The Cultural Capital Contribution of Immigrants in New Zealand

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EXECUTIVE SUMMARY

This report presents the findings of a study of the perceptions of the cultural capital contribution of immigrants of senior staff members in tertiary educational institutions in New Zealand. The findings draw on views expressed by the participants in a mail questionnaire survey and in follow-up interviews.

Conducted during the period March to October 2003, the study involved: (a) mail questionnaire responses received from 159 heads of teaching units involved in a range of subject areas in New Zealand tertiary educational institutions; and (b) follow-up interviews with 17 of the participants. Of the 159 participants, 90 were working in universities, 54 in polytechnics and 15 in other tertiary educational institutions (private training establishments, colleges of education).

Views on the General Cultural Capital Contribution of Immigrants

- An overwhelming majority of the participants (152 out of 159 or 95.6 per cent) considered that immigrants had made a positive impact on New Zealand life. Sixty-eight of the 152 (44.7 per cent) assessed this as a “great impact”.

- Cuisine and hospitality was identified as the area where immigrant cultural influences had the greatest impact on New Zealand life in the past decade. The other main areas were (in order): ethnic relations, education and training, social life and the arts.

- Almost two-thirds (113 out of 159 or 64.8 per cent) considered that New Zealanders were aware of the cultural impact of immigrants to a “great” or “moderate” extent but less than half (74 out of 159 or 46.9 per cent) were of the opinion that New Zealanders welcomed the cultural impact of immigrants to at least a “moderate” extent.

- The participants tended to consider that government immigration policies had been both helpful and unhelpful. There was support for policies directed at attracting immigrants to offset skill shortages. However, the potential benefits to New Zealand of recruiting skilled, qualified immigrants were undermined by the lack of policies and plans to assist in their settlement and obtain appropriate employment.

- Only 17 of the 159 participants (10.7 per cent) considered that government efforts to promote public understanding of immigrant issues had been
helpful. On the other hand, the funding and/or resourcing of tertiary education was considered unhelpful to the development of New Zealand's cultural capital by 65 of the 159 participants (40.9 per cent).

- Personal experience was viewed as the major means of accessing outside cultural capital, either through interaction with immigrants in social life or in the workplace. The media, particularly film, radio and television, were also seen as important sources of information about other forms of cultural expression.

Views on Immigrant Cultural Capital Contributions to Tertiary Education

- Ninety of the 159 participants (56.6 per cent) agreed that cultural understanding was "very important" for tertiary-level staff and students while a further 45 (28.3 per cent) agreed that it was "important". Only 8 participants (5 per cent) viewed this cultural understanding as "not important".

- Ninety-eight of the 159 participants (61.6 per cent) agreed that their main teaching area had been influenced by the cultural capital of immigrants from countries where English is not the main language. Furthermore 37 of these 98 participants (37.8 per cent) indicated that there had been a "large degree" of influence while 47 (48.0 per cent) thought that it had been to a "moderate degree". The kinds of influences identified by the participants related mainly to challenging viewpoints (especially eurocentric ones) and widening aesthetic perceptions.

- Sixty-one of the 98 participants (62.2 per cent) who agreed that immigrants had had an influence on their teaching area reported that they or others in their professional area had modified or given a New Zealand "flavour" to these influential ideas, skills, and practices. In the view of 12 of the participants (19.7 per cent) modifications had been made to a "great extent", while for a further 35 (57.4 per cent) they had been made to a "moderate extent".

- Apart from the personal contribution of staff from other cultural backgrounds, teaching units had been assisted in transmitting overseas values, skills, knowledge, expertise and practices to New Zealand students and/or staff in a number of other ways. These included contact with international students, attendance at overseas conferences and seminars, visits to overseas institutions and visits from overseas experts in the field of study.
• Less than a quarter of the participants (37 out of 159 or 23.3 per cent) reported that their teaching unit had a policy on recruiting staff members from countries where English is not the main language. Teaching units with such a policy tended to be those involved in areas where staff were sought because of their particular linguistic or cultural background (especially foreign language teaching and some areas of tourism/hospitality and intercultural studies). Slightly over a third of the teaching units took measures to facilitate the immigration of overseas staff (58 out of 159 or 36.5 per cent) or to assist them in settling into New Zealand (55 out of 159 or 34.6 per cent).

• One hundred and ten of the 159 participants (69.2 per cent ) indicated that at the time of the survey there were members of staff in their teaching units from non-English speaking backgrounds (NESB). The main countries of origin were: China, India, South Africa, Germany, France and Japan. In most case NESB staff made up a small proportion of the teaching staff in these units though there were 8 teaching units where they made up 75 per cent or more of the staff. These staff members were all involved in the teaching of international languages or the language and cultures of Pacific peoples.

• In general, the 110 participants who reported that there were NESB immigrant staff in their teaching units viewed them as playing an active role in transmitting their cultural capital to New Zealand students and/or staff. Over a quarter (28.2 per cent) of the 110 participants considered that these NESB immigrant staff members played an active role in transmitting their cultural capital to a “great extent”. The main areas in which immigrants had made a cultural contribution were: “attitudes, beliefs and values”, “cultural traditions and practices” and “ways of teaching and/or learning”.

• Of the teaching units with NESB immigrant staff members 53 out of 110 (48.2 per cent) took special measures to enhance the cultural contribution of immigrant staff members. Measures taken included: professional development programmes (e.g. those designed to help new staff understand aspects of local culture) and English language support where required.

• Less than a quarter of the participants (35 out of 159 or 22 per cent) reported that their teaching unit had experienced any obstacles to the transmission of overseas cultural capital. Almost half of the various instances of obstacles encountered referred to classroom communication problems of some overseas staff and a lack of familiarity of some overseas staff with New Zealand programmes of study.
• Overall, university teaching units tended to have more positive views on the contribution of immigrants to New Zealand life than teaching units in polytechnics or "other" institutions (private training establishments, colleges of education), while the "other" group were somewhat more positive with respect to viewing an understanding of overseas cultures as very important and were slightly more inclined to have policies to recruit staff from countries where English is not a main language.

• Within the tertiary educational institutions, teaching units in education and the humanities tended to express more positive views of the contribution of immigrants especially in relation to recognising the importance of overseas cultures, recognising immigrant influences on teaching and having policies to recruit NESB immigrant staff. Science/technology units showed the least appreciation of immigrant influences and the importance of understanding other cultures.

Interviews

• The interviews provided specific examples of ways in which immigrants had positively influenced different disciplines and subject areas and instances of innovative developments resulting from the fruitful interaction of overseas and local insights and experiences.

• The interviews also gave further information on the barriers that made it difficult for immigrants to transmit their knowledge and experiences in New Zealand in ways that could optimally add to and enrich our cultural capital. The major stumbling block identified was unemployment or under-employment which made it difficult for immigrants to share the expertise and experiences developed in their countries of origin with New Zealand colleagues. The participants also saw negative attitudes to "foreigners", particularly newcomers from non-Western countries, as affecting the ability of immigrants to make a positive impact on New Zealand life.

• The participants interviewed identified areas of best practice in their institutions in managing diversity and assisting immigrant staff members to contribute their cultural capital in teaching programmes. The examples given of best practice included induction and mentoring procedures for new staff and professional development, cultural awareness and language learning programmes.
The general conclusion reached in this study is that effective cultural capital transmission requires the collaborative efforts of individuals, institutions, ethnic groups, the host community and government. A number of specific recommendations to facilitate cultural capital transmission are included in the conclusion to the study.
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INTRODUCTION

Culture and Cultural Capital

To promote economic growth and development New Zealand immigration policy since the early 1990s has targeted skilled, qualified immigrants wherever they may be found. The result has been increasing numbers of people from non-traditional (i.e. non-British) countries. These new immigrants have brought with them, in addition to work-related skills and qualifications, cultural appreciations, values and behaviours that may differ considerably to those that have been considered the norm in New Zealand. In what ways has this inflow of people from diverse cultural backgrounds impacted on New Zealand social and cultural life? How have New Zealanders accepted increased diversity? In what ways have educational institutions, particularly those at the tertiary level, facilitated the transfer of knowledge, skills and experiences that have been developed in other cultural contexts? These are some of the broad questions that gave rise to the study that is described in this report.

'Culture' as Smith (2000) points out, is a term with multiple connotations, interpretations and symbolic associations. Its multi-discursive nature is recognised in the Universal Declaration on Cultural Diversity (UNESCO, 2001: 2) which states:

...that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

Barker (2000: 35) subscribes to this broad view of culture and identifies cultural capital as constituting "...part of the endowment which each generation receives from the past and builds on and develops". This cultural endowment is both tangible and intangible. It includes: embodied cultural capital which manifests itself in the aesthetic, cognitive and moral preferences, propensities, standards, norms, routines and habits that govern the collective behaviour of individuals; objectified cultural capital expressed in cultural objects such as works of art, books, instruments etc.; and institutionalised cultural capital i.e. cultural capital directed into institutionalised structures, such as places of learning (see Bourdieu, 1984; 1993).

With respect to the cultural capital of immigrants, Morrissey (1997) warns against generalisations that assume that all members of a given immigrant group share identical cultural orientations. As cultures are dynamic and continually subject to change, recent immigrants from a particular country
are unlikely to share the same cultural views as those who emigrated a generation before them. Nor should one expect cultural homogeneity amongst these recent arrivals. Some may have been more influenced by ‘traditional’ aspects of their culture while others may have been exposed to more contemporary forms. Family upbringing, education and social status also contribute to differences in acquisition of cultural capital (see Bourdieu, 1984; 1993). Finally, it is important to recognise that the cultures brought by immigrants are not "...a static item of baggage" (Morrissey, 1997: 95) but subject to change under the influence of factors related to the immigration process itself. To be more specific, cultures transported from one country to another undergo substantial changes and alterations over time as the bearers of these cultures adapt to a different social and cultural environment.

Attitudes Towards Cultural Difference

Misconceptions about the cultural affinities of immigrants may help create a climate of distrust and suspicion towards newcomers in a host society. In New Zealand, for example, political capital has been made out of exposing the supposed dangers posed by ‘alien’ cultures (see Peters, 2003). According to New Zealand First, ‘alien’ cultures threaten to undermine the core values, practices and traditions that underpin national identity, though New Zealand First is vague as to what these ‘core values’ are and in what ways New Zealand culture is distinctive. A more specific claim by New Zealand First is that the cultural backgrounds of immigrants constitute a barrier to their integration and limit their participation in New Zealand society. That these views strike a chord in the minds of some New Zealanders is seen in the results of national surveys which show unease at the numbers of Asian immigrants and concern with the cultural effects of increased diversity.

But there are contrary views of immigrant cultural capital that emphasise the positive nature of the values and attitudes that immigrants may possess. De Bruin (1998: 11) argues against assumptions that immigrants are deficient in the cultural capital necessary for advancement. In her opinion, the problem lies in our attitudes towards newcomers and a failure to recognise the cultural assets that immigrants bring. These assets include “cultural energy” and determination to succeed. Trueba (2002: 23) also emphasises the value of the ability shown by successful immigrants in crossing cultural divides and suggests that:

As demographics change...those individuals who can best function in a diverse society will have a large cultural capital and greater ability to function effectively. The mastery of different

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1 In the 2002 National Business Review survey 45 per cent of the respondents said that there were too many immigrants from Asia, up from 39 per cent in the 2001 survey and 29 per cent in 2000 (National Business Review, 2002). In the 2003 NFO survey 62 per cent of the respondents agreed that New Zealand had real cultural problems (Sunday Star Times, 2003).
languages, the ability to cross racial and ethnic boundaries, and a general resiliency associated with the ability to endure hardships and overcome obstacles will clearly be recognised as a new cultural capital that will be crucial for success in a modern diversified society, not a handicap.

Immigrant cultural capital has benefits for the wider society. Burke (1986: 10) alluded to the general benefits to New Zealand of cultural diversity in his review of immigration policy when he stated that one of the key aims was: "to enrich the multi-cultural fabric of New Zealand society". As Burke (1986: 48) put it:

[The] vitality and stimulation and infusion of new elements to New Zealand life has been of immense value in the development of this country to date and will, as a result of this Government's review of immigration policy, become even more important in the future.

This theme of adding vitality to New Zealand life has been echoed in other official pronouncements. A document which outlined the 1995 changes in immigration policy, for instance, while emphasising the economic benefits of immigration, referred also to the expectation that: "Immigrants will increase New Zealand's diversity and vitality" (New Zealand Immigration Service, 1995: 3). The positive effects of diversity have also been acknowledged in the government's growth and innovation framework (see Clark, 2002) which has largely followed the recommendations in the L.E.K Consulting talent initiative report. Interaction between "acquired talent" and "local talent" helps stimulate ideas and generate new practices (L.E.K Consulting, 2001: 14). These views are in keeping with those of Florida (2002) who identified contact between different groups in his United States study as an important factor in enhancing innovative, creative behaviours. Similarly, Snowman (2002: 373), in his examination of the influence on England of refugees from Nazism, made the claim that:

Immigration can give rise to social tensions as two different peoples confront one another and compete for the same homes, school places and jobs. But it is also one of the ways in which a society refreshes itself and avoids the dangers of cultural stagnation.

The value of diversity has been the cornerstone of Australia's Productive Diversity strategy (see Department of Immigration and Multicultural Affairs, 1998, 1999; Commonwealth of Australia, 2003). As part of this strategy, Australian firms have been encouraged to draw on the insights and perspectives of immigrant employees. The assumption made is that through negotiation of differences, the repertoire of skills, knowledge and understandings in an organisation is increased, resulting in a "diversity dividend" whereby creativity is released (Cope and Kalantzis, 1997: 170). The
economic value of utilising immigrant cultural resources in New Zealand business, trade and tourism is also acknowledged by, amongst others, Aitken and Hall (2000), Statistics New Zealand/Ministry of Cultural Affairs (1998), and Watts and Trlin (1999).

Bauböck (2001) provides a theoretical framework for cultural and social transformations that arise as the result of increased diversity. He rejects the melting pot or the salad bowl as providing adequate images of how in countries of immigration people share identities and contribute to the public culture. Instead he advances what he terms a catalyst model (Bauböck, 2001: 9):

> We should not expect that immigrants will simply melt into national identities...constructed by native populations...Instead we should see transnational migration as a catalyst that sets in motion a process of self-transformation of collective identities towards a more pluralistic and maybe even cosmopolitan outlook.

**New Zealand Studies of the Cultural Contribution of Immigrants**

Many ethnic strands have helped shape and enrich our society. However, the task of determining the special contribution of different ethnic groups is, as Brooking maintains, made difficult because “...we lack a solid empirical base for many aspects of our cultural history” (Brooking, 2003: 64). While Brooking in his “tentative” assessment of Scottish influence has attempted to identify broad ways in which Scottish values and attitudes have infused certain areas of New Zealand life, such as a broad-based state education system, other writers have focused on the impact of certain prominent individuals. Bade (1993), for example, includes a section in *The German Connection* which examines the contribution of immigrants from German-speaking Europe to arts and sciences in New Zealand in the 19th century. Amongst the notables who made a long lasting impression were scientist-explorers: Forster, Dieffenbach, von Haast, von Hochstetter, Reischeck; artists: Dittmer, Seuffert, von Tempsky; and musicians: Balling, Schmitt². As far as more recent immigrants from Europe are concerned, Schouten (1992) highlights the influence on many aspects of New Zealand life of Dutch-born immigrants who came to New Zealand after World War II. A major impact has been made on sport (athletics, swimming, cycling, rowing), and notable achievements recorded in creative domains by Dutch immigrants such as the artist Theo Schoon and photographer Ans Westra. The Pacific Island contribution to New Zealand cultural life is examined by Lay (1996), with particular attention to art and literature, design, performance and sport (see also Chapelle, 2000).

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² In *Out of the Shadow of War* Bade (1998) follows up this study with an investigation of the 20th century German connection.
Amongst other studies of the creative outputs and influences of immigrants and/or their offspring born in New Zealand are Nola’s (2000) study of the writings of Amelia Batistich (a Dalmatian New Zealander), and Ronayne’s (2002) biography of the painter Rudi Gopas (born in Memelland, East Prussia who came to New Zealand after World War II as a displaced person). In addition to biographies there have been autobiographies such as that of Wellington businessman and prominent supporter of the arts, Fred Turnovsky, who came to New Zealand in 1940 as a refugee from Czechoslovakia (Turnovsky, 1990). References to immigrant artists who have made a mark in sculpture, pottery, weaving and other art forms can be found in, amongst others, Beatson and Beatson (1994a, 1994b), Bell (2001), and O’Connor (1995). Other areas in which the influence of immigrants has been acknowledged in well researched studies include architecture (see for example, Clark and Walker, 2000; Shaw, 1991) and cuisine/hospitality (see Withers, 2000).

There has been, however, a lack of studies examining how the cultural attitudes, skills and expertise and practices of immigrants are generally perceived by New Zealanders and how these attitudes, skills and experiences are transmitted. The study outlined in this report helps to fill this research gap by focusing on the views of tertiary educators with regard to the ways in which the cultural backgrounds of immigrants influence their disciplines and impact on wider society.
METHODOLOGY

The general focus of the study is on the cultural contribution of immigrants to New Zealand. More specifically, the study examines the views and experiences of senior staff members in teaching units\(^3\) in tertiary educational institutions on the cultural capital that immigrants, particularly those from countries where English is not the main language, bring to New Zealand. Tertiary educational institutions were chosen for this study as universities, polytechnics and private training establishments have a key role in transmitting knowledge about different cultures and introducing students to ideas and practices developed in other cultural contexts. In addition, New Zealand tertiary institutions have experienced very considerable changes in the composition of their student body in recent years, particularly in the growth in numbers of international students and permanent residents from non-English speaking backgrounds. Serious shortages in some specialist areas (such as Information Technology) have also increased the need to recruit staff from India, China and other non-Western areas. These changes have presented challenges to tertiary institutions in terms of how to handle diversity but also provided opportunities to encourage cross-cultural communication and sensitivity to difference.

Instrument Design

Based on the literature reviewed the following working definition of cultural capital was developed: the values, skills, knowledge, expertise and practices that people develop in a particular cultural setting. This broad definition was used in the questionnaire devised and employed as the main data-gathering instrument. The questionnaire was divided into three sections: (a) cultural capital contribution at national level; (b) cultural capital contribution in teaching/training; and (c) background details (see Appendix A).

In Section A the questions related to how the senior staff who participated in the survey perceived the general contribution of immigrants. Questions were asked concerning the views of the respondents on: areas in which immigrants had made a positive contribution to New Zealand life in the past decade, the extent to which New Zealanders in general are aware of the cultural impact of immigrants, and the extent to which New Zealanders in general welcome the cultural impact of immigrants. Questions were also asked on the helpfulness/unhelpfulness of government policy with respect to the development of New Zealand's cultural capital in the areas of: (a) immigration, (b) recruitment of overseas professionals, (c) promotion of public understanding of the contribution of immigrants, and (d) funding

\(^3\) The term 'teaching unit' was used to refer to a group of academic staff members engaged in teaching in a particular subject area.
and/or resourcing of tertiary education. The participants were also invited to identify the main ways by which people could come in contact in New Zealand with the cultural capital that has originated overseas by means other than contacts made during travel and/or residence abroad.

In Section B, participants were asked questions relating to the employment and deployment of immigrant teachers from countries where English is not the main language. They were invited to give their opinions on the cultural influence of immigrants in their teaching areas and on ways in which people in their profession in New Zealand had adopted or modified overseas ideas, skills and practices. Other questions concerned the teaching unit's recruitment and induction policies in relation to staff from countries where English is not the main language, and measures taken to enhance their cultural capital contribution.

The final section, Section C, sought information on the position of the participants in the teaching unit, the kind of institution in which they were working and the particular teaching area that they were involved in.

Data-gathering Procedures

The questionnaire was trialled in different teaching units on Massey University's Palmerston North campus and then after some small modifications sent to the heads of teaching units in tertiary institutions throughout New Zealand in March-April 2003. The institutions included all the universities, polytechnics and teachers’ colleges listed in the Directory of New Zealand Schools and Tertiary Institutions 2002 (Ministry of Education, 2002) and large private training establishments offering higher studies as listed in Courses and Careers 2002 (Cervin Publishing, 2002). Efforts were made to include a broad range of disciplines in the business, liberal arts, social sciences and science/technology areas with particular attention to teaching units related to communication, creative arts, international studies and training for careers that involve working with people from different cultural backgrounds (e.g. health, social work, tourism, hospitality).

A total of 351 questionnaires were sent by post to teaching units. As the result of this mail out and follow-up reminders 159 completed questionnaires were returned (a response rate of 45.3 per cent). In general, the heads of teaching units that did not return questionnaires were in disciplines related to the pure sciences, agriculture or technology and may not have felt that the survey was relevant to their areas. The questionnaires were coded and prepared for analysis using SPSS computer software.

The second phase of the study comprised follow-up interviews with 17 of the heads of teaching units. Interviews were held in Auckland, Wellington and Christchurch as well as Albany, Napier and Palmerston North. The
interviews were conducted personally by two of the researchers (Watts and White). All interview sessions followed the same format based on a prepared set of questions (see Appendix B) and were tape-recorded and transcribed.
SURVEY RESULTS

PARTICIPANT RESPONSES

The results presented in this section are based upon responses to the survey questionnaire.

Profile of the Participants

Institutions in which participants are teaching

The participants in the survey were senior academic staff members in charge of teaching units (programmes, departments etc.) in New Zealand’s tertiary-level educational institutions. Of the 159 heads of teaching units who participated in the survey, 90 (56.6 per cent) were working in universities, 54 (34 per cent) in polytechnics and 15 (9.4 per cent) in other tertiary educational institutions (colleges of education not attached to universities, private training establishments).

Teaching areas of the participants

The participants belonged to a wide variety of teaching areas (see Table 1), of which the main ones were (in order) business, humanities, social sciences and creative arts. In business the main subject areas were tourism and hospitality, while in the case of the humanities, social sciences and creative arts the main subject areas were language, health sciences and design, respectively. The comparatively small number of teaching units associated with the science and applied science areas who responded to the invitation to participate in the survey possibly reflects a view amongst heads of teaching units in these areas that scientific knowledge is less subject to cultural influences than other disciplines. As the head of a physics department commented: “Our subject is international, there is no cultural capital associated with it”.

Participant Views on Immigration Issues

Impact of immigrants on New Zealand life

An overwhelming majority of the participants (152 out of 159 or 95.6 per cent) believed that immigrants had made a positive impact on aspects of New Zealand life in the past decade, and of these 68 (44.7 per cent) assessed this as a “great impact” (see Table 2).
Table 1  Teaching areas of survey participants

<table>
<thead>
<tr>
<th>Teaching areas</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business</td>
<td>39</td>
<td>24.5</td>
</tr>
<tr>
<td>Creative arts</td>
<td>22</td>
<td>13.8</td>
</tr>
<tr>
<td>Education</td>
<td>17</td>
<td>10.7</td>
</tr>
<tr>
<td>Humanities</td>
<td>36</td>
<td>22.6</td>
</tr>
<tr>
<td>Science/technology</td>
<td>20</td>
<td>12.6</td>
</tr>
<tr>
<td>Social sciences</td>
<td>25</td>
<td>15.7</td>
</tr>
</tbody>
</table>

Table 2  Participant perceptions of the cultural impact of immigrants

<table>
<thead>
<tr>
<th>Perceptions of cultural impact</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existence of a positive cultural impact</td>
<td>(N = 159)</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>152</td>
<td>95.6</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Don’t know/Not sure</td>
<td>4</td>
<td>2.5</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>Extent of the positive impact</td>
<td>(N = 152)</td>
<td></td>
</tr>
<tr>
<td>Great impact</td>
<td>68</td>
<td>44.7</td>
</tr>
<tr>
<td>Moderate impact</td>
<td>73</td>
<td>48.0</td>
</tr>
<tr>
<td>Slight impact</td>
<td>11</td>
<td>7.2</td>
</tr>
</tbody>
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The main areas wherein the cultural capital of immigrants was perceived to have been most influential during the past decade were (in order): cuisine and hospitality, ethnic relations, education and training, social life and the creative arts (see Table 3). With respect to cuisine and hospitality, many participants added comments referring to the increasing number of Chinese, Indian, Thai, Malaysian and other ethnic food outlets and the wider range of food products available not only through specialist shops but also on

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4 In this subject grouping, law (1 participant) has been included under humanities; sports management (2 participants) under business; and agriculture (1 participant) under science/technology.
supermarket shelves. As one participant put it: "The burgeoning of restaurants providing ethnic food has enriched our urban environment". Another made the claim that as a result of these foreign influences standards of service and presentation have considerably improved: "New Zealand cuisine is now of international standard". This proliferation of ethnic food suppliers may be interpreted as a response to both the demands of a growing ethnic clientele as well as a developing interest in 'exotic' foods among New Zealanders which has been nurtured by opportunities for overseas travel as well as media influences (television cooking programmes, international dining features in newspapers and magazines etc.). It is also an indicator that some immigrants, particularly those from Asian countries, may have had to turn to setting up small food businesses because of difficulties experienced in obtaining employment in the occupations and professions in which they were engaged in their countries of origin (see Liu, 2000; Prasad, 1995; Shen, 1998).

There was also recognition that subtle social changes have occurred as the result of immigration. As far as ethnic relations and social life were concerned, a number of the participants pointed to the ways in which New Zealanders have had to face up to the realities of living in a more multicultural society. For example, one participant observed that: "A greater number of New Zealanders have been challenged to examine ethnicity-based issues as a result of the growing presence of new immigrants".

Not surprisingly, as the participants were all senior academics, the implications for education and training of people from different linguistic and cultural backgrounds received prominent mention. As one participant noted:

The internationalisation of education, particularly at tertiary level...through much larger numbers of international students and staff, has required institutions to become much more aware of different cultural needs and learning styles.

The participants pointed out the advantages for New Zealand students of having wider exposure to other ways of thinking, feeling and acting. For example: "Having students of different cultures enriches the classroom giving new and different perspectives for New Zealand students.

While the positive contribution of immigrants to the creative arts, industry and commerce, religion and recreation/sport was recognised to some degree, very few participants viewed the cultural contribution of immigrants as particularly significant in the science/technology or agricultural fields. This is somewhat surprising in view of the important influence of immigrants in,

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3 According to Withers (2000) the number of ethnic restaurants in the central Auckland urban area rose from 37 in 1972 to 273 in 1999. A similar increase has occurred in Wellington (especially Courtney Place) and the other major urban areas of New Zealand.
for example, the development of the New Zealand dairy industry (see Philpott, 1937; Whitehead, 2001; Martley, 2002) and viticulture (see Cooper, 1988; Corban, 1974; Scott, 2002a, 2002b).

Table 3  Participant perceptions of areas in which the cultural capital of immigrants has been most felt in the past decade

<table>
<thead>
<tr>
<th>Areas most influential during the past decade</th>
<th>No.</th>
<th>%</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>4</td>
<td>0.9</td>
<td>10</td>
</tr>
<tr>
<td>Creative arts</td>
<td>45</td>
<td>9.6</td>
<td>5</td>
</tr>
<tr>
<td>Cuisine and hospitality</td>
<td>129</td>
<td>27.4</td>
<td>1</td>
</tr>
<tr>
<td>Education and training</td>
<td>74</td>
<td>15.7</td>
<td>3</td>
</tr>
<tr>
<td>Ethnic relations</td>
<td>76</td>
<td>16.1</td>
<td>2</td>
</tr>
<tr>
<td>Industry and commerce</td>
<td>41</td>
<td>8.7</td>
<td>6</td>
</tr>
<tr>
<td>Recreation and sport</td>
<td>20</td>
<td>4.2</td>
<td>8</td>
</tr>
<tr>
<td>Religion</td>
<td>22</td>
<td>4.7</td>
<td>7</td>
</tr>
<tr>
<td>Science and technology</td>
<td>10</td>
<td>2.1</td>
<td>9</td>
</tr>
<tr>
<td>Social life</td>
<td>48</td>
<td>10.2</td>
<td>4</td>
</tr>
<tr>
<td>Unspecified</td>
<td>2</td>
<td>0.4</td>
<td>11</td>
</tr>
</tbody>
</table>

Perceptions of New Zealanders' awareness and appreciation of the cultural impact of immigrants

Almost two-thirds of the participants (113 out of 159 or 64.8 per cent) considered that New Zealanders were aware to at least a "moderate extent" of the cultural impact of immigrants in recent years (see Table 4). However, less than half (74 out of 159 or 46.6 per cent) were of the opinion that New Zealanders welcomed this cultural impact to at least a "moderate" extent. Some of the participants did comment, however, that this question was difficult to answer as attitudes towards immigrants were likely to vary according to the degree of contact that New Zealanders had with immigrants. As they pointed out, views on immigrants are likely to be different in rural areas compared to those in areas with large concentrations of immigrants such as Manukau City and Porirua City.
Table 4  Participant perceptions of New Zealanders’ awareness and appreciation of the cultural impact of immigration

<table>
<thead>
<tr>
<th>Views on immigration</th>
<th>(N = 159)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>Extent to which New Zealanders in general are aware of the cultural impact of immigrants</td>
<td></td>
</tr>
<tr>
<td>Great extent</td>
<td>17</td>
</tr>
<tr>
<td>Moderate extent</td>
<td>86</td>
</tr>
<tr>
<td>Slight extent</td>
<td>51</td>
</tr>
<tr>
<td>No extent</td>
<td>3</td>
</tr>
<tr>
<td>Don’t know/ Not sure</td>
<td>1</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
</tr>
<tr>
<td>Extent to which New Zealanders in general welcome the cultural impact of immigrants</td>
<td></td>
</tr>
<tr>
<td>Great extent</td>
<td>2</td>
</tr>
<tr>
<td>Moderate extent</td>
<td>72</td>
</tr>
<tr>
<td>Slight extent</td>
<td>73</td>
</tr>
<tr>
<td>No extent</td>
<td>5</td>
</tr>
<tr>
<td>Don’t know/ Not sure</td>
<td>4</td>
</tr>
<tr>
<td>No answer</td>
<td>3</td>
</tr>
</tbody>
</table>

Perceptions of government policy concerning the development of New Zealand’s cultural capital via immigration

Although most participants were of the opinion that the overall direction of immigration policy and the recruitment of overseas professionals were “both helpful and unhelpful” with respect to the development of New Zealand’s cultural capital, the positive assessments (“helpful”) appeared to outweigh the negative (“unhelpful”) (see Table 5). There was support for efforts directed at attracting immigrants offset skill shortages but some concern that the potential benefits of such recruitment could be undermined by the lack of policies and programmes to assist them in their settlement and help them to obtain appropriate employment. A more negative element was evident concerning the government’s promotion of public understanding of immigrant contributions and its funding and/or resourcing of tertiary education. Only 17 of the 159 participants (10.7 per cent) considered that the promotion of public understanding of immigration had been “helpful”. The funding of tertiary education was considered “unhelpful” to the development of New Zealand’s
cultural capital by 65 of the 159 participants (40.9 per cent). Overall, the results suggest that New Zealand’s senior tertiary teachers perceive a far-reaching need for immigration policy development, modification and integration by government.

Table 5  
Participant perceptions of the helpfulness/unhelpfulness of government policies with respect to the development of New Zealand’s cultural capital

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Overall direction of immigration policy (N = 159)</th>
<th>Recruitment of overseas professionals (N = 159)</th>
<th>Promotion of public understanding (N = 159)</th>
<th>Funding of tertiary education (N = 159)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Helpful</td>
<td>37</td>
<td>23.3</td>
<td>42</td>
<td>26.4</td>
</tr>
<tr>
<td>Unhelpful</td>
<td>15</td>
<td>9.4</td>
<td>19</td>
<td>11.9</td>
</tr>
<tr>
<td>Both helpful and unhelpful</td>
<td>81</td>
<td>50.9</td>
<td>71</td>
<td>44.7</td>
</tr>
<tr>
<td>Neither helpful nor unhelpful</td>
<td>4</td>
<td>2.5</td>
<td>5</td>
<td>3.1</td>
</tr>
<tr>
<td>Don’t know/Not sure</td>
<td>21</td>
<td>13.2</td>
<td>21</td>
<td>13.2</td>
</tr>
<tr>
<td>No answer</td>
<td>1</td>
<td>0.6</td>
<td>1</td>
<td>0.6</td>
</tr>
</tbody>
</table>

Views on ways in which overseas cultural capital is accessed

The participants were asked to nominate the three main ways by which people in New Zealand could come into contact with cultural capital originating in other countries. Personal experience was either through interaction with immigrants in social life or in the workplace (see Table 6). On the other hand, interaction with overseas visitors or tourists was seen as offering only limited opportunities for cultural transmission. Media sources, particularly film, radio and television, were also seen as important sources of information about other forms of cultural expression. These results are in keeping with the model of innovation diffusion proposed by Rogers (1995). In Rogers’ model the media are seen as playing an important role in the first stage (acquiring knowledge) but interpersonal contact is more important at the important critical persuasion stage when people form attitudes that may persuade them to adopt the new idea or practice.
Somewhat surprisingly, given the nature of the participants, educational programmes were not strongly favoured as a means of contact with overseas cultural capital. Similarly, despite the growing popularity of the internet as an information source or means of communication, very few of the participants considered it to be one of the main ways of accessing overseas cultural capital. Nor was religious observance regarded as a means favouring cultural capital transfer, although over the years the churches have played a significant role in the settlement of refugees and immigrants in New Zealand through the work of organisations such as the Inter-church Commission on Immigration and Refugee Settlement (see Taylor, 1989).

In their general comments the participants did acknowledge, however, that the ways in which people access immigrant cultural capital does depend to a large extent on their occupation and location. In the case of staff members in tertiary educational institutions, for example, there are more opportunities to interact with immigrants in the work setting than in many other occupations. Apart from daily contact with other staff and students from a range of countries, many tertiary educators will maintain regular contact with colleagues overseas via sabbatical leave, attendance at conferences and email correspondence. Location is also a major factor in limiting or extending opportunities for interaction with immigrants. People who live in rural areas, for example, obviously have less frequent contact opportunities than those in urban localities with relatively high concentrations of immigrants.

<table>
<thead>
<tr>
<th>Type of contact</th>
<th>(N=159)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>Books and articles</td>
<td>5</td>
</tr>
<tr>
<td>Conferences and seminars</td>
<td>8</td>
</tr>
<tr>
<td>Educational programmes</td>
<td>30</td>
</tr>
<tr>
<td>Film, radio and/or television</td>
<td>70</td>
</tr>
<tr>
<td>Interaction and social contacts with immigrants and tourists</td>
<td>99</td>
</tr>
<tr>
<td>Internet</td>
<td>5</td>
</tr>
<tr>
<td>Newspapers and magazines</td>
<td>46</td>
</tr>
<tr>
<td>Personal experience in daily life</td>
<td>99</td>
</tr>
<tr>
<td>Professional experience in the workplace</td>
<td>73</td>
</tr>
<tr>
<td>Religious observance</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
</tbody>
</table>
Views on Cultural Capital Contribution in Teaching/Training

Importance of gaining an understanding of other cultures

There was support for the notion that students and/or staff in the participants’ main teaching area should gain an understanding of values, skills, knowledge, expertise and practices developed in overseas cultural settings. Ninety of the 159 participants (56.6 per cent) agreed that such cultural understanding was “very important”, while all but 8 of the remaining 69 considered it to be either “important” or “quite important”. Moreover, the great majority felt that their personal view was shared by colleagues in their particular teaching unit; 75 (47.2 per cent) believed their opinion was shared to a “great extent” and 56 (35.2 per cent) that it was shared to a “moderate extent”.

The consensus was that it was essential to good teaching practice for staff to know more about the backgrounds of students born in overseas countries. Such knowledge was necessary to meet the learning needs of these students, but it was also an important part of education at the advanced level. In the words of one staff member:

Globalisation impacts on us all. If we don’t try to understand what is happening elsewhere we will be left behind. Global understanding is a core part of the ‘knowledge wave’.

Influence of immigrants on the teaching area

Ninety-eight (61.6 per cent) of the 159 participants agreed that their main teaching area had been influenced by the cultural capital of people who have come from New Zealand from countries where English is not the main language. When asked to estimate the degree to which their teaching area had been influenced by immigrants, 37 of the 98 participants (37.8 per cent) who considered that there had been an influence indicated a “large degree” of influence while 47 (48.0 per cent) thought that there had been a “moderate degree” of influence and 14 (14.3 per cent) were of the opinion that immigrants had had only a “small degree” of influence on their teaching area. Those who considered that their main teaching area had not been influenced by overseas cultural capital tended to be teaching in the science area (physics, chemistry etc.).

The kinds of influences identified related mainly to challenging viewpoints, especially eurocentric ones, and widening aesthetic perceptions. As one participant noted: “Immigrants provide a living experience of the existence of a world beyond the English-speaking one”. The increasing numbers of foreign-born students had made it imperative to adjust teaching to different learning styles. Teachers had to be aware that overseas students might not share the same understanding of concepts and principles, and had to be
careful to explain terms clearly and to draw on examples relevant to the experience of those students.

**Modifications made to overseas ideas, skills and practices**

Sixty-one of the 98 participants (62.2 per cent) who agreed that immigrants had had an influence on their teaching area reported that they or others in their professional area had modified or given a New Zealand ‘flavour’ to these influential ideas, skills, and practices from overseas. In the view of 12 of them (19.7 per cent) modifications had been made to a “great extent”, while for a further 35 (57.4 per cent) they had been modified to a “moderate extent”. The examples given ranged from broad statements (e.g. “Using New Zealand references in teaching”) to more specific instances of adaptations of or additions to teaching programmes. A teacher of Chinese, for instance, reported:

> I constantly draw comparisons between New Zealand social structures and attitudes and those in China in order to make the latter more palatable to students. I have re-packaged the Chinese content of my courses...

A business school academic director provided this example:

> We have adopted a style of weekly news reviews where students must relate what is happening in the real world to the theoretical content of the course i.e. students compile a journal of news clippings and discuss these.

**Other sources of overseas ideas and experience**

Apart from the personal contribution of staff from countries where English is not the main language, teaching units had been assisted in transmitting overseas values, skills, knowledge, expertise and practices to New Zealand students and/or staff in a number of ways (see Table 7). Among these the main areas were: personal contacts with people from other backgrounds either in New Zealand or overseas; contact with international students; attendance at overseas conferences and seminars; visits to overseas institutions; and visits from overseas experts in the field of study. Exchanges of staff, however, were regarded as a less important source of overseas ideas and experiences, possibly because only a very small proportion of tertiary staff take advantage of such arrangements.
<table>
<thead>
<tr>
<th>Areas of assistance</th>
<th>(N= 159)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>Exchanges of staff with overseas institutions</td>
<td>62</td>
</tr>
<tr>
<td>Visits to overseas institutions</td>
<td>101</td>
</tr>
<tr>
<td>Attendance at overseas conferences and seminars</td>
<td>113</td>
</tr>
<tr>
<td>Supply of materials etc. from overseas organisations</td>
<td>72</td>
</tr>
<tr>
<td>Grants from overseas organisations</td>
<td>31</td>
</tr>
<tr>
<td>Presence of international students</td>
<td>122</td>
</tr>
<tr>
<td>Visits from overseas experts in the field of study</td>
<td>93</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
</tr>
</tbody>
</table>

**Immigrant Staff Members**

**Policies and measures to support new immigrant staff members**

Participants were asked: (a) whether their teaching unit had a policy to contribute to New Zealand’s cultural capital by recruiting staff from countries where English is not the main language, (b) if their teaching unit took any measures to facilitate the immigration to New Zealand of such staff, and (c) whether the teaching unit took any measures to facilitate their post-arrival settlement. Less than a quarter of the participants (37 out of 159 or 23.3 per cent) reported that their teaching unit had a policy on recruiting staff members from countries where English is not the main language. The teaching units which had such a policy tended to be those involved in areas where such staff were sought because of their particular linguistic or cultural background, especially in language teaching. Slightly over a third of the teaching units took measures to facilitate the immigration of overseas staff (58 out of 159 or 36.5 per cent) or to assist immigrant staff members to settle into New Zealand (55 out of 159 or 34.6 per cent). However, in a number of cases the participants noted that in their institutions such assistance was normally provided for new staff by a central service rather than by individual teaching units.

**Percentage of staff members from non-English speaking countries**

One hundred and ten of the 159 participants (69.2 per cent) indicated that at the time of the survey there were members of staff in their teaching units from non-English speaking backgrounds (NESB). Their main countries of origin were (in order): China, India, South Africa, Germany, France and
Japan. In general, these NESB staff members accounted for only a small proportion of the teaching staff. In 77 out of these 110 teaching units (70 per cent) they made up less than 25 per cent of the total staff, though there were 8 teaching units where they made up 75 per cent or more of the staff. In the latter cases, the staff were all involved in the teaching of international languages or the language and cultures of Pacific peoples.

**Contribution of immigrant staff members**

In general, the 110 participants who reported the presence in their teaching units of staff from countries where English is not the main language, viewed such staff as playing an active role in transmitting their cultural capital to New Zealand students and/or staff. Thirty-one of these 110 participants (28.2 per cent) considered that these immigrant staff members played an active role in transmitting their cultural capital to a “great extent”, while 39 (35.5 per cent) and 32 (29.1 per cent) respectively judged this activity to be to a “moderate” or “slight extent”. Only 8 (7.3 per cent) considered that the immigrants made no active contribution or were unsure of their contribution.

The same 110 participants were also asked to indicate: (a) the broad areas in which cultural capital is transmitted to New Zealand students and/or staff by the immigrant staff members, and (b) the kinds of specific cultural contribution that they made. The main areas of cultural contribution were: “attitudes, beliefs and values”, “cultural traditions and practices”, and “ways of teaching and/or learning”. Less favoured were “religious observance” and “recreational pursuits”, no doubt as these normally represent personal activities carried out outside the institution (see Table 8). As far as the kinds of specific contributions were concerned, the participants selected “facilitate cross-cultural links”, “widen intellectual horizons” and “increase understanding of other ways of life” (see Table 9). Far less support was given to “contribute to innovation”, which appears to overlook the potential of talented people from outside to contribute to new developments (see L.E.K Consulting, 2001; Webster et al., 1991). In this respect it can be noted that only 16 of the participants reported that any award had ever been received by members of their teaching unit either individually or collectively as the result of the cultural capital contribution of staff from countries where English is not the main language.
### Table 8  Areas of cultural capital contribution made by immigrant staff from countries where English is not a main language

<table>
<thead>
<tr>
<th>Areas in which cultural capital is transmitted to New Zealand students and/or staff</th>
<th>No.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language skills and knowledge</td>
<td>50</td>
<td>4=</td>
</tr>
<tr>
<td>Attitudes, beliefs and values</td>
<td>80</td>
<td>1</td>
</tr>
<tr>
<td>Cultural traditions and practices</td>
<td>64</td>
<td>2</td>
</tr>
<tr>
<td>Cultural expectations and rules for social interaction</td>
<td>50</td>
<td>4=</td>
</tr>
<tr>
<td>Religious observance</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>Artistic knowledge and experiences</td>
<td>49</td>
<td>6</td>
</tr>
<tr>
<td>Ways of teaching and/or learning</td>
<td>53</td>
<td>3</td>
</tr>
<tr>
<td>Recreational pursuits</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>Professional/scientific and/or technical knowledge</td>
<td>44</td>
<td>7</td>
</tr>
</tbody>
</table>

### Table 9  Kinds of specific cultural capital contribution made by immigrant staff from countries where English is not a main language

<table>
<thead>
<tr>
<th>Kinds of specific cultural contribution</th>
<th>No.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Challenge values and beliefs</td>
<td>54</td>
<td>6</td>
</tr>
<tr>
<td>Increase understanding of other ways of life</td>
<td>63</td>
<td>3</td>
</tr>
<tr>
<td>Facilitate cross-cultural links</td>
<td>74</td>
<td>1</td>
</tr>
<tr>
<td>Challenge existing practices in the area of study</td>
<td>42</td>
<td>8</td>
</tr>
<tr>
<td>Provide different approaches to the area of study</td>
<td>55</td>
<td>4=</td>
</tr>
<tr>
<td>Contribute to development of good practice</td>
<td>51</td>
<td>7</td>
</tr>
<tr>
<td>Increase the range of teaching resources available</td>
<td>55</td>
<td>4=</td>
</tr>
<tr>
<td>Widen intellectual horizons</td>
<td>70</td>
<td>2</td>
</tr>
<tr>
<td>Contribute to innovation</td>
<td>39</td>
<td>9</td>
</tr>
</tbody>
</table>
Experience of cultural capital transmission problems

Less than a quarter of the participants (35 out of 159 or 22 per cent) reported that their teaching unit had experienced any obstacles to the transmission of overseas cultural capital. Almost half of the 81 instances of obstacles cited by these 35 participants related to classroom communication problems of some overseas staff (19 instances or 23.5 per cent) and/or the lack of familiarity of some overseas staff with New Zealand programmes of study (18 instances or 22.2 per cent). Other problems related to recruiting and retaining overseas staff, and the attitudes of both students and staff towards non-New Zealand-born staff (see Table 10).

<table>
<thead>
<tr>
<th>Table 10</th>
<th>Obstacles to cultural capital transmission experienced by teaching units</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N = 159)</td>
</tr>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>Has your teaching unit experienced any obstacles to the transmission of overseas cultural capital? (N = 159)</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>35</td>
</tr>
<tr>
<td>No</td>
<td>79</td>
</tr>
<tr>
<td>Don't know/Not sure</td>
<td>38</td>
</tr>
<tr>
<td>No answer</td>
<td>7</td>
</tr>
<tr>
<td>What types of obstacles have been experienced? (N = 35)</td>
<td></td>
</tr>
<tr>
<td>Difficulty in recruiting suitably qualified overseas staff</td>
<td>11</td>
</tr>
<tr>
<td>Lack of funding to appoint and retain overseas staff</td>
<td>12</td>
</tr>
<tr>
<td>Classroom communication problems of some overseas staff</td>
<td>19</td>
</tr>
<tr>
<td>Lack of familiarity of some overseas staff with NZ programmes of study</td>
<td>18</td>
</tr>
<tr>
<td>Staff attitudes towards non-New Zealand-born staff</td>
<td>8</td>
</tr>
<tr>
<td>Student attitudes towards non-New Zealand-born staff</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
</tr>
</tbody>
</table>
Enhancing the cultural capital transmission of immigrant staff

Of the teaching units with immigrant staff members, slightly under half (53 out of 110 or 48.2 per cent) took special measures to enhance their cultural contribution. The measures taken included: professional development; specific programmes designed to help new staff understand aspects of local culture such as Treaty of Waitangi issues; and English language support where required. A number of heads of teaching units commented that these initiatives were normally the responsibility of a central staff training and development unit rather than that of individual departments or programmes. However, heads of teaching units had a responsibility to encourage staff to attend these programmes.

Cross-tabulations

Differences in perceptions of immigrant cultural capital

Although the participants shared common backgrounds as highly educated people in senior positions, it is possible that their views and perceptions might have been influenced by the kind of environment in which they were working. To test this possibility some of the responses have been grouped according to the types of institutions concerned: university, polytechnic and 'other' (private training establishments, colleges of education not attached to universities). Five indicators of positive views on recognising and utilising the cultural capital of immigrants were selected: (1) perceiving that immigrants have had a “great” positive influence on New Zealand life; (2) affirming that understanding of overseas cultures is “very important”; (3) recognising that the cultural capital of immigrants from countries where English is not the main language has influenced the teaching area to a “large extent”; (4) having a policy to recruit staff from countries where English is not the main language; and (5) having immigrant staff members in the teaching unit from countries where English is not the main language.

Overall, teaching units in universities had more positive views on utilising immigrant cultural capital than teaching units in polytechnics. In particular, university teaching units were much more strongly of the view that immigrants have a great positive influence on New Zealand life. The small ‘other’ group of teaching units in tertiary educational institutions (private training establishments, colleges of education), however, were somewhat more positive with respect to acknowledging the importance of understanding overseas cultures and were slightly more inclined to recognise immigrant influences in disciplines and to have policies to recruit staff from countries where English is not the main language. These responses may perhaps have been influenced by the fact that many private training establishments have been established in recent years to cater for international
students and are almost totally dependent on satisfying the needs of that market (see Table 11).

Cross-tabulations were also produced to assess differences in perceptions between the main teaching areas (see Table 12). Teaching units in the humanities, education and business tended to express more positive views on the contribution of immigrants especially in relation to understanding the importance of overseas cultures and recognising immigrant influences on teaching Science/technology showed the least appreciation of immigrant influences and in understanding other culture. Chi square test results were significant for: “cultural capital of immigrants seen as having a large degree of influence on teaching” (Chi square of 13.479, df = 5, p < .05), and “policy to recruit staff from countries where English is not the main language” (Chi square of 14.736, df = 5, p < .01). Both showed a positive relationship on the Lambda measure. A further variable, “understanding of overseas cultures seen as very important” was close to acceptance (Chi square of 9.941, df - 5, p < .077) but was not significant on the Lambda measure.

Table 11  Participant views on utilising the cultural capital of immigrants by institutions

<table>
<thead>
<tr>
<th>Indicators of positive views on immigrant cultural capital</th>
<th>Polytechnic (N= 54)</th>
<th>University (N = 90)</th>
<th>Other (N = 15)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults perceived as having a great positive influence on NZ life</td>
<td>19 35.2</td>
<td>44 48.9</td>
<td>5 33.3</td>
</tr>
<tr>
<td>Understanding of overseas cultures seen as very important</td>
<td>27 50.0</td>
<td>53 58.9</td>
<td>10 66.7</td>
</tr>
<tr>
<td>Cultural capital of immigrants seen as having a large degree of Influence on teaching</td>
<td>12 22.2</td>
<td>21 23.3</td>
<td>4 26.7</td>
</tr>
<tr>
<td>Policy to recruit staff from countries where English is not a main language</td>
<td>11 20.4</td>
<td>21 23.3</td>
<td>4 26.7</td>
</tr>
<tr>
<td>Immigrant staff from countries where English is not the main language</td>
<td>36 66.7</td>
<td>65 72.2</td>
<td>9 60.0</td>
</tr>
</tbody>
</table>
Table 12  Participant views on utilising the cultural capital of immigrants by teaching areas

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
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Chi-square significance:  * p < .05  ** p < .01
INTERVIEWS WITH SELECTED PARTICIPANTS

Follow-up interviews were held with 17 of the participants. These participants were selected on the basis of their responses to the questionnaire as having interesting insights to share on the ways in which immigrant staff members in their institutions contributed to New Zealand’s cultural capital. An attempt was also made to select participants from different subject areas (architecture, business, design, education, engineering, languages, music, social work, tourism, etc.) and from a variety of tertiary education providers in different localities (Auckland, Wellington, Christchurch, Albany, Napier and Palmerston North). The interview sessions followed the same format and were based on the same set of questions (see Appendix 2).

Influence of Immigrants on Different Disciplines

The participants in the interviews all acknowledged that immigrants had had a strong influence on the disciplinary or professional areas in which they were working. The head of a music department, for instance, noted that immigrants have made a substantial contribution to the study and performance of classical music in this country. He gave as a particular example the impetus given to chamber music by Jewish immigrants who had fled Nazi Europe in the late 1930s and early 1940s. This enrichment of the musical scene by talented people born overseas has continued to the present day:

If you took non-native New Zealanders out of all big ensembles you’d notice how dependent we are on them...It’s a bringing in of fresh dimensions, of other contexts, and it’s not always European, it can be from an Asian context too. We’ve certainly had Japanese conductors and so on. I guess the world of orchestras is a kind of global village.

The head of a university architecture programme was of the opinion that immigrants have exerted: “...a significant influence in the practice of the profession”. He cited as an example the transfer of European modernism to New Zealand through the influence of European refugees such as Frederick Newman (Neumann) and Henry Kulka. In similar vein the head of a jazz school at a polytechnic emphasised the importance of overseas influences. Personal contact with overseas-trained musicians through workshops and seminars had widened the experiences of students enrolled in jazz and popular music courses and developed interests in a range of styles of music expression from African drumming to reggae. At times the fusion of overseas and local influences had created exciting new developments:
One of the most pre-eminent of our Maori students did a double major in performance and arranging and has become very big in the Kapa Haka movement. He's brought a CD out blending Maori with blues. He did that quite consciously. So he's drawn all sorts of new elements into Kapa Haka. One of our graduate students in Auckland is arranging for big band and Cook Island log drums and has recorded for the National Programme.

Other heads of teaching units in areas as diverse as education, design, engineering and health studies also acknowledged that their particular discipline or profession had been enriched by immigrants who introduced New Zealanders to different ways of doing things, new techniques and alternative approaches.

**General Views on Immigration and Immigrant Resettlement**

In addition to comments on the ways in which immigrants had contributed to their disciplines, the participants in the interviews gave their opinions on various aspects of immigration and settlement. The main themes are summarised below.

**Positive aspects of immigration**

(a) Broad benefits to New Zealand

The participants were in agreement that immigration in recent years had brought benefits to New Zealand life generally. Through their skills and experience immigrants had contributed to developments in New Zealand business and industry. However, according to a participant involved in applied linguistics programmes the spin off of immigration may have been even more significant in the social and cultural domains:

> During these 20 years or so that we have seen this programme of immigration, the benefit to New Zealand has been very much more in what we've learned or adapted to than in the economic area.

In her view, which was endorsed by a number of others, immigrants bring experiences of different ways of doing things which assist in giving New Zealanders a wider perspective and enables them to assess critically issues and experiences in their own society.

(b) Human capital factors

A point made by some of the heads of teaching units was that successful immigrants bring to New Zealand valuable personal qualities, apart from their skills, qualifications and experiences. Pre-eminent among these qualities are motivation, commitment and diligence.

> The human capital that immigrants bring to New Zealand includes...determination and a will to succeed.
Immigrants make good social workers as they have had to show the ability to cope.

It's only the people who have a large amount of drive and a will to succeed who take the trouble to come to New Zealand. Personal qualities such as these, it was believed, not only help new settlers to adapt to life in New Zealand but also strengthen the work ethic in the occupational activities in which they participate.

(c) Contribution to innovation
Some of the interviewees gave specific examples of ways in which immigrants had contributed to innovation. The head of a technology department, who emigrated to New Zealand from South Africa, recounted his work experiences after he arrived. He was appointed as a member of the team involved in the design of the Fisher and Paykel dish drawer - a technical development that has had considerable commercial success in both domestic and overseas markets. The design team at the time included Asian, British and South African as well as New Zealand members. In his opinion, New Zealand has produced creative thinkers but industry needs the contribution of people from overseas with experience in developing ideas to meet the demands of competitive world markets. Innovation needs to be linked with practicality and reliability:

There are advantages in having people from different backgrounds...It's absolutely essential that New Zealand companies move from what is a good idea to a good idea plus a reliable product. Reliability is one area that I've noticed is particularly pernicious [i.e. lacking] in some New Zealand products. Certainly a lot of international firms are far more focused on building quality into the product. They have been more exposed to competition.

Problems associated with immigration and settlement

(a) Lack of well thought out policies
There was a consensus in the interviews that government policies and planning with respect to immigration and settlement had lacked clear direction and careful planning. A senior academic who had had direct experience over a number of years in dealing with the language needs of immigrants criticised the lack of attention at government level to settlement assistance and guidance. Direction had been particularly needed in the mid 1990s when increased numbers of immigrants from Asia stretched the existing resources:

It was a bit threatening when it first happened and we were left to our own devices to get through that period. I don't know that
there was much guidance as to how to cope with this huge wave of immigrants we've had.

The view was expressed by others that successive governments had failed to communicate clearly their aims and objectives with respect to immigration and had not won the support of the public at large. For example, a participant of Maori descent said that government had failed to consult Maori adequately on immigration issues. As a result Maori had felt excluded from the immigration debate. He pointed out that many Maori had fears about the increasing numbers of immigrants and were concerned that they might jeopardise Maori interests and upset the bicultural framework of New Zealand.

(b) Failure to value diversity
Most of those interviewed felt that considerably more effort needed to be taken in public education to develop appreciation of the value of diversity. A College of Education senior lecturer with a Pacific Islands background believed that lack of tolerance for difference on the part of the wider New Zealand public placed enormous assimilationist pressures on newcomers:

To participate you always get the feeling that people are saying: “Lose something of what you bring with you, some of that package, to be accepted fully by us”. A lot of immigrants, new arrivals unfortunately, have been hoodwinked into believing that you need to lose part of your language, part of your culture to be fully accepted.

The same participant pointed out that these pressures to adapt and conform meant a large loss to education in New Zealand as well as to other aspects of our social, cultural and economic life:

If only we could realise that by being a lot more flexible, a bit more open to new ideas, new ways of doing things, there may well be better ways, better practices out there that New Zealand may not have thought of.

(c) Failure to include immigrants
A related concern was that New Zealand society was slow to include newcomers, especially those from countries where English is not the main language. Typical of the views expressed was the following comment made by a head of a polytechnic teaching unit, based on his own experience as an immigrant:

I think that for immigrants for whom English is not a second language the integration with society in New Zealand is relatively poor. My experience is that New Zealanders are very benevolent generally but not always very keen to include immigrants in their own social groups. So I think that what tends to happen is that immigrants, particularly those who have a language barrier, are
marginalised by society. In other words, society is quite happy for them to be here but doesn’t make much effort to include them and expects them to mix with their own ethnic groups. Koreans with Koreans, Chinese with Chinese and so on.

The feeling of isolation was not confined to immigrants from Asia or other areas where English is not a main language. A North American immigrant said that she had experienced similar feelings:

*In general it’s been an extremely difficult experience. It’s been quite hard in a lot of different ways because I feel that anyone who comes from outside is immediately regarded as an outsider and it’s very difficult to feel accepted, to make friends, to develop a sense of connection. It’s been like an uphill struggle in a lot of different ways.*

(d) The question of ‘agency’

One of the interesting themes was the question of ‘agency’ and who has the right to transmit or interpret outside cultural capital. The head of a design programme pointed out that there could be opposition if people not connected to a particular culture are seen to take a leading role in transmitting or interpreting elements of that culture. This was not only an issue of who had rights to incorporate elements of Maori culture in design but also traditional features of other groups.

*I have had a student who in his last year looked at the New Zealand house in relation to Maori and Pacific Island extended families and how he could, as an interior designer; address their housing needs. People just sat there and said “Who are you to do this?”*

This design head did suggest, though, that immigrants might have advantages over the New Zealand-born when it came to drawing on other cultures. She believed that being a member of an immigrant family herself helped to give her a certain degree of ‘agency’ to examine other cultures and to use features of them.

A slightly different perspective was given by the senior teacher in a Chinese language and culture programme. As a Westerner teaching Chinese she sometimes felt out of place:

*I sometimes have the idea that my students think I am rather odd. They probably don’t really quite understand why I do what I do.*

However, she believed that there are also advantages for learners of Chinese in having a teacher who is a non-native speaker of the language:

*I think it’s good for them to know that it is possible for someone like myself to learn Chinese and to get a good grip on Chinese culture you know. So in that way I provide a model to them.*
(e) Racism in society
Racist tendencies in New Zealand society were alluded to by a few of those interviewed. The head of a social work unit pointed to anti-Asian sentiments as evidence of deep-rooted racist views in society and cited, as an example, double standards in relation to traffic offences:

_There have been recent cases of Asian drivers having accidents and the [city’s] schools deciding they must have special licences. Now at the same time a Chinese girl was killed just along the road from here by a young guy travelling at 170 km an hour with no lights on in the middle of the night, but nobody said that white boys should have a special licence. So there is a double standard. You think back to the 1800s when Chinese migrants were regarded as Mongolian filth and you say to yourself “What has changed?”_

Some participants claimed that media reporting had not been generally helpful in promoting an objective view of the impact of immigration and challenging anti-Asian sentiments.

_Think the media itself is creating a good deal of polarisation and I don’t think it is necessarily representative of the success of integration of most of our migrants._

(f) Employment opportunities
Overall, the participants saw unemployment and under-employment as the most serious obstacles to the participation of immigrants in New Zealand society. A number of examples were supplied of well qualified, skilled immigrants, especially from Asia, who had experienced extreme difficulty in securing appropriate employment. These difficulties seriously limited their ability to share their skills, insights and experiences. An example, provided by the head of a design course, was the case of a young architect with a degree from Lebanon.

_He had an amazingly good portfolio, a really good range of skills, was incredibly employable and I gave him a whole lot of contacts because I thought it was really important. He had been trying to find a job and was packing boxes in New World. He ended up going to Australia because he couldn’t find work here._

A number of the participants pointed to the professional registration problems that had blocked the entry into employment of some skilled immigrants. They believed that better information should have been available to warn prospective immigrants of New Zealand requirements in different professional areas.
General Views on the Contribution of Immigrants in Tertiary Education

The participants in the interviews gave their views on a number of issues concerning cultural capital transmission in tertiary education sessions. These views are summarised below.

Advantages

(a) Fresh perspectives
A constant theme was that immigrant staff members are an important source of fresh ideas and experiences to New Zealand tertiary institutions:

_They really contribute to keeping the pool fresh so to speak._

_The dynamic, academic element that universities offer is due to overseas people._

_Introducing new ideas, different strengths gives opportunities to broaden horizons without actually having to go offshore._

More specifically, the heads of teaching units considered that staff recruited from overseas helped to challenge existing approaches and add new insights into the teaching/learning process. For example, one said:

_I think they bring different types of paradigms and different types of pedagogies into the teaching of their subject areas._

In addition, the presence of immigrant staff facilitated access to developments overseas. The knowledge and experience that they brought enabled New Zealand institutions to keep up with international trends in programme design and delivery and in cutting edge developments in research:

_I think the exposure to staff from other countries has broadened our own contact base and linkages in terms of overseas research activity._

(b) Cross-cultural communication opportunities
The rich mix of students from different countries greatly enhanced opportunities for cross-cultural interaction. Their presence encouraged New Zealand students to learn other languages and become acquainted with other cultures. This point was reinforced by an academic head in a private training establishment that catered particularly for Japanese students:

_For New Zealand students the opportunity to study another language is a strong appeal here. For students who want to study Japanese the fact that we have Japanese staff, that we have a large group of Japanese students, gives them exposure to native speakers and the appeal of having probably a more accurate exposure to the language in its spoken/heard form as well as written._

31
An associated theme was that for New Zealand students opportunities to mix with people from other backgrounds provided an essential preparation for work overseas. It was reported, for instance, that after completing their training many young nurses seek work overseas. Personal experience in communicating with people from a variety of backgrounds in New Zealand gave them knowledge of other cultural values and helped them to adjust to different work environments in Asia, Africa or Europe.

(c) Attitudes to study
Those interviewed agreed strongly on the strong motivation to succeed, commitment and hard work of overseas-born students. The head of a jazz studies unit referred to the diligence shown by these students in attaining mastery of their instruments through intensive practice:

One area is that the international students are strong in the practice ethic. Their presence here and their interaction with the other students has a very positive effect.

Disadvantages

Some negative views were also expressed in the interviews regarding overseas-born staff and students.

(a) Different expectations of overseas staff and/or students
Of concern to some heads of teaching units was that staff and students brought up in a different cultural environment may be unprepared for the conditions that apply in New Zealand. Such staff may be unfamiliar with the curriculum and organisation of New Zealand schools and, as a result, may not be aware of the levels of achievement likely to be reached by New Zealand students on entry to degree or diplomas courses. This lack of knowledge of local conditions could extend to difficulties in adjusting to the management structures of New Zealand tertiary institutions. While some overseas staff may cope well with the different systems that operate in New Zealand, others might experience considerable difficulty in making the transition. The dean of studies in a private training establishment observed:

People coming from different cultures have different expectations in terms of professional responsibilities in teaching, approaches to be used, styles of management. All have to learn these different styles and ways of functioning that may not be equivalent to their prior experience. People either basically learn to accept how to function in this new work culture or they don’t.

Overseas-born students may also have unrealistic expectations of tertiary education in New Zealand. Some might not fully appreciate before enrolling the high level of skills in academic writing in English required for preparing assignments, reports and theses or realise the emphasis placed on student
participation in tutorials and seminars. They might also be unprepared for the more open and informal nature of staff-student relations in New Zealand tertiary institutions and consequently be less inclined to approach lecturers and tutors directly if they experience problems in their studies.

(b) English language competence
According to many of the participants, the major difficulty facing some overseas-born staff and/or students was that of English language communication. Not only did this affect the academic performance of NESB students but it could also impact on the other students. According to a tourism teaching head, NESB students slowed the class down:

You explain a concept and then you realise they haven’t understood it, so then you present it in a different way and sometimes it may take four processes before you realise that they have finally grasped the concept.

Because of the extra attention required by NESB students, limits had been placed on the number of such students in a class.

Language difference could affect NESB students’ work prospects. The head of a social work unit remarked:

We are increasingly seeing more and more students with Asian backgrounds coming into social work, which is good. But one of the difficulties that most of them have is the ability to communicate well enough in English because although we know that in many cases they say that they wish to work in their own communities, the fact is they won’t. It’s very unlikely that they will get many opportunities to work solely in their own communities. If you can’t speak idiomatically or understand all of the nuances of New Zealanders then it’s going to be difficult.

Some of the heads of teaching units interviewed suggested that the progress of New Zealand students could be affected by difficulties in comprehending the accented English of some overseas-born lecturers. The head of an engineering unit, for example, said that he sometimes received complaints about immigrant staff but was of the view that the problem was often one of failure on the part of New Zealand students to adapt to different varieties of English:

I get the impression that some of our students here are not particularly aware of other dialects of English. I think that’s because they don’t have as much exposure to other dialects as in other countries. I think that could change over the years. The reality is that if you’re going to go anywhere else in the world, you’re going to find that people don’t speak English as they do here.
(c) Approaches to learning
A few participants expressed concern at the ways in which some Asian students approached their learning. One line of criticism was that Asian students tended to repeat what they had been taught in class or to replicate the textbook rather than deal with issues analytically and present their own reasoned views. There could also be conflicts between their more collectivist approach to learning and the more individualistic traditions in Western scholarship, leading to accusations of student collusion.

Collectivist tendencies amongst Asian staff were also noted by one of the teaching heads:

*I certainly do notice that even among our Asian staff they are far more collectivist, far more deferential towards the boss. If something’s not going right, they will be less likely to tell that something’s going wrong, so problems can grow out of control. A defining characteristic of collectivist cultures is that people maintain relationships with superiors, possibly at the expense of the functional. So if there is a teaching problem some of our Asian staff would be a little more reluctant to broach the issue, they would feel that they would lose face.*

However, not all of the participants agreed that overseas-born staff and students had more difficulties in coping with the demands of tertiary level teaching and learning than their New Zealand-born peers. A few criticised what they saw as a tendency on the part of New Zealanders to stereotype and label overseas-born people. A participant involved in applied linguistics remarked in this connection:

*What concerns me is that people get labelled that their different way of doing something is about their country of origin rather than the fact that they just do it differently. Just straight stereotyping. There have always been New Zealand students who have problems and it’s just the stereotyping thing when people focus on the international students.*

**Best Practice Features in Handling Diversity**

One of the key areas explored in the interviews was the ways in which teaching units manage diversity effectively. A common theme was that tertiary institutions should be seen as role models for fostering understanding between different groups and encouraging respect for difference:

*I think that the University being seen as valuing diversity in various ways is very important.*

*It’s all about social change if we’re involved in education, so I think that institutions should be models, and international students are a key to institutions like this.*
Programmes designed to promote cross-cultural understanding

Two particular kinds of programmes intended to promote cross-cultural understanding were referred to in the interviews: (a) general cross-cultural programmes, and (b) programmes focusing on a particular language/culture.

(a) Cross-cultural programmes
Examples were given of cross-cultural programmes linked with particular vocational areas. Although these programmes had slightly different emphases they were based on a belief that the increasingly multicultural nature of the New Zealand population made it imperative that those engaged in professions such as teaching, social work and nursing should have an understanding of the complexity of the cultural makeup of society and hold positive attitudes towards ethnic differences. At a College of Education, for example, an intercultural studies programme has been developed for all first year students. The initial thrust of the programme is to encourage students to reflect on their own culture and consider how their cultural background is linked with their sense of identity. The students then proceed to explore other cultures and examine the ways in which these cultures impact on people’s lives. The senior lecturer who had designed this programme emphasised the importance of sensitivity on the part of those who teach the programme. The object was not to make trainees feel uncomfortable about their own cultural backgrounds but to develop empathy towards the situations of others. A variation on this kind of awareness raising programme is the ‘cultural safety’ component is nursing studies courses. The senior member of staff involved in this programme in a university acknowledged that there had been criticisms of the way in which ‘cultural safety’ had been taught in some institutions and, in particular, the tendency to focus almost exclusively on Maori cultural issues. However, she affirmed that in her institution a wider interpretation of ‘cultural safety’ was followed which she believed was closer to its original conception:

On this campus in this programme I think that everybody is comfortable with the idea of it applying as a much broader concept, and particularly applying it to Pacific Islanders...there is every chance that our students will work in Auckland or in Wellington or in the Pacific Islands, so that’s why I think it’s very important.

(b) Foreign language programmes
Naturally enough, foreign language learning as a means of understanding other peoples received strong support from the two senior members of language teaching programmes who were interviewed: one engaged in teaching Chinese, the other in teaching English to speakers of other languages (TESOL). However, support for language learning extended beyond those
directly involved in language instruction. For example, the dean of studies in a private training establishment commented:

*I see language as being a vital element of culture. Language affects the way of thinking. The idiom of language is altogether significant in terms of the world view that people have.*

The value of language learning was also endorsed for more practical reasons by the head of a tourism programme in a polytechnic:

*We do encourage New Zealand students to take electives in other faculties, so they can go into the Faculty of Arts and take a language as one of their electives. We believe it's really important for New Zealand students to be aware of the languages and cultures of the major countries that are contributing to New Zealand tourism.*

As far as foreign language programmes were concerned, the view expressed was that they should focus on communicative aspects using authentic examples of contemporary language use. Elements of culture should be woven into the course so that students develop a good overall understanding of the relationship of language and culture in the lives of people and how cultural values and practices have been passed on from one generation to the next.

**Support programmes for overseas staff**

The participants generally recognised a need for on-arrival assistance for overseas-born staff, particularly those from non-Western countries, though one of the teaching heads did voice the opinion that in the tertiary education sector there were fewer problems of adjustment and adaptation for staff recruited from overseas than many other professional areas of employment:

*The academic world is quite a rarefied sort of environment. It's an easier place for immigrants to come into for a number of reasons. I think one important one is that immigrants who are academics come in with a job - that's how they get here - and of course this creates more security. Secondly, it's about coming into the academic environment either as an academic with previous experience or from a particular profession so there's a kind of familiarity with the institution.*

The kinds of assistance offered formally or informally to new staff from overseas that were mentioned in the interviews included:

(a) **Induction programmes**

In most cases induction programmes for staff were arranged by a central human resources unit although teaching units also contributed by meeting and welcoming new staff on arrival, providing information on housing,
schooling etc. In most cases heads of teaching units introduced new staff to their colleagues and briefed them on the teaching unit's operations and the particular duties expected of them.

(b) Information on procedures
Some of the heads of teaching units reported that a manual had been prepared that set out the policies of the teaching unit. They saw an informational booklet of this type as a valuable tool for helping new staff members (immigrants and non-immigrants alike) become familiar with administrative routines within the teaching unit such as setting tasks, designing tests, marking and grading assignments etc. Some manuals also gave guidelines for dealing with problematic issues such as plagiarism, student complaints and harassment.

(c) Mentoring
In a number of the teaching units arrangements were made to provide new staff with mentors who were responsible for guiding them through the early stages of their appointment. In some units this arrangement was formalised and provided for all new staff; in others a mentor was provided when staff appraisal mechanisms or student feedback indicated a need for special support.

(d) Professional development
In most of the institutions professional development was a special responsibility of a central training and development unit. These training units provided lectures, seminars and workshops on different aspects of teaching/learning and research. In most cases attendance was voluntary though strongly recommended. An exception was a private language establishment with large numbers of overseas students that made professional development sessions with a focus on cross-cultural issues compulsory:

_We have a weekly programme of professional practice that involves all staff. It's a mixture I suppose of what is standard professional development in other institutions but with a focus specifically on multicultural aspects in teaching responsibilities and language learning. All of our staff, even our non-teaching staff, have a knowledge and awareness about our mission in helping to develop the language abilities of our students. We do have some specific cultural sensitivity oriented sessions. In the appraisal of staff in their teaching environment emphasis is on the cultural sensitivity of staff and that they are dealing appropriately with international students._

(e) English language centres
Most of the heads of teaching units reported that there was an English language centre in their institution. While the main function of the centre
was to provide pre-entry courses designed to help students educated in non-English speaking countries meet the entry requirements of New Zealand tertiary institutions, they usually provided a level of support for students enrolled in degree and diploma programmes. Normally these students could access the assistance of the English language centre themselves if they experienced difficulty or could be referred to the centre by teaching staff. The centre could also act as a resource for teaching staff.

(f) Counselling services
The heads of teaching units reported that in their institutions counselling services were available for both overseas staff and students. Sometimes it was necessary to go outside the institution for help when no-one with the appropriate background was available (an example given was that of a Korean-born counsellor who had been brought in to one of the institutions to help a Korean student who was feeling depressed).

(g) Accommodation assistance
Most institutions provided accommodation advice for students and assisted newly arrived overseas students to find places in hostels or flats. Homestays were recommended by some of the heads of teaching units as a valuable means of helping students with different cultural backgrounds adjust to the New Zealand environment as well as providing opportunities for practice in using English in an informal family setting. Although most students preferred families who were native speakers of English, the head of an ESOL centre reported that placing overseas students with immigrant families had proved successful in her institution:

I think this is a tremendous help. The students can learn with the host family about how to get to know New Zealand society and take advantage of things that have helped the family itself find their feet in New Zealand.

The information gained from the interviews and questionnaire responses will be discussed more fully in the next section of this report.
DISCUSSION

Key Themes in the Study

A number of themes have emerged from this study of the perceptions of senior tertiary educators concerning the cultural contribution of immigrants. These themes include:

• the positive impact of immigrants on certain aspects of New Zealand life during the past decade;
• the influence of immigrants on the development of the disciplines and professions with which the heads of teaching units were associated;
• the contribution made by immigrant staff and students in tertiary institutions in broadening horizons and challenging accepted viewpoints;
• the factors which limit the potential for sharing immigrant cultural capital.

These themes will be discussed further below.

The positive impact of immigrants on aspects of New Zealand life

The influx of immigrants from different parts of the world in the past decade or so was perceived by the participants in the study as having influenced New Zealand life in a number of ways. The most obvious impact has been the burgeoning number of ethnic restaurants and other ethnic food outlets (takeaways, specialist food shops etc.). Ethnic restaurants not only meet the culinary needs of a growing ethnic population but also have an important social function in that they provide localities where people can meet and entertain those with similar backgrounds. Withers (2000) views dining in ethnic restaurants as a significant source of cross-cultural contact for 'mainstream' New Zealanders. Ethnic food outlets provide opportunities for clientele to vicariously experience another culture as expressed in styles of food preparation and presentation, service and décor (see also Kim, 2000). Hence, shifts in dining preferences may be seen as a positive sign that the tastes of New Zealanders are broadening.

Some of the participants linked the sampling of 'exotic' foods with a more cosmopolitan outlook. However, to become truly cosmopolitan requires major changes in attitudes, thinking and behaviour. Cosmopolitanism, according to Hannerz (1996: 103) is "an orientation, a willingness to engage with the Other. It entails an intellectual and aesthetic stance of openness towards divergent cultural experiences". It would appear that New Zealanders as a whole have some way to go in this respect, judging from the evidence that has accumulated of negative attitudes and discriminatory behaviours towards immigrants and their cultures (see, for example, Basnayake, 1999; Office of the Race Relations Conciliator, 1999). While the
increased visibility of Asians and people from other non-Western (non-white) backgrounds has encouraged some New Zealanders to be more interested in other cultures, for others this contact appears to have had the opposite effect of hardening attitudes and deepening prejudices towards 'outsiders'.

Immigrants are at times targeted as scapegoats for a wide variety of perceived social problems ranging from unemployment to an increase in crime rates. Negative perceptions of immigrants may tend to overshadow the positive aspects of immigration and the contribution they make in filling skill shortages in critical areas such as health and information technology, and divert attention from the substantial contribution they make in social and cultural life. It is certainly the view of the participants that the government must take some responsibility for the public's failure to fully appreciate the positive contribution of immigration. Without a strong and consistent message from government that New Zealand needs skilled and talented immigrants, and that the available pool of talent is likely to be found in China, India and other non-traditional immigrant source countries, there is a grave danger that ethnic relations in this country could be seriously harmed.

**Impact of immigrants on disciplines and professions**

The heads of teaching units recognised the importance of the contribution that immigrants had made in their own disciplines and professional areas as teachers, researchers and practitioners. In their opinion all areas of intellectual activity are advantaged when the pool of talent is added to through immigration. Diversity, whether in an academic department, a research institute, a management/administrative unit or a school of performing arts, means that people have the opportunity to share perspectives and compare and contrast each other's views and experiences. Such situations provide fertile ground for innovation and creativity (see Cope and Kalantzis, 1997; Florida, 2002; and Snowman, 2002).

**Contribution made by immigrant staff and students in tertiary institutions**

The participants identified a number of ways in which immigrant staff and students from countries where English is not the main language were making a cultural contribution in New Zealand tertiary institutions. Chief among these contributions were: introducing New Zealanders to different attitudes, beliefs and values, cultural traditions and practices and ways of teaching and/or learning. More specifically, immigrants from non-English speaking countries challenged New Zealand staff and students to widen their intellectual horizons and to increase their understanding of other ways of life.

The ways in which immigrant cultural capital is transmitted in a tertiary institution depends to a large degree on the programme involved. In foreign
language classes, for example, the cultural experiences of staff who have been
brought up in the country where the target language is spoken tends to be
communicated directly to students. The experiences and insights of native
speakers add authenticity and relevance to learning of the language and
culture. In other subject areas the cultural capital contribution of the
overseas-born lecturer or tutor may be more subtle and diffuse, related to the
ways in which the teacher presents and exemplifies content in lectures, draws
on different viewpoints in tutorial discussions or approaches problem
solving in research meetings. Some New Zealand-born students may be
receptive to cultural capital transfer in these situations and find the
encounter with an overseas-born teacher intellectually and culturally
stimulating, but others may view the cultural divide between themselves and
the overseas-born teacher as unbridgeable and an unnecessary distraction.

Factors which limit the potential for sharing immigrant cultural capital

(a) Employment
A major stumbling block to the transmission of immigrant cultural capital
identified in the survey was unemployment or under-employment.
Although this did not necessarily apply to a large degree in tertiary
institutions, as most staff are brought to New Zealand to fill a vacant position,
the heads of teaching units were concerned that many immigrants who had
gained entry under the points system had found it difficult to obtain
employment in the professional areas in which they had been trained. Their
concerns are very similar to those expressed in other studies of the
employment problems of skilled immigrants from Asian and other non-
Western regions (see, for example, Boyer, 1996; Department of Internal
Affairs, 1996; Henderson et al., 2001; North et al., 1999; Trlin and Henderson,
1999; Watts and Trlin, 2000). While some of the skilled immigrants unable to
find employment in their chosen profession might find alternative ways of
using their cultural capital, for instance through a small business (ethnic
restaurant, importing/exporting) or by changing occupations (acupuncturist,
herbalist etc.), this still constitutes a loss to New Zealand professions of
potential skills, insights and experiences. Such wastage is unacceptable if New
Zealand aspires to being a knowledge-based economy (defined by Frederick et
al., 1999:1, as an economy based upon “...human ingenuity and skill and a
commitment to innovation through research and development”).

For immigrants who manage to obtain positions in their areas of expertise, as
in the case of immigrant staff members in tertiary institutions, the cultural
insights and experiences that they bring may sometimes be undervalued or
ignored. Comments made by participants in both the questionnaires and
interviews could be interpreted as suggesting that in the minds of some of
their colleagues the recruitment of staff from non-Western countries is
accepted somewhat grudgingly. Staff from countries where English is not the
main language may be associated with difficulties concerning an inadequate
command of English and adjustment to New Zealand teaching and learning norms. These perceptions suggest that tertiary institutions may have to pay considerably more attention to creating inclusive environments in which differences are accepted and respected.

(b) Social participation
A further impediment to making positive cultural gains from immigration lies in the area of social participation. A number of references were made in the interviews to the failure of New Zealanders to include newcomers in social interaction. If one accepts Rogers' (1995) contention that interpersonal contacts are highly influential in the transfer and acceptance of new ideas and experiences, then it follows that optimal conditions for cultural capital transmission occur when immigrants have opportunities to forge close relations with members of the host community. Employment plays a key role in maximising such interactional opportunities (see Henderson, 2002).

Implications of the Study

A number of implications can be drawn from the study. These implications apply at different levels and affect individuals, groups and institutions.

Individuals

Amongst skilled immigrants there is a responsibility to learn about the new environment and to adapt to the systems and structures that govern the organisations or institutions that they join. In the case of tertiary staff members, attendance at professional development seminars and workshops is essential to develop a fuller understanding of what is required and an adjustment in teaching style or approach might have to be considered to meet the needs of students. As well as adapting to the local situation, however, immigrants should strive to maintain their cultural heritage and use opportunities to share their cultural insights and experiences with others. In the case of immigrant tertiary staff members such cultural transmission could involve assisting colleagues to benefit from their skills and expertise through participation in seminars, workshops and research activities.

Tertiary institutions

Tertiary institutions in New Zealand have a responsibility to promote cultural understanding and respect for difference. Clear policies are needed in tertiary institutions that recognise and celebrate cultural diversity. Matters of equity and fairness should be addressed in the appointment of staff and the enrolment of students. Programmes should be established to offer on arrival help for overseas-born staff and students through specially designed induction and orientation programmes. Services should also be available to provide on-going pastoral care including counselling and English language
support where required as well as accommodation assistance. Such services could involve strategic alliances between institutions and local communities and draw on the resources of both (see Butcher et al., 2002). Within teaching units procedures should be in place for mentoring new staff from overseas and 'buddy systems' to match up overseas-born students with native speakers. As Mason (1997) has pointed out, the latter are useful for overseas students from countries such as South Africa, and not just for those from Asia. In addition, professional development programmes for academic and non-academic staff should include a strong focus on developing an inclusive institutional environment which recognises and responds positively to diversity. In Holmes' (2002: 47) view, for too long the onus has been placed on overseas-born students to "reconstruct and renegotiate their social realities in the [New Zealand] learning environment". This situation must change. Staff should demonstrate greater willingness to adapt their teaching practices and styles to meet student needs. As an example of such an adaptation Holmes (2002) recommends putting in practice language across the curriculum (LAC) teaching strategies. A LAC approach includes: providing more specific instruction about the language requirements of the particular discipline; giving clear explanations of the key terminology; setting out guidelines for note taking; and modelling communication strategies appropriate for discussing and presenting work.

A further area of importance is the encouragement of newcomers on the staff to share their knowledge, skills and expertise with other staff members. Workshop sessions in which new staff outline their current projects could be helpful in this respect. Heads of teaching units should also make every endeavour to place new staff in research or teaching teams that allow them to develop their expertise and to provide them with information about sources of funding to support their academic interests. In the case of talented people recruited to teaching positions in artistic fields, information about opportunities for participating in exhibitions, concerts and theatre productions should be made readily available.

*Ethnic communities*

Ethnic communities have a key role (e.g. via cultural performance) in helping to maintain cultural traditions and practices and bringing them to the attention of the wider public. A survey of cultural experiences by Statistics New Zealand/Ministry for Culture and Heritage (2003: 145) showed that an estimated 487,000 people or 18 per cent of the adult population had been to ethnic (non-Maori) community activities in the past 12 months. Those most likely to attend such activities were: Indian, Pacific peoples and Chinese,
while European/Pakeha were the least likely to attend. This finding suggests that ethnic groups may need to do more to ensure a visible presence on public occasions (festivals, parades etc.) and to invite the public to attend sports competitions, religious festivals and open house displays. A further priority for ethnic groups is the encouragement and support of members with special talents in music, drama, dance, literature or other areas of creative endeavour.

Host community

The host community can do much to facilitate cultural transfer. Cultural transfer is more likely to have beneficial effects when it is additive and not subtractive. While immigrants have to adjust to different social and cultural conditions to participate fully in the receiving country, this adjustment process should not be at the expense of their own cultural backgrounds. The host community must acknowledge and show respect for the cultures that immigrants bring with them to New Zealand. Sponsorship of activities that showcase the talents of immigrant groups is a tangible way of promoting public awareness and appreciation of the diverse cultures in local communities. A number of city councils do support community international days, ethnic music and dance performances, handicraft exhibitions and public readings of stories and poems written by immigrants (see Watts and Trlin, 2002). It is to be hoped that more local authorities, business groups and community organisations will explore these and other avenues through which interest in the cultural outputs of immigrants may be stimulated.

An important task for the host community is assisting in the development of an economic base for the cultural outputs of immigrants. Examples of how local communities can encourage new settler groups to develop, display and sell their outputs in weaving, sewing, pottery, painting etc. are included in the Arts Access Aotearoa publication Celebrating Cultural Diversity: Accessing the Arts by New New Zealanders (Lee and Eames, 2003). In this booklet a number of instances are given of community groups who are encouraging refugees and immigrants to gain recognition and financial reward for their cultural outputs. In Christchurch, for example, the Global Kitchen Trust operates a catering service specialising in ethnic cuisine and provides training and employment for immigrants and refugees. The provision by local authorities of ‘creative spaces’ - facilities in which new settlers can meet and develop their arts and crafts - is another worthwhile means of assisting refugees and immigrants to achieve these goals (see Arts Access Aotearoa, 2003; Eames, 2003).

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6 While ethnic festivals in the Auckland region have become well established and attended (e.g. the Pasifika festival), such events are relatively limited in other regions (as might be expected given the distribution of immigrant/ethnic groups).
Government

Central government has a duty to inform the general public clearly on matters related to immigration. It is unfortunate that for various reasons the policies on immigration that successive governments have taken since the early 1990s have not received the endorsement of all sectors of New Zealand society. In consequence, immigrants have found and may still find themselves in situations where they feel unwelcome. Lack of acceptance is not conducive to encouraging newcomers to share their cultural backgrounds, rather it may persuade them to try to hide their differences. It is essential, then, that wide consultation with interested parties be carried out before any major changes of policy direction in immigration occur in the future and that the particular aims and objectives of such changes are carefully communicated and explained to the general public.

The lack of well defined settlement policies is not conducive to the maintenance of cultural links. In order to succeed in New Zealand society with little access to settlement assistance, immigrants have to devote their full energies to essential, everyday matters such as finding suitable accommodation, obtaining employment and ensuring the health and safety of their children. These essential preoccupations make it difficult for many to participate in cultural activities to the extent that they would like. According to the cultural experiences survey, time was one of the major barriers to involvement in ethnic activities (Statistics New Zealand/Ministry for Culture and Heritage, 2003).

A further essential task for government is to implement a comprehensive and co-ordinated ethnic relations policy. Trilin (1993) identified an ethnic relations policy as an essential component of a well balanced institutional structure of immigration, to complement an immigrant selection policy and a settlement policy. Measures are urgently needed to promote greater respect for ethnic diversity and appreciation of the cultural richness that comes from sharing ideas, experiences and practices from different cultural traditions. The guidelines prepared by the Office of Ethnic Affairs (2002) for government departments on including ethnic perspectives in policy formation is certainly a step in the right direction, but to be effective implementation of these guidelines needs to be carefully monitored and evaluated by a central authority. More determined efforts should be taken to educate the public on the achievements of immigrant groups in the artistic, intellectual, technological and commercial domains. A major nation-wide public education programme could involve central government agencies liaising with local authorities, employer groups and community organisations to promote activities designed to raise awareness of different cultures. Such a programme should make substantial use of the media and could draw on and extend the scope of the “We are all New Zealanders” advertising campaign
initiated by McCann-Erickson (see Carter, 2003). The Human Rights Commission’s award of certificates to individuals and organisations who have made positive contributions to race relations in New Zealand is a specific example of how contributions of this kind should be publicly acknowledged (Human Rights Commission, 2003).
CONCLUSION

This study has examined the perceptions of 159 heads of teaching units in New Zealand tertiary educational institutions on the contribution of immigrants to New Zealand’s cultural capital. The definition of cultural capital used in the questionnaires and follow-up interviews employed to gather data was: the values, skills, knowledge, expertise and practices that people develop in a particular cultural setting.

The participants were generally of the opinion that immigrants had made a positive impact on aspects of New Zealand life in the past decade, particularly in the areas of cuisine and hospitality, ethnic relations, education and training, social life and creative arts. They considered that New Zealanders in general were aware to at least a “moderate extent” of this cultural impact but less than half believed that New Zealanders welcomed it to at least a “moderate” extent. While the participants’ assessments of the overall direction of government immigration policy and the recruitment of professionals tended to be more positive than negative, they were less supportive of the government’s promotion of public understanding of immigrant contributions and its funding and/or resourcing of tertiary education to develop New Zealand’s cultural capital.

There was overall support for the notion that students and/or staff in the participants’ main teaching area should gain an understanding of knowledge, expertise and practices developed in overseas cultural settings. The participants were almost unanimous in agreeing that their main teaching area had been influenced by the cultural capital of people who have come from New Zealand from countries where English is not the main language. The kinds of influences identified related to challenging viewpoints, especially eurocentric ones, and widening aesthetic perceptions. Apart from the personal contribution of staff from countries where English is not the main language, teaching units had been assisted in transmitting overseas values, skills, knowledge, expertise and practices to New Zealand students and/or staff via personal contacts with people from other backgrounds either in New Zealand or overseas.

Less than a quarter of the participants reported that their teaching unit had a policy on recruiting staff members from countries where English is not the main language and only slightly over a third of the teaching units took measures to facilitate the immigration of overseas staff or to assist immigrant staff members to settle into New Zealand.
Almost 70 per cent of the participants indicated that at the time of the survey there were members of staff from countries where English is not the main language in their teaching units. In general, these NESB staff members were seen as playing an active role in transmitting their cultural capital to New Zealand students and/or staff. The main areas of cultural contribution related to transmitting attitudes, beliefs, traditions and practices, and introducing different ways of teaching and/or learning. As far as the kinds of specific contributions were concerned, the participants selected “facilitate cross-cultural links”, “widen intellectual horizons” and “increase understanding of other ways of life”.

Less than a quarter of the participants) reported that their teaching unit had experienced any obstacles to the transmission of overseas cultural capital. Almost half of the instances of obstacles cited by the participants related to classroom communication problems of some overseas and/or the lack of familiarity of some overseas staff with New Zealand programmes of study. Of the teaching units with immigrant staff members, slightly under half took special measures to enhance their cultural contribution.

Overall, university teaching units tended to have more positive views on the contribution of immigrants to New Zealand life than teaching units in polytechnics and in ‘other’ tertiary educational institutions (private training establishments, colleges of education). The relatively small ‘other’ group, however, were somewhat more positive than those in universities and polytechnics with respect to acknowledging the importance of understanding overseas cultures and were slightly more inclined to recognise immigrant influences in disciplines and to have policies to recruit staff from countries where English is not the main language. Teaching units in the humanities, education and business tended to express more positive views on the contribution of immigrants especially in relation to understanding the importance of overseas cultures and recognising immigrant influences on teaching Science/technology showed the least appreciation of immigrant influences and in understanding other cultures.

The implications of the study are seen to apply at the individual, group, institutional and government levels.

Immigrants need to learn about the new environment and the systems and structures that govern the organisations or institutions that they join. As well as adapting to the local situation, they should strive to maintain their cultural heritage and use opportunities to assist others to benefit from their cultural insights and experiences.

Tertiary institutions in New Zealand should make greater efforts to promote cultural understanding and respect for difference. Matters of equity and fairness should be addressed in the appointment of staff and the enrolment of
students. Services should be available to offer assistance for overseas-born staff and students drawing on the resources of both the institutions themselves and the local community. In addition, professional development programmes for academic and non-academic staff should include a strong focus on developing an inclusive institutional environment which recognises and responds positively to diversity.

Ethnic communities have a key role in helping to maintain cultural traditions and practices and bringing them to the attention of the wider public through cultural performances, sports competitions, festivals and displays. A further priority for ethnic groups is the encouragement and support of members with special talents.

As far as the host community is concerned, local authorities and community organisations should demonstrate respect for the cultures that immigrants bring with them by actively showcasing the talents of immigrant groups through support of cultural performances. The host community can also contribute to the development of an economic base for the cultural outputs of immigrants by assisting new settler groups to develop, display and sell their creative outputs.

Finally, central government has a responsibility for explaining clearly the rationale and objectives behind immigration policies and promoting greater public awareness of the economic, social and cultural benefits that could accrue. There is also a need for well defined settlement policies that assist new settlers to settle into the new environment and secure appropriate employment where they can make maximum use of their skills, insights and experiences developed in other cultural contexts. A further essential task for central government is to implement a comprehensive and co-ordinated ethnic relations policy to promote greater respect for ethnic diversity and appreciation of the cultural richness that comes from sharing ideas, experiences and practices from different cultural traditions.

On the basis of the findings of the study the following recommendations are made:

(a) more assistance should be given to immigrants to help them to maintain their cultural heritage;
(b) increased support should be provided for activities that are intended to develop and showcase immigrant talents;
(c) assistance should be given to immigrant groups to help them to generate income from their cultural outputs;
(d) greater efforts should be made to help new arrivals settle into life in New Zealand and secure appropriate employment where they can make maximum use of their skills, insights and experiences developed in other cultural contexts;
(e) the development and implementation of policies intended to create a more inclusive environment that affirms and supports people from different cultural backgrounds is required in educational institutions;

(f) greater emphasis should be given by central government to developing a greater understanding of the rationale and objectives behind existing immigration policies and the formulation and implementation of new policies in the future;

(g) increased efforts should be made by government to promote public awareness of the economic, social and cultural benefits of immigration;

(h) the development of a comprehensive and well co-ordinated ethnic relations policy is required to increase public understanding of cultural differences and to encourage New Zealanders to value and celebrate ethnic diversity.

There are a number of limitations in this study. The heads of teaching units who participated in the survey comprised only a small section of New Zealand society. As senior staff who in many cases have lived or studied overseas it is to be expected that they may be more outward looking and internationally minded than many members of the general public. However, although they are a small group these senior tertiary educators are in key positions to help shape the opinions of young New Zealanders who will be future leaders and decision makers. For this reason alone their views need to be taken seriously.
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APPENDICES

Appendix A: Questionnaire
Appendix B: Interview Schedule
Appendix A

MASSEY UNIVERSITY

NEW SETTLERS PROGRAMME

THE CONTRIBUTION OF IMMIGRANTS TO NEW ZEALAND’S CULTURAL CAPITAL

Principal Researchers:
Dr Noel Watts and Dr Cynthia White
School of Language Studies
THE CONTRIBUTION OF IMMIGRANTS TO NEW ZEALAND’S CULTURAL CAPITAL

In recent years there has been considerable debate about the contribution of immigrants to New Zealand’s economic and social development. This project seeks your ideas and experiences regarding the contribution to New Zealand’s *cultural capital* of immigrants, particularly those from countries where English is not the main language. For the purposes of this study the term “*cultural capital*” is defined as: the values, skills, knowledge, expertise and practices that people develop in a particular cultural setting. The study is also intended to inform our understanding of: (a) the role of immigrants in tertiary teaching programmes; and (b) how immigrants contribute productively towards New Zealand’s development.

The survey is anonymous and information will be reported and published in aggregated form only. The code box on the first page of the questionnaire is intended only to assist us in any follow-up if necessary. The questionnaire will take around 20 minutes to complete. You may decline to answer any particular questions. *The completion and return of the questionnaire implies consent.*

This project is part of the New Settlers Programme at Massey University, directed by Associate Professor Andrew Trlin, School of Sociology, Social Policy and Social Work. The New Settlers Programme is funded by the New Zealand Foundation for Research, Science and Technology.

If you have any queries regarding this research, please feel free to contact the principal researchers, Dr Noel Watts and Dr Cynthia White:

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Please note: 
(a). If you wish to receive a summary of the overall findings, please complete the section at the end of the questionnaire.

(b). Also please indicate in the section at the end of the questionnaire if you would be prepared to participate in a follow-up interview.

Please return the questionnaire in the enclosed prepaid envelope by 31 MARCH 2003 whether or not it has been completed.
Section A: Cultural capital contribution at national level

Note:
(a). In this section we are looking at the cultural capital contribution of immigrants in general (whatever their country of origin).

(b). The term “cultural capital” is used here to refer to the values, skills, knowledge, expertise and practices that people develop in a particular cultural setting.

1(a). In your opinion, has the cultural capital of immigrants had a positive impact on aspects of New Zealand life in the last decade?

- Yes, a great impact □ (Please go to Question 1(b))
- Yes, a moderate impact □ (Please go to Question 1(b))
- Yes, a slight impact □ (Please go to Question 1(b))
- Not at all □ (Please go to Question 1(d))
- Don’t know/not sure □ (Please go to Question 1(d))

1(b). If yes to Question 1(a), which THREE (3) of the following aspects of New Zealand life do you think have been most influenced by the cultural capital of immigrants in the last decade? (Please tick up to THREE of the following.)

- agriculture □
- the arts □
- cuisine and hospitality □
- education and training □
- ethnic relations □
- industry and commerce □
- recreation and sport □
- religion □
- science and technology □
- social life □
- other (please specify) □ .................................
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1(c). Please elaborate on ONE of the aspects you have indicated above.

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1(d). In your opinion, to what extent are New Zealanders in general aware of the cultural impact of immigrants on New Zealand life?

- To a great extent □ (Please go to Question 1(e))
- To a moderate extent □ (Please go to Question 1(e))
- To a slight extent □ (Please go to Question 1(e))
- Not at all □ (Please go to Question 2(a))
- Don’t know/not sure □ (Please go to Question 2(a))

1(e). In your opinion, to what extent do New Zealanders in general welcome the cultural impact of immigrants on New Zealand life?

- To a great extent □
- To a moderate extent □
- To a slight extent □
- Not at all □
- Don’t know/not sure □

2(a). In your opinion, has the overall direction of immigration policy been helpful or unhelpful with respect to the development of New Zealand’s cultural capital in the last decade?

- Helpful □
- Unhelpful □
- Both helpful and unhelpful □
- Neither helpful nor unhelpful □
- Don’t know/not sure □

2(b). In your opinion, has government policy with respect to the recruitment of overseas professionals been helpful or unhelpful to the development of New Zealand’s cultural capital in the past decade?

- Helpful □
- Unhelpful □
- Both helpful and unhelpful □
- Neither helpful nor unhelpful □
- Don’t know/not sure □
2 (c). In your opinion, has the overall direction of government policy with regard to effectively promoting public understanding of the cultural capital contribution of immigrants been helpful or unhelpful in the past decade?

Helpful □
Unhelpful □
Both helpful and unhelpful □
Neither helpful nor unhelpful □
Don’t know/not sure □

2(d). In your opinion, has government policy with respect to the funding and/or resourcing of tertiary education been helpful or unhelpful to the development of New Zealand’s cultural capital in the past decade?

Helpful □
Unhelpful □
Both helpful and unhelpful □
Neither helpful nor unhelpful □
Don’t know/not sure □

3. In your opinion, what are the THREE (3) main ways by which people could come in contact in New Zealand with the cultural capital that has originated in other countries? (Note: This does not refer to contacts made by New Zealanders travelling and/or residing overseas.) Please rank the THREE most important ways in the following list. Please number them 1, 2, and 3.

books and journals □
conferences and seminars □
educational programmes □
film, radio and/or television □
interaction and social contacts with immigrants □
interaction and social contacts with overseas visitors and tourists □
internet (email, www etc.) □
newspapers and magazines □
personal experience (e.g. cuisine, fashion) in daily life □
professional experience in the workplace □
religious observance □
other (please specify) □

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Section B: Cultural capital contribution in teaching/training

Note: In this section we are looking more specifically at the contribution of immigrants from countries where English is not the main language. This includes the whole of Africa, including South Africa.

4(a). In your opinion, has your main teaching area been influenced by the cultural capital of people who have come to New Zealand from countries where English is not the main language?

- Yes □ (Please go to Question 4(b)) □
- No □ (Please go to Question 6(a)) □
- Don’t know/not sure □ (Please go to Question 6(a)) □

4(b). To what degree has your main teaching area been influenced by these values, skills, knowledge, expertise and practices?

- To a large degree □
- To a moderate degree □
- To a small degree □

4(c). Please give ONE example of the kind of influence on your main teaching area.

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5(a). Have you or others in your profession in New Zealand modified and given a New Zealand “flavour” to these influential overseas ideas, skills and practices?

- Yes, to a great extent □ (Please go to Question 5(b)) □
- Yes, to a moderate extent □ (Please go to Question 5(b)) □
- Yes, to a slight extent □ (Please go to Question 5(b)) □
- No □ (Please go to Question 6(a)) □
- Don’t know/not sure □ (Please go to Question 6(a)) □

5(b). If yes to Question 5(a), please give brief details about ONE example of this modification.

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6(a). In your opinion, how important is it for students and/or staff in your main teaching area to gain an understanding of values, skills, knowledge, expertise and practices developed in overseas cultural settings?

Very important □
Important □
Quite important □
Not important □

6(b). Please explain your response to Question 6(a).

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6(c). To what extent do you think that your opinion is commonly shared within your teaching unit?

To a great extent □
To a moderate extent □
To a slight extent □
Not at all □
Don’t know/not sure □

7(a). Does your teaching unit have a policy to contribute to New Zealand’s cultural capital by recruiting staff from countries where English is not the main language?

Yes □
No □
Don’t know/not sure □

7(b). Does your teaching unit take any measures to facilitate the immigration to New Zealand (e.g. provision of information, assistance with travel arrangements etc.) of staff recruited in countries where English is not the main language?

Yes □
No □
Don’t know/not sure □
7(c). Does your teaching unit take any measures to facilitate the post-arrival settlement in New Zealand (e.g. assistance in finding housing) of staff recruited in countries where English is not the main language.

Yes □
No □
Don’t know/not sure □

8(a). Does your teaching unit have at the present time immigrant teaching staff (lecturers, tutors, etc.) who were born in countries where English is not the main language?

Yes □ (Please go to Question 8(b))
No □ (Please go to Question 11(a))
Don’t know/not sure □ (Please go to Question 11(a))

8(b). What percentage of your teaching unit’s staff are from countries where English is not the main language?

Under 10% □
10-24% □
25-49% □
50-74% □
75-100% □

8(c). In your teaching unit, what are the main countries of origin of staff who were born in countries where English is not the main language?

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9(a). Overall, do the immigrant staff members in your teaching unit from countries where English is not the main language play an active role in transmitting their cultural capital to New Zealand students and/or staff?

Yes, to a great extent □ (Please go to Question 9(b))
Yes, to a moderate extent □ (Please go to Question 9(b))
Yes, to a slight extent □ (Please go to Question 9(b))
Not at all □ (Please go to Question 10(a))
Don’t know/not sure □ (Please go to Question 10(a))
9(b). If yes to Question 9(a), please indicate the broad area(s) in which cultural capital is being transmitted to New Zealand students and/or staff by these immigrant staff members. (Please tick ALL that apply.)

- language skills and knowledge
- attitudes, beliefs and values
- cultural traditions and practices
- cultural expectations and rules for social interaction
- religious observances
- artistic knowledge and experiences (design, music, dance, literature etc.)
- ways of teaching and/or learning
- recreational pursuits
- professional, scientific and/or technical knowledge
- other (please specify)

9(c) If yes to Question 9(a), what kind(s) of specific contribution do the immigrant staff members in your teaching unit make to the cultural capital of New Zealand students and/or staff? (Please tick ALL that apply)

- challenge values and beliefs
- increase understanding of other ways of life which could lead to practical benefits (trade, tourism etc.)
- facilitate cross-cultural links
- challenge existing practices in the area of study
- provide different approaches to the area of study
- contribute to the development of good practice in the area of study
- increase the range of teaching resources available
- widen intellectual horizons
- contribute to innovation
- other (please specify)

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10(a) Does your teaching unit take any measures to enhance the cultural capital contribution of immigrant staff members? (e.g. staff development programmes, assistance with English if required)

Yes □ (Please go to Question 10(b)) □
No □ (Please go to Question 11(a)) □
Don’t know/not sure □ (Please go to Question 11(a)) □

10(b). If yes to Question 10(a), please give brief details of the measures that are taken by your teaching unit?

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11(a). Have any members of your teaching unit (individually or collectively) received any recognition or award as the result of the cultural capital contribution of staff who have come from countries where English is not the main language?

Yes □ (Please go to Question 11(b)) □
No □ (Please go to Question 12) □
Not sure/don’t know □ (Please go to Question 12) □

11(b). If yes to Question 11(a) please give details.

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12. Apart from the personal contribution of staff from countries where English is not the main language, has your teaching unit been assisted in transmitting overseas values, skills, knowledge, expertise and practices to New Zealand students and/or staff by any of the following methods? (Please tick ALL that apply.)

exchanges of staff with overseas institutions □
visits to overseas institutions □
attendance at overseas conferences and seminars □
supply of materials and resources from overseas organisations □
grants from overseas organisations (for research, teaching etc.) □
presence of international students □
visits from overseas experts in the field(s) of study □
other (please specify)...............................................................................................□
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13(a). Has your teaching unit experienced any obstacles to the transmission of overseas cultural capital?

- Yes □ (Please go to Question 13(b)) □110
- No □ (Please go to Question 14)
- Don’t know/not sure □ (Please go to Question 14)

13(b). If yes to Question 13(a), what obstacles to the transmission of overseas cultural capital has your teaching unit experienced? (Please tick ALL that apply.)

- difficulty in recruiting suitably qualified overseas staff □  □
- lack of funding to appoint and retain overseas staff □  □
- classroom communication problems of some staff recruited overseas □  □
- lack of familiarity of some overseas staff with New Zealand programmes of study □  □
- staff attitudes towards non-New Zealand-born staff □  □
- student attitudes towards non-New Zealand-born staff □  □
- other (please specify) □  □122

14. Finally, are there any other comments you would like to make about the impact on New Zealand’s cultural capital of immigrants from countries where English is not the main language?

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Please turn over to Part C
Section C Background Details

15. What is the type of institution with which you are associated?

Polytechnic □
University □
Private Training Establishment □
Other: (please specify) □

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16. What is your position in this institution?

.................................

17. What is the main teaching area in which you are working? (e.g. international business, cross-cultural communication, tourism, music)

.................................

Thank you very much for completing this questionnaire.

Please see notes on the following page
(a). Would you be willing to participate in a follow-up interview to discuss further the issues raised in this questionnaire?

Yes ☐
No ☐

If yes, please give your contact details below:

Name ..................................................
Postal Address............................................
..................................................................
..................................................................
Phone no..............................................
Email address...........................................

(b). Would you like a summary of the findings from this survey?

Yes ☐
No ☐

If yes (and contact details have not already been provided above), please give these below:

Name ..................................................
Postal Address............................................
..................................................................
..................................................................
Phone no..............................................
Email address...........................................

Thank you again for your cooperation.

Please return this questionnaire in the Freepost envelope provided by 31 March 2003
Appendix B

INTERVIEW SCHEDULE

Cultural Contribution of Immigrants Interview Questions

1. What is your assessment of the contribution of the cultural capital of immigrants in your teaching area?
   (Probes: How have they contributed? Could greater use be made of their input?)

2. What opportunities does it present to staff in your institution?
   (Probes: How do staff access/use the cultural input of immigrants?)

3. What opportunities does it present to students in your institution?
   (Probes: Are there advantages for NZ-born students in having teachers and fellow students from other countries?)

4. What are the implications of increased diversity for your institution as a whole?
   (Probe: What kinds of problems could present themselves? What are the resource needs?)

5. What examples/suggestions can you give concerning best practice in using effectively the cultural backgrounds of immigrants in an educational institution?
   (Probes: Induction/staff development programmes? Encouraging innovation by combining local and overseas knowledge and experience?)

6. Are there any other comments you would like to make on the cultural contribution of immigrants in New Zealand?
AUTHORS

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Noel Watts is a Research Fellow in the School of Language Studies, College of Humanities and Social Sciences, Massey University. He is also the Deputy Leader for the New Settlers Programme. Noel’s research interests are in applied linguistics, particularly in the area of language policy and language use. Amongst his publications are: *Foreign Languages in Exporting* (Massey University, 1987); *Language and Communication* (Dunmore Press, 1989); *The Use of French in Exporting and Tourism in New Zealand* (report commissioned by the Ministère des Affaires Etrangères, Paris, 1992). He has also given presentations at a number of international conferences and contributed articles to international journals such as *English Teaching Forum, Australian Review of Applied Linguistics, System* and *Journal of International Migration and Integration*. Noel was awarded a life membership of the New Zealand Association of Language Teachers in 1999.

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Cynthia White is Associate Professor in the School of Language Studies, Massey University, New Zealand and has research interests in learner autonomy, distance learning and immigrant experience of language learning environments. Her publications have appeared in journals such as *System, TESOLANZ Journal, Distance Education, ELT Journal* and *Forum*. In 2003 her book *Language Learning in Distance Education*, was published by Cambridge University Press and a co-edited volume entitled *Languages and Distance Education: Evolution and Change* will appear with Multilingual Matters in 2004. She has served on the National Executive of the TESOL Association of New Zealand and was project leader for the commissioned research into a profile of the ESOL profession and an investigation of professional standards in ESOL in New Zealand.

Andrew D. Trlin

The Programme Leader for the New Settlers Programme, Andrew Trlin is an Associate Professor in the School of Sociology, Social Policy and Social Work, College of Humanities and Social Sciences, Massey University, Palmerston North. His main research interests are in the broad areas of social demography, social policy and programme evaluation in contemporary New Zealand, but he is best known for his work on immigration policy and immigrant settlement. Andrew's numerous publications on aspects of international migration include: (as author) *Now Respected, Once Despised: Yugoslavs in New Zealand* (Dunmore Press, 1979); and (as co-editor)
Immigrants in New Zealand (Massey University Press, 1970) and the series New Zealand and International Migration: A Digest and Bibliography (Department of Sociology, Massey University, 1986, 1992, 1997). A Council member for (and past President of) the New Zealand Population Association, he also served on the Ministerial Committee that produced the report Drawing on the Evidence: Social Science Research and Government Policy (Ministry of Research, Science and Technology, 1996).
SELECTED NEW SETTLERS PROGRAMME PUBLICATIONS (TO DECEMBER 2003)


Watts, N., White, C. and Trlin, A. 2001: English Language Provision for Adults and/or Refugees from Non-English Speaking Backgrounds in Educational Institutions and Training Establishments in New Zealand, New Settlers Programme Occasional Publication No. 4, New Settlers Programme, Massey University, Palmerston North.


