source of encouragement to the members of this unique institution.

4.5 Analysis of the Institution's Efforts in Creating Intercultural Awareness

Culture is the total way of life of a group of people. It gives the people their identity. People display their culture in terms of their language, music and dance, mode of dressing, food, housing, and clothing. The study examined the efforts of the institution in making the members of this multicultural and linguistically diverse university college aware of each other's culture.

The participants of the study have positive perception about the institution's efforts in making them aware of each other's culture. Drawing from their responses, the institution creates awareness of each other's culture through constant reminders at assemblies. This is where the management of the institution often reminds the members of this university college about the need to appreciate each other's cultural background. In this regard, every member is reminded of how unique each person in the institution is and how he or she needs acceptance and encouragement in

the group. This gives every member of the institution the sense of belonging in this multicultural and linguistically diverse academic environment. The institution also creates awareness of each other's culture through the organisation of cultural festivities.

The institution organises cultural festivities every academic year. A full week is devoted to these cultural activities. The cultural activities comprise: cultural dances, presentation of traditional cuisine, presentation of national flags, display of traditional attires, and showcase of traditional talents and a beauty pageant. The contributions of the cultural week to understanding between members of the institution cannot be overstressed. Table 7 presents the themes that emerged from the participants with regard to this.

Table 7
Influence of the Cultural Week on the Institution

Participants	Themes
Non-Teaching Staff	Understanding, and awareness.
Teaching Staff	Togetherness, acceptance, understanding, awareness, and appreciation.
Students	Cultural inclusivity, togetherness, change of mind-set, socialisation, appreciation, unity, knowledge, skills, respect, tolerance, sharing, exposure, acceptance, harmony, and awareness.

Table 7 displays the usefulness of the cultural week to the institution. The table shows that the cultural week contributes a lot to understanding between members of the institution. Through constant comparison, the researcher came up with major themes as presented in figure 2.

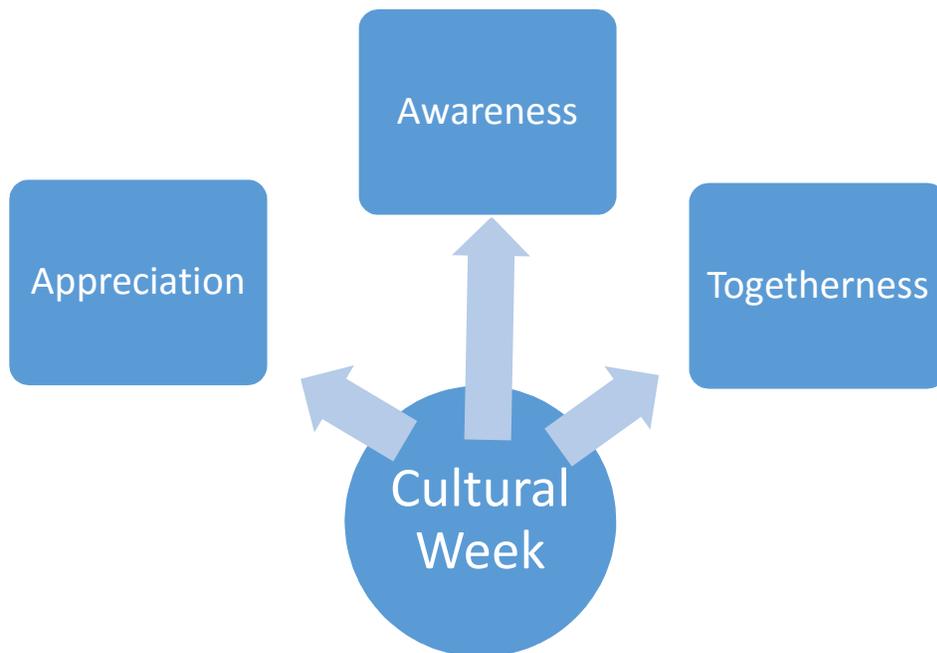


Figure 2: Influence of the Cultural Week on the Institution

4.5.1 Awareness

Creation of awareness of other people’s culture is the essence of living in a multicultural and linguistically diverse academic environment. This is because in an institution where there are more than twenty nationalities living together, there seems to be the tendency of ethnocentrism. Every member struggles to project his or her own culture as the best.

The cultural week the institution organises every academic year is an avenue whereby members of the institution are made aware of each other’s culture. Here, members are meant to understand how unique each culture is for proper group dynamics. It exposes the members to different cultures and the need to have positive perception of other cultures.

Based on this, a participant expressed: “Cultural week brings awareness of diverse cultures; hence, members of staff appreciate the diversity of cultures” (Teaching staff 3, Interview, June 14, 2017). Another member from the staff supports this assertion by emphasising that: “Cultural week contributes to understanding between the staff because it helps them to better understand each

other's culture. Thus when someone does something you just understand him or her if you know their cultural practices or beliefs" (Non-teaching staff 2, Interview, June 16, 2017). A student participant also opined:

For me, the cultural week contributes to the understanding between the members of the institution in the sense that when all those activities are being presented, you come to understand why these people behave the way they do. Therefore, it creates awareness in me that these people behave according to their cultural background. (Student 27, FGD, June 8, 2017)

Croese (2011:388- 394) concurs that there are many students studying abroad and there is need for intercultural awareness in cross cultural relationships where intercultural understanding is needed between the host and international students. In the globalised society, International students bring varied cultural experiences and expectations to the higher educational institutions. Hence, institutions of higher learning can provide academic and social learning opportunities to prepare students for effective interactions. There should be cross cultural understanding in institutions of higher learning which can create cultural awareness for effective interactions to take place. Students can also be helped to develop methods of interacting with individuals from diverse linguistic and cultural backgrounds. This study therefore explored the outcome of the institution's effort in creating intercultural awareness through institutional practices.

However, Croese (2011:394) observes that, on the contrary, cultural diversity can also present challenges. Each culture has varied conceptions determined by their cultural background. For students from different nationalities to co-exist and appreciate each other, cultural differences and similarities should be recognised and addressed for true globalisation to take place.

4.5.2 Appreciation

The study established that members of the institution recognised the need to appreciate each other the more due to the influence of the cultural week. An individual feels happy and unique when being appreciated for who he or she is and his or her cultural background. This leads to productivity in the institution. A participant stated that: “The cultural week leads to appreciation of others’ cultures. For example, in the climax of the recent cultural activities, students and staff enjoyed dishes that were prepared by others from different countries” (Teaching staff 2, Interview, June 13, 2017).

The view of this participant explicitly brings out the need for open-mindedness with regard to relating with people from different cultural backgrounds. It also suggests the need for exposure to different cultures. This is because when someone is exposed to other cultures, relating with people from these cultures becomes easier and self-fulfilling.

A student participant supports the staff participant and disclosed: “The cultural week shades more light on the various cultures that exist in the institution and provides an avenue for us to appreciate each other’s culture” (Student 28, FGD, June 8, 2017). This revelation of the student participant demonstrates the oneness that can exist if people understand each other fully. The cultural week is the vehicle that makes this more pronounced in this university college.

4.5.3 Togetherness

Living in harmony is one of the values in African culture. This is also a pronounced value in this university college. It is one of the reasons for organising the cultural week so that people will learn how to appreciate others and live with them in unity. It gives the members of this academic environment the opportunity to respect each other, tolerate their differing views and socialise with them freely.

Drawing from this point, a participant opined: “The cultural week brings staff and students, and visitors together in sharing one another’s way of life; sensitizing them on the need to accept with respect and live with each other despite their different backgrounds” (Teaching staff 1, Interview, June 12, 2017). In buttressing this assertion, a student participant expressed: “The cultural week brings us together as a community. It enables us to come together and share a lot of our cultural heritage with people who are not from our own background” (Student 3, FGD, June 5, 2017). This implies that the cultural week is one of the avenues whereby both the students and staff come together as a community and share quality time together. This equips them with the knowledge and practice of some African cultural values such as respect, tolerance, appreciation, sharing, and unity. This study therefore notes that cohesion can also be achieved through organisation of institutional activities that members engage in to be part of a CofP.

Apart from understanding, the study also revealed that sometimes the cultural differences that exist in the institution lead to misunderstanding between members of the institution. The participants expressed that the differences sometimes lead to conflict among members due to diverging opinions. It also leads to prejudice and superiority complex whereby some members look down on others’ cultures and portray theirs as the best. This eventually leads to disagreement and alienation.

4.6 Analysis of Intercultural Communication

The need for a language of instruction in a multicultural and linguistically diverse academic environment is vital in taking care of the needs of the members of this institution. This study explored the official language of instruction in the institution. It further established the language members of the institution use most. More so, it disclosed the languages that the members avoid

speaking. Lastly, it ascertained whether linguistic variety leads to understanding or misunderstanding between members of this university college in Nairobi, Kenya.

The study revealed that the official language of instruction in the institution is the English language, and all the participants were comfortable in communicating in English. Further, that the languages the members use most in their repertoire were English and Kiswahili. Kiswahili is the national language of Kenya. Therefore, it is widely spoken among Kenyans. Many immigrants in Kenya endeavour to learn this language for effective communication. The members of this linguistically diverse institution use these languages for easy interaction, to be accepted in a group, and for easy understanding. Family spirit is the key here; this is because English and Kiswahili bring people together in the CofP and enable them to have one understanding of what is communicated. It actually leads to cohesion within the members of this multicultural academic environment.

That notwithstanding, the study found that, officially, members of this institution avoid speaking their mother tongues. This is not as a result of not being at home with their native languages, but due to professionalism, and intercultural sensitivity. They do this to avoid creating gaps in communication or isolating those who do not come from the same cultural background as them. In a multicultural community like this institution, it is necessary to avoid certain languages that could create tension among members. This is because those who do not speak nor understand these languages may feel being discussed negatively and this breeds hatred among the members of the institution. Therefore, for harmony to exist there is need to use languages that everybody understands in a group. With this therefore, the study determined whether linguistic variety leads to understanding or misunderstanding between members of the institution. Table 8 presents the themes that emerged from the different groups of participants.

Table 8
Role of Linguistic Variety among Members of the Institution

Participants	Themes
Non-Teaching Staff	Misinterpretation and gossip.
Teaching Staff	Cultural richness and sensitivity.
Students	Isolation, suspicion, complaint, inferiority complex, exclusion, dislike, alienation, misinterpretation, conflict, gossip, opportunity for learning, interferences, communication gap, variety of languages, maximum attention, and superiority complex.

Drawing from Table 8, linguistic variety in this university college leads to both understanding and misunderstanding between the members of this multicultural academic community. Therefore, linguistic variety plays a significant role among the members of this community. The major themes that the researcher got from this section are presented in figure 3 as follows:

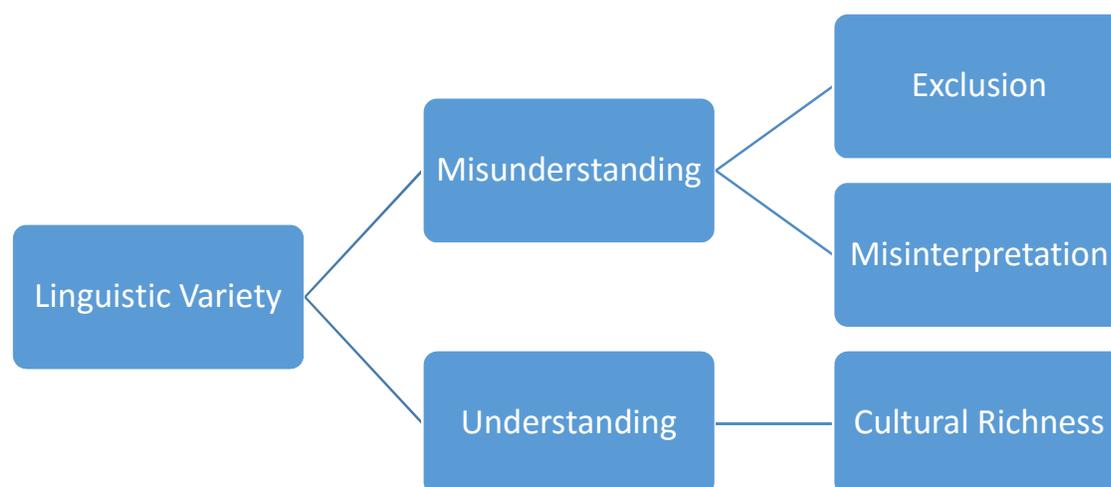


Figure 3: Role of Linguistic Variety among Members of the Institution

4.6.1 Cultural Richness

According to the findings of study, linguistic variety can lead to understanding between the members of the institution. It enables the members to be culturally rich. Members are offered opportunity to learn from each other and this broadens their horizon culturally. It helps them to develop love for other cultures and to eschew culture bias.

Based on this assertion, a participant expressed: “Linguistic variety leads to more understanding because people are sensitive to each other’s linguistic differences. Therefore, it is culturally rich” (Teaching staff 3, Interview, June 14, 2017). Another participant supported this opinion and stated that:

I have some friends in this institution who speak different languages. I am always close to them in order to learn their language so as to add to mine. I even ask them to teach me some of the basics of their language. The need for this is for me to understand them fully and appreciate their culture; they in turn understand and appreciate my background. (Student 20, FGD, June 7, 2017)

These findings imply that linguistic variety offers members of this multicultural academic community the opportunity to learn from one another, hence, informal learning in the CofP. It creates room for friendliness and upholds family spirit. It also fights the negativity of tribalism, ethnicity, and racism.

4.6.2 Exclusion

The findings of the study discussed above indicate that linguistic variety can lead to understanding between members of the institution. However, the participants of the study also indicated that despite the positive aspect of linguistic variety, it can also lead to misunderstanding between members of the institution. According to some participants in the study, linguistic variety

isolates some members of the institution from the others. This is because when people of the same language are communicating in their language, they exclude those who do not understand the language. This creates tension and conflict in the institution. A participant reiterated: “Linguistic variety can lead to misunderstanding in the sense that some people when they don’t understand what you are talking about in a different language, they might think that you are talking about them” (Non-teaching staff 2, Interview, June 16, 2017).

This finding indicates that gossip is always a disease that creates disunity in a multicultural academic community. Anyone who does not understand what you are discussing always feels that you are alienating him or her. More so, it implies that there is an important communication, which you do not want him or her to follow. In buttressing this point, another participant opined:

Okay, for me, linguistic variety leads to misunderstanding in the sense that whenever I am speaking in a language that some people do not understand, they will take it that I don’t want to associate with them. So, speaking a language that others don’t understand has many implications. It shows that you don’t need their company or that you don’t want them to be around you. (Student 28, FGD, June 8, 2017)

The human being is a social being. Therefore, excluding him or her in a conversation that requires his or her attention breeds tension and conflict. It makes him or her to feel isolated and unwanted. This may make him or her to have lasting hatred for people of different cultural backgrounds due to the experience he or she encountered in school. This linguistic behaviour implies that an institution or CofP cannot completely have shared practices including all individuals but can also display diverse practices excluding some members. Multilingualism can cause misunderstanding therefore, for successful communication and cohesion within the CofP,

members of this institution used English and Kiswahili for interaction. Language plays an important role in terms of integrating members from diverse linguistic backgrounds in a CofP

Ntuli (2012) concurs and explains that we interact with people who use different languages and come from diverse cultures and backgrounds. Misunderstandings may occur due to these differences in the communication process.

4.6.3 Misinterpretation

Some people easily misinterpret what others say or mean in a conversation. Linguistic variety causes more of this according to the findings of this study. The study established that misinterpretation is common under the umbrella of linguistic variety. Some members of the institution always feel that what they have said had been misinterpreted or misjudged.

Drawing from the responses of the participants, there had been suspicion and complaints with regard to speaking in a language that only a few could understand in a group. Everybody wants to be carried along with whatever happens in the institution. Therefore, whenever one uses a language that is not the official language of the institution in communication, even when they have genuine reasons for the choice of their language, it creates a gap in communication. This gives room to different interpretations of what one communicated. This is because “different words have different meanings” (Non-teaching staff 1, Interview, June 15, 2017).

Using an uncommon language in a multicultural group shows lack of sensitivity to the members of the group. According to the findings of this study, it is very offensive and it annoys many members who do not speak that language. A participant disclosed that:

Linguistic variety leads to misunderstanding. This is due to the fact that when one is communicating using unofficial language of the institution people may not understand

what is being communicated. Therefore, people may have the tendency to misinterpret what has been communicated. (Student 19, FGD, June 7, 2017).

This finding suggests that there is need to think about the next person in the group as one communicates. One's choice of language is very important to the unity of the members of the institution. It reduces communication gap and enhances cohesion.

4.7 Summary of the Findings

This study, through case study design, explored institutional culture in a multicultural and linguistically diverse university college in Nairobi County, Kenya. The study firstly looked at the core values of the institution as enshrined in some policy documents of the institution. It was found that both the staff and students were aware of the core values. According to the findings of the study, the core values guide the activities of the members of the institution. They also help to make the staff and students responsible and live as a family in the CofP. That notwithstanding, despite being a binding force on members, the study also established that the core values are sometimes a source of conflict between the members of this multicultural and linguistically diverse institution.

Secondly, the study examined the efforts of the institution in creating intercultural awareness among the members of the institution. It was discovered that the institution does its best in bringing into the awareness of its members the different cultural backgrounds of everybody in the institution. The institution does this through the annual organisation of the cultural festivities. This is where the members exhibit their different cultural attributes. The findings of the study established that the cultural week enables the members to be aware of their different cultures. It also gives them the room to appreciate one another. More so, it spurs them on to live together in peace, love and unity.

Lastly, the study examined intercultural communication in this institution. It mainly focused on how the staff and students view themselves and others in relation to the institutional culture and official language practices. The findings of the study show that the English language is the official language and it is the medium of instruction and other activities in the institution. The members avoid speaking their mother tongues in order to accommodate those who do not understand these languages, especially in a group. Nevertheless, the study revealed that linguistic variety leads to both understanding and misunderstanding among members of the institution. With regard to understanding, linguistic variety helps the members to gain more knowledge about other people's cultures. With regard to misunderstanding, linguistic variety excludes some members of the institution in a group especially when they do not understand what is being discussed. This breeds misinterpretation of what is being discussed. As a result, mistrust and conflict may occur in the institution. The study therefore suggests that there is need to consider everybody in a group during any communication in order to reduce the friction that exists as a result of linguistic variety.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives a summary of the study. It draws conclusions established by the study, makes some recommendations and gives suggestions for further research based on the findings of the study.

5.2 Summary of the Study

The aim of the study was to explore institutional culture in a multicultural and linguistically diverse university college in Nairobi County, Kenya. It sought to analyse whether linguistic and cultural diversity among staff and students contributes to intercultural understanding. The study analysed whether institutional unity is promoted through institutional practices or culture. The Communities of Practice (CoP) Theory formed the basis of the theoretical framework of the study.

The empirical studies reviewed, and which informed the study, focused on intercultural communication, cultural/intercultural awareness, institutional/organisational culture, construction of institutional culture in official policy documents and official language practices.

The reviewed studies recommend that linguistic and cultural awareness be integrated into pedagogy or language teaching to improve transcultural university students' communicative practice and understanding. It is emphasised that understanding institutional culture reflected in institutional documents plays a role in the effectiveness of the institution. This enhances organisational practices. Institutional language practices also create understanding among members of the institution. It is also noted that development of organisations occurs if stakeholders internalise and use institutional cultural practices. Therefore, organisational culture determines how the organisation functions because formal rules and policies bind the organisation together.

The study adopted a qualitative paradigm through the case study design. The study was guided by four research questions: (1) how institutional culture is constructed in official policy documents in a Kenyan university college; (2) how students in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; (3) how staff members in a Kenyan university college perceive the institution's efforts to make them aware of each other's culture; and (4) how students at a culturally and linguistically diverse institution in a Kenyan university college view themselves and others in relation to the institutional culture and official language practices. The researcher collected data through focus group discussions and in-depth interviews with participants from the Department of Education. Furthermore, the researcher used document analysis to analyse the core values enshrined in the strategic development plan of the institution.

The principal findings of the study are discussed as follows:

Staff and students are aware of the institutional core values. The core values are: Love of God and neighbour, love for work, generosity, concern for the poor, respect for human life, constituted authority and colleagues, integrity, self-discipline, sensitivity to the environment, leadership, and patriotism. These core values are documented in the strategic development plan, academic handbook, student's handbook, staff handbook, and the college's website and are derived from virtues that are enshrined in the Bible. Generally, staff and students embrace the core values and this contributes to understanding and family spirit among members of the CofP. However, some participants felt some of the core values were a source of conflict among members of the institution. More so, they contribute to lack of integration in the institution because some have not been internalised by some students who lack respect for administration, staff and student leaders.

The participants in the study appreciate the institution's efforts in making them aware of each other's culture. The activities in the cultural week lead to understanding between members of the institution and appreciation of each other's culture leading to togetherness and co-existence. However, cultural differences may also lead to misunderstanding between members of the institution which do sometimes lead to conflict among members due to differences in opinion since some members look down upon others' cultures thinking that theirs is superior. This is ethnocentrism; undermining other people's culture or viewing one's culture as being more superior to others.

The study revealed that the official language of instruction in the institution is English. Members mostly use English and Kiswahili for effective communication, easy interaction, to be accepted in a group, and for easy understanding in the CofP. It was established that members avoid speaking their mother tongues so that they do not exclude those from different cultural backgrounds in communication. All members of this CofP are comfortable in communicating in English although in the first year, some students from non-Anglophone backgrounds are not very proficient in English but with time and through constant communication in English they become more proficient. The findings revealed that linguistic variety leads to both understanding and misunderstanding among members of the multicultural academic community as discussed below.

On the one hand, participants indicated that linguistic variety contributes to understanding and enables members to be culturally rich as they get the opportunity to learn from each other. It enables them accommodate other cultures and learn from one another which, enhances family spirit. It helps members to desist from tribalism, ethnocentrism, and racism.

Conversely, linguistic variety may lead to misunderstanding between members of the institution. The study established that for some participants, linguistic variety isolates some

members of the institution from the others. When people of the same language communicate in their own language, those who do not understand the language are excluded, creating tension and conflict among members. This finding points to gossip as a vice that creates disunity. Not using a common language may alienate others in communication, breeding tension and conflict.

According to participants, linguistic variety may also cause misinterpretation and suspicion when one uses a language that is not official in communication which depicts insensitivity towards other members of the group. The study revealed that some participants see this behaviour as offensive to members who do not speak that language. Language choice is central to the unity of members of an institution, it enhances cohesion. Different words have different meanings which can result in ambiguity, giving room for multiple interpretations of what one communicated.

The thematic analysis indicated that the non-teaching staff and the students focused largely on the negative aspects of the use of languages other than English and Kiswahili. The non-teaching staff noted that it leads to misinterpretation and gossip. The students noted that using languages other than English and Swahili results in isolation, suspicion, complaint, inferiority complex, exclusion, dislike, alienation, misinterpretation, conflict, gossip, interferences, communication gap and superiority complex. However, the students also saw the opportunity for learning that comes with the variety of languages. The teaching staff were more positive, viewing the use of other languages as an indication of cultural richness and sensitivity. This is due to the fact that, during induction, educators in the institution are informed that as mentors they should embrace the family spirit. With experience, the teaching staff is aware that English and Kiswahili bring people together and enable them to have one understanding of what is communicated but they are also aware that linguistic variety should not be a source of misunderstanding.

5.3 Conclusions

The key findings of the study revealed that the core values of the institution are enshrined in certain policy documents of the institution. The study specifically examined the core values as constructed in the institution's Strategic Development Plan. It was indicated that both the staff and students are familiar with the core values derived from the Bible, which are reinforced in various institutional functions. According to the study, the participants are aware of the purpose of the core values and identified that the core values guide the activities of the members of the institution. They are also culturally sensitive, enable the staff and students to be responsible and live as a family in the CofP. However, in spite of creating understanding among members, the study also established that the core values are sometimes a source of conflict between the members of this culturally and linguistically diverse institution.

The study also examined students and staff perception of institutional efforts in creating intercultural awareness among the members of the institution. It was determined that the institution through institutional activities creates cultural awareness among all its members from diverse cultural backgrounds. The institution does this through the annual organisation of the cultural festivities where the members exhibit their different cultural attributes. The study established that the cultural week enables the members to be aware of their different cultures and gives them the room to appreciate one another. It was therefore established that the shared activities in the CofP in the institution promote togetherness and understanding.

The study also focused on how the staff and students view themselves and others in relation to the institutional culture and official language practices. The findings revealed that the English language is the official language, medium of instruction and language used for other forms of interaction in the institution. The members avoid speaking their native languages in order to

accommodate those who do not understand these languages. However, the study revealed that multilingualism leads to both understanding and misunderstanding among members of the institution. With regard to understanding, linguistic variety elicits cultural awareness as it helps the members to gain more knowledge about other people's cultures and to learn other languages. Concerning misunderstanding in this linguistically diverse institution of higher learning, linguistic variety excludes some members of the institution in the CofP especially when they do not understand what is being discussed. Misinterpretation also occurs in contexts where ambiguous words that denote different meanings in varied languages are used. This may contribute to mistrust and conflict.

5.4 Recommendations

The study has explored institutional culture in a multicultural and linguistically diverse university college in Nairobi County, Kenya. It focused on staff and students of the Department of Education in the institution. The researcher makes the following recommendations based on the findings of the study.

5.4.1 Administration and Staff

According to administration and staff participants, it is felt that some of the core values have not been internalised by some students who lack respect for administration, staff and student leaders. The administration and staff should therefore continue to create awareness and sensitise students on the core values during institutional functions and mentorship throughout the semester. Use of teaching methods that integrate cultural competency should be encouraged.

5.4.2 Students

The study revealed that some students feel that cultural differences can lead to misunderstanding between members of the institution which sometimes leads to conflict due to

differences in opinion since some members look down upon others' cultures thinking that theirs is superior. Students should at all times strive to practise intercultural fluency to promote understanding in diversity.

5.4.3 Staff and Students

The study established that, according to some staff and student participants, linguistic variety isolates some members of the institution from others. When some members use a language that others do not understand in the presence of non-speakers of that language, the others are excluded from the conversation creating suspicion, tension and conflict. This finding also points to gossip as a reason for this. All members of the community should at all times use a common language so as not to offend and alienate others. This will also avoid problems of mistrust and conflict linked to misinterpretation that occurs when ambiguous words that denote different meanings in varied languages are used. Members should be sensitive towards others.

5.4.4 Ministry of Education

The Ministry of Education should develop policies that promote intercultural understanding in learning institutions since most learning institutions admit students from diverse linguistic and cultural backgrounds. This will enable students to have a sense of belonging, feel secure and undergo their studies in a peaceful environment that encourages integration. To enhance the culture of inclusion, structures and behavioural policies, practices and norms should be developed.

5.5 Suggestions for Further Research

The study established that institutional culture in the multicultural and linguistically diverse institution contributes to intercultural understanding. Unity is promoted through institutional

practices or activities and the core values of the institution. However, there are a few instances of misunderstanding from the findings and the researcher suggests the following for further research:

- i. Similar studies need to be carried out in other private and public multicultural and linguistically diverse institutions of higher learning in other countries.
- ii. Further research needs to be conducted on linguistic issues that cause exclusion and misinterpretation among members of the institution which cause misunderstanding or conflict
- iii. Lack of adherence to some core values causing conflict due to lack of respect for administration, staff and student leaders requires further research.

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APPENDICES

Appendix 1: Notice of Approval for Research



UNIVERSITEIT
STELLENBOSCH
UNIVERSITY

NOTICE OF APPROVAL Response to Stipulations

31 May 2017

Project number: SU-HSD-004427

Project title: INSTITUTIONAL CULTURE IN A MULTICULTURAL COMMUNITY OF PRACTICE: A CASE STUDY OF A KENYAN UNIVERSITY COLLEGE

Dear Evelyn Oluoch

Your response to stipulations submitted on 12 May 2017 was reviewed by the REC: Humanities and has been accepted.

Please note the following about your approved submission:

Ethics approval period: 21 April 2017 – 20 April 2020

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (SU-HSD-004427) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary).

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

*National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.*

Appendix 2: Research Authorisation from the Research Site



MARIST INTERNATIONAL UNIVERSITY COLLEGE

Constituent College of The Catholic University of Eastern Africa
Langata Road, P.O. Box 24450 – 00502 Karen, Nairobi

Phone: 254 – 20- 2012787, 2012797; Fax 254 – 20- 2389939;

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principal@miuc.ac.ke; miucprincipal@gmail.com

OFFICE OF THE PRINCIPAL

30th January, 2017

To
Stellenbosch University's Division for Research Development

Thro'

The Departmental Ethics Screening Committee (DESC)
Department of General Linguistics

RE: CONSENT TO CONDUCT RESEARCH – EVERLYN OLUOCH-SULEH - 21444366.

I write to inform you that Everlyn Oluoch-Suleh has been granted permission to conduct the research titled *Institutional culture in a multicultural community of practice: A case study of a Kenyan university college*. She has been allowed to use this institution, Marist International University College, where she is a lecturer in the Department of Education, as the site for her study. The research project being undertaken, I understand, is done as a partial fulfillment of the requirements for her Masters' degree in Intercultural Communication, in the Department of General Linguistics at the Stellenbosch University, South Africa.

We promise to provide her all the necessary assistance she may require to successfully accomplish this assignment.

Yours sincerely,

Br. Dr. Gandebo Cyprian
PRINCIPAL

Cc. Everlyn Oluoch-Suleh

Appendix 3: Research Authorisation from NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 254 20 2213471
254 113 91 1110571, 2219430
Fax: +254 20 218245, 318249
E-mail: hdg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

5th Floor, Uthili House
Jhuru Highway
P.O. Box 30023 00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/41062/16952**

Date **8th May, 2017**

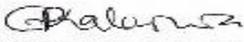
Dr. Evelyn Achieng Oluoch
Stellenbosch University
SOUTH AFRICA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Institutional culture in a multicultural community of practice: A case study of a Kenyan University College,*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **5th May, 2018**.

You are advised to report to the **County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341886

The County Director of Education
Nairobi County.

Appendix 4: Research Authorisation from the Ministry of Education


Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone: Nairobi 020 2452699
Email: rcs@basicedu.go.ke
rcs@basicedu.go.ke

REGIONAL COORDINATOR OF EDUCATION
NAIROBI REGION
NYAYU HOUSE
P.O. Box 74629 - 00200
NAIROBI

When replying, please quote

Ref: **RCE/NRB/GEN/1/VOL. 1** DATE: **12th May, 2017**

Dr. Everlyn Achleng Oluoch
Stellenbosch University
SOUTH AFRICA

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "**Institutional culture in a multicultural community of practice: A case study of a Kenyan University College.**"

This office has no objection and authority is hereby granted for a period ending **5th May, 2018** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.



MAINA NGURU
FOR: REGIONAL COORDINATOR OF EDUCATION
NAIROBI

c.c.
Director General/CEO
National Commission for Science, Technology and Innovation
NAIROBI

Appendix 5: Informed Consent



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Institutional Culture in a Multicultural Community of Practice: A Case Study of a Kenyan University College

Dear Participant,

You are asked to participate in a research study conducted by Everlyn A. Oluoch, MA ICC, from the Department of General Linguistics at Stellenbosch University. Results will be contributed to the thesis. You were selected as a possible participant in this study because you are part of the community of Marist International University College (MIUC), the site of the study.

1. Purpose of the Study

I am carrying out a qualitative case study that will explore how institutional unity/understanding is promoted through institutional practices /culture in a culturally and linguistically diverse institution of higher learning, Nairobi, Kenya. It will analyse official language practices and how institutional culture is documented, promoted and perceived.

2. Procedures

If you volunteer to participate in this study, I would ask you to do the following things:

Focus group discussions and interviews.

Given your involvement in MIUC as a student/staff, I am interested in understanding your views and experiences of the processes involved. To do this, I would like to:

Interview you for approximately 60 minutes within the MIUC premises at a time that is convenient for you. I would like to ask you a number of questions about your experience in dealing with

members of the MIUC community of diverse cultural and linguistic backgrounds, and your own ideas on whether it contributes to understanding.

During interviews, you do not need to discuss any information that you are uncomfortable sharing. The interview will take place at a time that is convenient for you. No one else will be present unless you would like someone else there.

If you agree, discussions and interviews will be audio-recorded to assist later in fully writing up the information. No one will be identified by name on the audio recordings.

3. Potential Risks and Discomforts

The discussions/interviews will take approximately 60 minutes of your time. You are free to stop the interview or leave the study at any point if you feel this is necessary. You are also free not to answer any question you feel uncomfortable with. The study is Low risk, with non-threatening questions.

4. Potential Benefits to Subjects and/or to Society

The research will however, inform the design of interventions aimed at relieving some of the pressure of misunderstandings in cross cultural/linguistic variations in institutions of higher learning.

5. Payment for Participation

The subjects will not receive payment it is voluntary.

6. Confidentiality

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained.

All audio-recordings and interview transcripts will be stored securely in locked cabinets and on a password protected computer only accessible to the researcher. Every participant will be assigned

a unique identifier to preserve anonymity. The researcher will not share any information about you or about any other research participant.

This study is mainly academic and the information you give will be treated with confidentiality and it will only be used for the purpose of the study.

7. Participation and Withdrawal

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

All participation in research is voluntary. You are free to decide if you want to take part or not. If you do agree you can change your mind at any time without any consequences.

8. Identification of Investigators

If you have any questions or concerns about the research, please feel free to contact.

Principal investigator:

Everlyn Oluoch-Suleh

Marist International University College

P.O. Box 24450-00502, Karen, Nairobi

Tel: (+254) 20 2012797

Or

Supervisor:

Dr. Kate Huddlestone

University of Stellenbosch

Private Bag X1

Matieland 7602

South Africa

Phone: +27 (21) 808 2052

9. Rights of Research Subjects

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to

by.....Everlyn A. Olwoch in English and *I am* in command of this language. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Almond
Signature of Subject/Participant or Legal Representative

June 7, 2017
Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

Bessel
Signature of Investigator

Date June 7, 2017

Appendix 6: Focus Group Discussion Schedule for Students

Focus Group Introduction

Welcome

Introductions – (Moderator, assistant moderator, participants; need for pseudonym for participants)

Overview of the Topic

Ground Rules

Section A: Demographic Information

1. Gender (M/F)
2. Age (years)
3. Nationality
4. Year of study
5. Languages that you speak

Section B: Research Questions

RESEARCH QUESTION ONE: *How is institutional culture constructed in an official document?*

1. Do you know the institution's core values?
2. Which ones do you know?
3. Are the core values documented? In which institutional documents?
4. Do the core values contribute to understanding among members of the institution? How?
5. Are the core values culturally sensitive

RESEARCH QUESTION TWO: *How do students perceive the institution's efforts to make them aware of each other's culture?*

1. Does the institution make an effort to make students aware of each other's culture? How?

2. What activities take place during the cultural week?
3. Does the cultural week contribute to understanding between members of the institution?
4. Do cultural differences lead to understanding/misunderstanding between members of the institution?

RESEARCH QUESTION THREE: *How do participants at this culturally and linguistically diverse institution view themselves and others in relation to the institutional culture and official language practices?*

1. Which is the official language of instruction in the institution?
2. Which languages from your repertoire do you use most? Why?
3. Which language do you use to communicate with members of the community who do not speak your language?
4. Are there any languages you avoid speaking? Why?
5. Does linguistic variety lead to understanding/misunderstanding between members of the institution?

OTHER

Are there any other general points you need to add?

Focus Group Closing

Summary

Opportunity for further input

Appreciation

Appendix 7: Interview Schedule for Staff

Section A: Demographic Information

1. Gender (M/F)
2. Age (years)
3. Nationality
4. Languages that you speak

Section B: Research Questions

Salutation

Dear Madam/Sir...

Purpose of the Interview...

RESEARCH QUESTION ONE: *How is institutional culture constructed in an official document?*

1. Do you know the institution's core values?
2. Which ones do you know?
3. Are the core values documented? In which institutional documents?
4. Do the core values contribute to understanding among members of the institution? How?
5. Are the core values culturally sensitive

RESEARCH QUESTION TWO: *How do members of staff perceive the institution's efforts to make them aware of each other's culture?*

1. Does the institution make an effort to make staff aware of each other's culture? How?
2. What activities take place during the cultural week?
3. Does the cultural week contribute to understanding between members of the institution?

4. Do cultural differences lead to understanding/misunderstanding between members of the institution?

RESEARCH QUESTION THREE: *How do participants at a culturally and linguistically diverse institution view themselves and others in relation to the institutional culture and official language practices?*

1. Which is the official language of instruction in the institution?
2. Which languages from your repertoire do you use most? When?
3. Which language do you use to communicate with members of the community who do not speak your language?
4. Are there any languages you avoid speaking?
5. Does linguistic variety lead to understanding/misunderstanding between members of the institution?

OTHER

Are there any other general points you need to add?

Summary of the interview and a sign of appreciation!

Appendix 8: Document Analysis Guide

A. Type of Document

Strategic Development Plan	
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B. Date-----

C. For what audience were the core values written?

D. Analysis of the core values

1. What is the purpose of the core values
2. Are you familiar with the institutional core values?
3. In which other institutional functions are the core values reinforced?
4. Where are the core values derived from?
5. How relevant are the contents of the core values for creation of understanding in this culturally and linguistically diverse institution?
6. How can the given core values enhance mutual understanding among members of the institution.
7. Are the core values culturally sensitive?
8. What core values should be added?
9. Do you have any other suggestions concerning documentation of institutional practices?