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## **Pastoral care: A critical factor for the successful integration of Asian international students in New Zealand**

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### **Abstract**

New Zealand is actively encouraging growth in export education services to create further economic, social and cultural benefits for society. As a result, international student numbers have risen considerably and consequently, the number of qualified students wanting to migrate permanently has increased. Research has shown that the individual acculturation strategy of integration will help international students adapt better to the various transitions they encounter in a new country as well as prove more beneficial for a host country embracing a multicultural society.

As schools help to shape an environment that is congruent to the needs of all those involved, this study investigated school practices affecting integration of international students. Data were collected from 131 international students and 24 teachers, at an international school in New Zealand and analysis indicated five areas of best practice, which will aid in supporting integration: the homestay, the role of the teacher/tutor, group work, education and activities outside the classroom, and Orientation. The majority of these areas fall under the Education (Pastoral Care of International Students) Code of Practice 2016. Therefore, pastoral care practices must be implemented at a high level from the onset, and will require further improvement at micro and macro levels in New Zealand society, to foster successful integration of international students.

**Key words:** International students, integration, pastoral care, acculturation, best practice

## Introduction

The increasing demand for tertiary education, combined with reduced transport and communication costs, and a need for skilled people in an internationalised labour market has led to a significant rise in student mobility (OECD, 2015). As a result, New Zealand has actively increased marketing strategies overseas and changed nationwide policies to encourage more growth in export education services to benefit the host country economically, socially and culturally (Education New Zealand [ENZ], 2014a). These efforts, combined with the appeal of obtaining an English qualification, making friends and living in an English-speaking country, and New Zealand's ties to various Asian countries, have increased international student numbers significantly (Anderson, 2008; Brebner, 2008; Butcher & McGrath, 2004; Ramia, Marginson & Sawir, 2013).

In 2015, 122,061 international students attended an educational organisation in New Zealand, an increase of 9% from 2014 (Education Counts, 2016) and according to the OECD (2015), New Zealand has the 3rd highest level of incoming student mobility in tertiary education. Of 2,071 students surveyed in Private Training Establishments (PTE's), 11% indicated they want to migrate permanently to New Zealand (ENZ, 2014b) and one in six international students gained residency status in 2014/15 (Ministry of Business, Innovation and Employment [MBIE], 2015). If these trends are to continue, there will be a greater need for integration of international students into local communities and schools to shape an environment that is congruent to the needs of all those involved.

Research has shown that the integration of international students into host communities can be problematic due to intercultural interactions with individuals, as well as groups, in the larger society whose values, beliefs, attitudes and behaviours differ. To address these issues, pastoral care, which is taking care of student wellbeing, positive intercultural exchanges, where cultural maintenance and building up of relationships can occur, as well as appropriate support systems, must be put into place (Berry, 2005; Butcher & McGrath, 2004; Ward, 2001a; Ward & Masgoret, 2004). As educational organisations are the first port of call for international students, schools play a large part in influencing how well these students integrate into New Zealand and must actively intervene to ensure pastoral care services are met.

### **Acculturation and the strategy of integration**

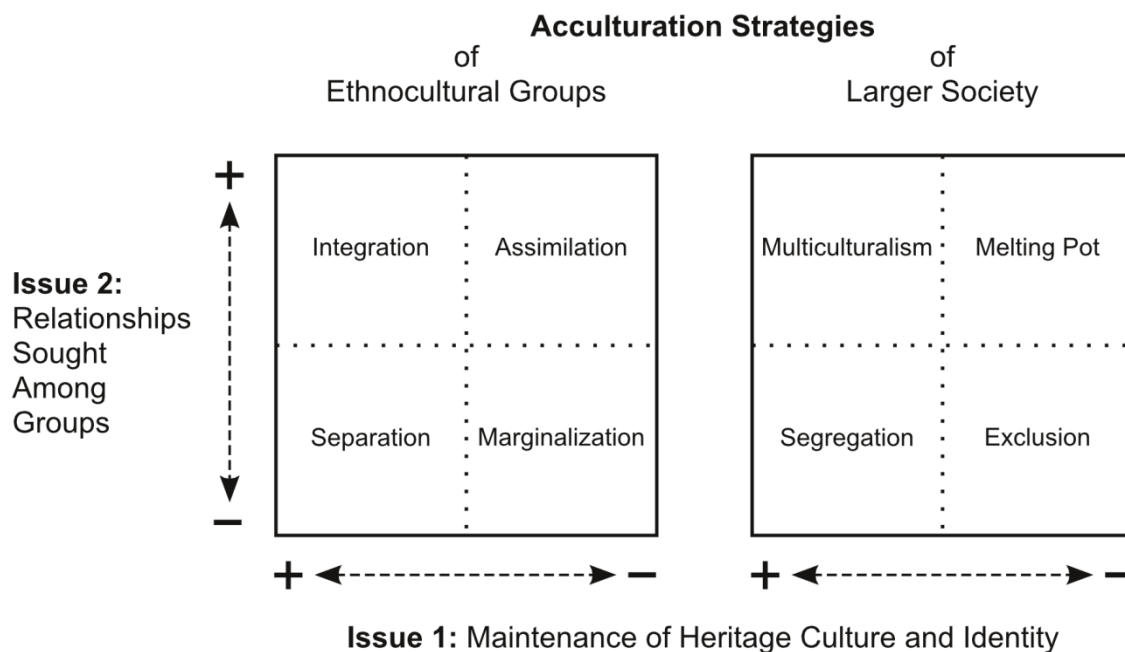
Berry (2005) defines acculturation as "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members" (p. 698). When two original cultures make contact during the acculturation process, cultural changes will occur and ethnocultural groups are created. "Ethnocultural" is an adjective to describe both the ethnic and cultural qualities that are characteristic of every group living together in a society (Berry, Phinney, Kwak & Sam, 2006).

The attitudes and behaviour that an international student displays in forming relationships with other groups in society and maintaining their heritage culture and identity will determine how well students integrate into New Zealand society (Berry, 2005). However, managing to cope successfully in a range of these intercultural interactions can be described as stressful and can affect the personal growth, sociocultural practices and academic performance of international students (Ward, Bochner & Furnham, 2005). With the individual acculturation strategy of integration, international students can better transition and interact on a cross-cultural level in a new country (Berry, 2005; Ward et al., 2005). Simultaneously, New Zealand's attitudes and behaviour towards international student's diversity and cultural differences will also prove beneficial in advocating a multicultural society during the acculturation process (Berry, 2005; Berry & Sabatier, 2011; Ward et al., 2005).

General acculturation takes place at group level; whereas on an individual level participants have various goals to achieve and interaction levels differ as "not every individual enters into, and participates in, or changes in the same way" (Berry, 2005, p. 702). Therefore, Berry (2005) describes four possible outcomes or strategies – assimilation, marginalisation, integration and separation (Figure 1) that occur during the acculturation process. The outcomes are based on two essential components explored by all those who are involved in the acculturation process. The first is the maintenance of one's identity and cultural heritage, and the second is how much one interacts alongside other ethnocultural groups and participates in the larger society. Dependant on the attitudes and behaviours of participants in these two components, which range from full participation to no participation,

determines the outcome that is adopted by either the individual or the larger society (Berry, 2005; Ward, 2001b).

Figure 1: Four acculturation strategies based upon two issues in ethnocultural groups, and the larger society (adapted from Berry, 2005, p.23)



Schools have the responsibility to ensure, under the Education (Pastoral Care of International Students) Code of Practice 2016, that the welfare needs of international students are met; that is, that they are cared for, safe, and well informed. Consequently, international students will experience positive interactions in New Zealand which will result in also supporting their educational achievement (New Zealand Legislation, 2016).

However, research has consistently shown that when cultures come into contact, few behavioural shifts occur with separation, and that most occur with assimilation. In addition, acculturative stress is at its peak with marginalisation, whereas it occurs less with integration (Berry, 2005; Ward et al, 2005). As acculturative stress contributes to the well-being of international students, quality pastoral care is vital in helping students to integrate. Therefore, despite ongoing issues with international education and students integrating into society (Latif, Bhatti, Maitlo, Nazar, & Shaikh, 2012), the acculturation strategies of integration and multiculturalism will

enable ethnocultural groups and the larger society, in the long term, to shape an environment that is in the interests of all (Berry, 2005; Ward, 2001b).

### **The study**

Berry's (2005) acculturation strategies' theoretical framework (Figure 1) provided guidance on construction of the survey, which was completed by 131 students and 24 teachers at an international school in New Zealand. The survey investigated school practices that support or suppress the integration of international students into New Zealand society.

The teachers in this study have diverse professional and ethnic backgrounds. Of 54 teaching staff asked to participate in the study, 24 teachers completed the survey. To protect the identity of the teachers, demographic information could not be collected from respondents in the survey. The demographics of the sample population (n=54) are shown in Table 1.

Table 1: Demographic characteristics of all 54 teachers at this school

<b>Variable</b>	<b>Percentage</b>
<b>Age</b>	
Under 30	2%
31-40	6%
41-50	30%
Over 50	62%
<b>Gender</b>	
Female	57%
Male	43%
<b>Ethnicity</b>	
The USA, Canada	4%
South Africa	11%
United Kingdom	19%
Europe	9%
New Zealand	32%
Australia and Pacific Islands	6%
Asia	19%

Teachers were asked about whether they thought school practices, and their own individual practice, helped international students feel comfortable about their home country, as well as helped students meet others from another country. Questions were also asked about practices that did not help students meet people, or feel comfortable about the country they were from, and were also given the opportunity to expand on their answers with open-ended survey questions.

The student survey collected demographic information (Table 2) and asked students about classroom and school practices that helped them, or did not help them, meet people. They were also asked which practices made them feel good, or not good, about the country they were from, and were given the opportunity to expand on their answers with open-ended survey questions.

Table 2: Demographic characteristics of 131 student respondents

<b>Variable</b>	<b>Number</b>	<b>Percentage</b>
<b>Age</b>		
16	1	1%
17	29	22%
18 and over	101	77%
<b>Gender</b>		
Female	73	56%
Male	58	44%
<b>Self-reported ethnicity</b>		
China	110	84%
East Asia	7	5%
South Central Asia	2	2%
South East Asia	12	9%
<b>Length of time in New Zealand</b>		
4-6 months	52	40%
More than 7 months	77	58%
No answer	2	2%
<b>Plans after finishing this year</b>		
Stay in New Zealand and study	67	51%
Stay in New Zealand and work	15	11%
I do not know	23	18%

Go to another country and work	16	12%
Return to my country and work	9	7%
Other	1	1%

The quantitative survey data collected from teachers showed that over half of the teachers (67%) believed that it was important for international students to integrate into New Zealand society (Table 3). Likewise, that it was also important that the school help these students integrate with 67% of teachers responding with either 1 or 2 on the Likert scale.

Table 3: Teacher responses on importance of integration

Question	n	Teacher response				
		Important			Not important	
		1	2	3	4	5
Do you believe it is important that international students are able to integrate into New Zealand society?	23	52%	17%	9%	13%	9%
Do you believe it is important for the school to help international students integrate into New Zealand society?	21	38%	29%	19%	10%	5%

Teachers also believed, by answering 1 or 2 on the Likert scale in Table 4, that the school (59%), as well as their own teaching practices (67%), helped international students feel comfortable about their home country. However, interestingly, teachers acknowledged – by answering 4 or 5 on the Likert scale – that the school (56%), and to a lesser degree their own teaching practice (39%), did not help international students meet others.

Table 4: Teacher responses on meeting students from other countries and feeling comfortable about their home country

Question	n	Teacher response				
		The school does this			not at all	
		to a large extent				
		1	2	3	4	5
Do you think your school's practices help international students feel comfortable about their home country?	22	18%	41%	32%	0%	9%
Do you think your school's practices help international students to meet people who are not from their home country?	23	0%	22%	22%	43%	13%
		I do this				
		to a large extent		not at all		
		1	2	3	4	5
Do you think your own practices as a teacher at this school help international students feel comfortable about their home country?	21	29%	38%	19%	10%	5%
Do you think your own practices as a teacher at this school help international students to meet people who are not from their home country?	23	0%	26%	35%	22%	17%

Therefore, despite teachers recognising the importance of international students being able to integrate into New Zealand, there appeared to be a large gap between intention and the insufficient delivery of integration practices at this school.



### **Best practice for integration of international students**

Data analysis identified five best practices which, if implemented to a high level or embedded throughout school policy and practice, could encourage and foster integration at the school and in New Zealand society. The practices were: homestay, teacher/tutor relationships, group work, Orientation, and education outside the classroom (EOTC) and school activities.

#### *Homestay*

Forty-one percent of students surveyed indicated that they learnt about the people of New Zealand from living in a homestay (Table 5). One student stated that she learnt by “observing the lifestyle of their foster [homestay] family and her boyfriend” and 17% of students also met other people in the wider community through their homestay family (Table 6).

Table 5: Responses from 131 students to “Where did you learn about people who are from New Zealand?”

<b>Answer</b> (multiple options could be selected)	<b>Number</b>	<b>Percentage</b>
Tutor/teacher	58	44%
In class	55	42%
From homestay	54	41%
From friends	31	24%
Orientation	13	10%
School event	4	3%
Other	7	5%

Some teachers identified the practice of homestay as a way for students to meet those not from their home country and commented that “many students choose to live in homestays with people not from their home county” and “they are often housed in kiwi homestays”. Although teachers’ answers were not as robust as student responses, this data suggests that teachers also observed homestay as integration practice.

Table 6: Responses from 131 students to “Where did you meet your close friends who are not at this school?”

<b>Answer</b> (multiple options could be selected)	<b>Number</b>	<b>Percentage</b>
From other friends I met outside the school	45	34%
From friends at this school	35	27%
Homestay family	22	17%
Family	20	15%
Travelling	19	15%
No close friends outside of school	16	12%
Agent	12	9%
Work	7	5%
At a community event/activity	6	5%
Other	6	5%
Teacher/tutor	2	2%

### **Orientation**

Despite only being held for one day at the start of the course, Orientation appears to have had an impact on students. Twenty-three percent of students indicated that they made friends on this day (Table 7), 10% indicated that they learnt about the people from New Zealand (Table 5) and 11% indicated that they learnt about people from other countries on this day (Table 7).

Table 7: Responses from 131 students to “Where did you meet your close friends at this school?”

<b>Answer</b> (multiple options could be selected)	<b>Number</b>	<b>Percentage</b>
In my classes	97	74%
Friends at this school	75	57%
At orientation	30	23%
Friends outside of school	25	23%
Homestay family	23	18%
Agent	13	10%
Through family	7	5%
Teacher/tutor	7	5%

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School event	3	2%
I did not meet any friends	2	2%

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Interestingly, not one teacher identified Orientation as a beneficial activity. Nevertheless, the data from students indicated that the benefits of Orientation extended beyond what had been stated in school documentation and would be considered a worthwhile practice of integration to continue. As Orientation was a one-off practice at the start of the course, it would be of benefit if similar events, where activities encourage intercultural interactions and communication, were conducted on a regular basis with students.

### *Education outside the classroom (EOTC) and school activities*

Only three students selected the option of school activities as a method of meeting new people (Table 7) and another student stated that they would love to have more exposure to extracurricular activities. A week-long event, the Cultural Week provides an opportunity for international students themselves to share their countries' traditions and knowledge with others. However, only one student confirmed this event as an activity where students from other countries learnt about his home country. Of notable concern, one student pointed out a key flaw which consequently, in implementing this practice, suppressed the acculturation strategy of integration at the school:

"I couldn't find the flag of my home country every time there is a cultural event where the school hangs the flags from around the world. This makes me really furious. I feel like I'm being ignored."

Student participation in activities was considered important by teachers, who highlighted EOTC trips, afterschool sports at the local gymnasium and making students aware of other local sports facilities as an opportunity for students to meet others. Of interest, and in contrast to student responses, the Cultural Week was overwhelmingly identified by teachers as a key school-wide practice that helped students feel comfortable about their home country. Teachers also responded that the school made students aware of significant holidays and celebrations, such as the Chinese Lunar New Year.

Of concern though were teacher comments which recognised the lack of activities at school-wide level such as no on-site opportunities for students, or no regular times where students could meet and interact with others. In their own teaching practice, further concerns were noted when teachers stated that they did not conduct any EOTC for their students or did not team teach with other classes to enable them to meet more students from other countries.

Teachers continued to explain why they were unable to help with these practices. They observed that there was a focus on the curriculum which incorporated little EOTC and that on a daily basis they were very much isolated and focussed on subject learning only. Another teacher indicated that they did not have time to do EOTC properly, wanting rather to see it through to the end and obtaining follow-up and feedback.

Despite data analysis indicating that EOTC and school activities were a beneficial integration practice, a wide range of activities were not offered to encompass student interests and did not occur often enough for students to indicate that this practice was beneficial to integration at this school. Limitations in executing integration practices appeared to be the schools focus on delivering the academic curriculum and full workloads.

### *Teacher/tutor relationships*

Thirteen percent of students indicated that they learnt about other students' home countries (Table 8) as well as about people from New Zealand (44%) directly from their teacher/tutor (Table 5). When students were asked to give examples about practices at the school that made them feel good about their country, responses often included teacher practice in the classroom such as when teachers talked about the history and culture of their home country in class.

Table 8: Responses from 131 students to “Where do students from other countries learn about your home country?”

<b>Answer</b> (multiple options could be selected)	<b>Number</b>	<b>Percentage</b>
Class	74	56%
Friends at this school	35	27%
Teacher/tutor	17	13%
Orientation	15	11%
Friends outside of school	10	8%
Homestay family	8	6%
Other	6	5%
School event or activity	5	4%
From my family	2	2%
Agent	1	1%

Although teachers believed that they did not help students to meet others (Table 4), these beliefs were negated somewhat by student responses giving evidence of the crucial role teachers/tutors have. This suggests that teachers may be unaware of the importance of the role they have in integration practices and pastoral care. As evidenced by student responses, teachers/tutors can implement integration practices via intercultural communications and interactions in their role as teacher/tutor and by encouraging group work in class.

### ***Group work***

Many students used words like communicating, talking, chatting, helping each other study and discussing within the context of group work, for presentations and assignments, as a way of meeting other people. Students also linked group work with teacher practice, citing instances in which the teacher divided them into many groups and each group had people from other countries. However, Chinese students commented that it was sometimes hard to make foreign friends and immerse themselves in English in daily life since most of their school friends were Chinese. Students from other demographic groups highlighted concerns that it was very rare to meet someone from their home country.

Similarly to students, teachers identified the practice of group work as equally important. Teachers stated that they created joint tasks or group work with students of different ethnicities in class. In addition, teachers encouraged students to seek information about each other's countries and culture. However, teachers also raised concerns that a large Chinese bias worked against meeting other students when choosing partners for pair or group work. One teacher recognised that with few exceptions, students tended to want to work with others from their own countries and that sometimes forcing integration was difficult.

Although group work was significantly acknowledged by both teachers and students as a beneficial practice, comments also suggested that there were pastoral care and integration concerns, in both teacher and school practice. Students were not supported in maintaining their cultural heritage or in developing relationships with others; in particular, with those students from minority demographic groups. In addition, as all or most students in groups and in classes were mainly from one country, suppressed the strategy of integration. Therefore, the challenge will be to provide practices at this school where New Zealand's dominant culture is barely present; even more so as the dominate group, and therefore culture at this school, is Chinese.

### **International student care in New Zealand**

Organisations that deliver educational services to international students have a responsibility to ensure that they are cared for, safe, and well informed. The Code of Practice came into force on 31 March 2002 to address concerns over minimal regulatory practices regarding the rapidly increasing number of foreign fee-paying students (Lewis, 2005) and provides a guideline to educational providers for the pastoral care of international students (New Zealand Qualifications Authority [NZQA], 2016). The purpose of the Code is to support the Government's objectives for international education by firstly, taking reasonable steps to protect international students and secondly, ensuring that international students have positive experiences in New Zealand that supports their educational achievement (New Zealand Legislation, 2016). As a result, signatories to this code must make their policies and procedures more robust regarding international student care.

However, there appear to be discrepancies between intention and implementation of the Code of Practice in some educational organisations. There is no set benchmark and the quality of services could differ between institutions. Therefore, schools are informed of what to do by using the Code of Practice as a guide, but not how to apply these practices or how to behave when implementing them (Sawir, Marginson, Nyland, Ramia, & Rawlings-Sanaei, 2009). In addition, administrative requirements and full workloads have hindered staff in initiating and encouraging programmes which enhance intercultural interaction and social wellbeing (McGrath & Hooker, 2006), suggesting that educational organisations do not place enough emphasis on student pastoral care. Accordingly, doubts have been raised as to whether educational providers are themselves ready (Naidoo, 2010), as well as nationwide policy and regulatory systems (Butcher & McGrath, 2011; Ramia et al., 2013), to cope with increased student numbers.

Therefore, practices regarding the wellbeing and integration of a student appear to be on the decline. Consequently, Sawir et al. (2009) argue that “international students are not just economic units but complex people. No industry or educational enterprise will survive if it neglects the concerns of those it serves” (p. 46). This statement is further supported by Ward, Masgoret & Gezentsvey (2009) who highlight that, “achieving social integration is not only critical for international students, educational institutions, and the wider community, it is also necessary for the long-term viability of the export education industry” (p. 98).

### **The importance of intercultural interaction and integration**

International students integrating into New Zealand society will involve to a small or large extent intercultural interactions and communications between international students and the host community. As intercultural exchange is a reciprocal and mutual process, it is important to note that international students on their own cannot foster friendship and intercultural interactions. They alone cannot address changes in educational processes and content delivery in schools (Anderson, 2008). Intervention strategies are required by educational organisations and implementing integration practices should filter through many aspects of student life and include a wide range of student activities which have a common, meaningful and mutually beneficial goal (Ward, 2001a). Furthermore, these exchanges

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should promote and affirm understanding as well as recognising that differences between all students are complex and unpredictable (Anderson, 2008).

In educational organisations, practices which have been evaluated and proven to enhance intercultural interactions and improve integration practices are cooperative learning (also referred to as group work), peer-pairing, and residential programmes or school activities (van der Meer & Scott, 2008; Ward, 2001a). Further integration practices can be noted at a regional and national level such as the Asian Youth Trust, the International Student Ambassadors and Operation Friendship (McGrath & Butcher, 2004; New Zealand Police, 2014). Therefore, community groups and government agencies, not only educational organisations, recognise the importance of integration practices for international students. Strategic implementation of practices, both locally and nationally, will help to reduce stereotypes and increase the willingness to work with international students in the future.

However, research has shown that some teachers and schools have not taken on board the responsibilities to adapt to changes in diversity, and little has been done to adapt academic programmes for both international and domestic students (Campbell & Li, 2007; Li, Baker, & Marshall, 2002). In addition, educational practitioners are too busy to provide additional support and schools are prioritising short-term economic and financial targets (Li et al., 2002), with little or no investment in promoting intercultural exchange (Brebner, 2008). As a result, international students had to either adjust, change or abandon their identity to assume and accept New Zealand's values in order to achieve academically (Campbell & Li, 2007).

Empirical evidence has been provided in this study. Although group work was executed to a high degree at the school, both students and teachers expressed concern that there was a lack of activities which promoted intercultural interactions both inside and outside the school. Teachers felt that little support was given by the school to provide extra activities, where intercultural exchanges can occur, and they themselves felt that they did not do enough to help students meet others in society. Additional analysis also revealed that if activities were not implemented well, and that through low level service delivery, the school unknowingly suppressed integration.



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Furthermore, although New Zealanders consider themselves as accepting and valuing cultural diversity and strongly supporting integration of migrants (Ward & Masgoret, 2008), issues have been exacerbated nationwide by negative media reports of international students in New Zealand (Collins, 2006), leading to discrimination in society. In addition, the use of “Chinese” interchangeably with “Asian” has caused conflict among members of different Asian communities (Ramia et al., 2013). Therefore, despite ENZ’s goal of increasing the skills and knowledge of New Zealanders to operate effectively across cultures (ENZ, 2014a), there appears to be an unwillingness by educational organisations, practitioners and host nationals to engage in intercultural learning, although international student numbers are increasing.

As a result, host nationals and domestic students saw no need to make an effort to develop relationships with international students in schools or the wider society, as it was not administered at a satisfactory level, nor seen to be encouraged, via nationwide, local or school policies. Consequently, “locals tended to self-segregate. They saw no need to move out of their comfort zone. This also encouraged international students to self-segregate, reinforcing the initial survival strategies that many had adopted” (Ramia et al., 2013, p. 11). Evidence is noted in Brebner’s (2008) research where New Zealand Europeans and Asian students have co-existed in the same university without interacting with one another.

Research has shown that pastoral care support and services are provided more by international students’ compatriots rather than New Zealanders themselves (Ward & Masgoret, 2004). The lack of support networks at both local and national levels explains why Butcher & McGrath (2005) call for a higher quality of international student service. What is currently happening in New Zealand with export education industry appears to be ad hoc and issues are addressed only when they arise. As Butcher and McGrath (2004) contend, there is an immediate demand for more proactive care which anticipates the needs of students and enhances their wellbeing, along with reactive pastoral care which can intervene in times of crisis. In addition, Berry, Poortinga, Segall, and Dasen (2002) argue that acceptance of diversity should be represented and embedded within schools for students to be accepted within society; particularly with those students outside their own group as they will ultimately live and work with these people.

As early experiences during a student's time in New Zealand influenced whether or not they were successful in pursuing further academic study, as well as participated in later intercultural exchanges (Ward, 2001a), it is vital that pastoral care practices are delivered at a high level and as soon as international students arrive in the country. If these integration practices are implemented well between international students and host nationals, it will result in a multicultural society that will accommodate the needs of all those involved. However, failing to implement these practices well, will lead to students either adopting the strategy of marginalisation, separation or assimilation; consequently, leading to possible social and psychological issues in the future. This will be incongruous with New Zealand's goal of building a more skilled global work force and integrating international students.

## **Conclusion**

Ensuring that international students have positive experiences in New Zealand, which will result in supporting their educational achievement, fulfils the key purpose of the Education (Pastoral Care of International Students) Code of Practice 2016 (New Zealand Legislation, 2016). This study has shown that successful delivery of pastoral care practices will aid in successful integration. In addition, for international students to achieve academically, as well as integrate successfully into New Zealand, a high level of quality pastoral care services must be delivered to students as soon as they arrive in the country. Of importance, the findings also indicated that the scarcity or lack of practices, as well as low quality implementation of these practices, could inadvertently suppress the strategy of integration.

Ward et al. (2009) state that "social integration holds the key to reaping the greatest social and cultural benefits of international education" (p. 98). However, as practices fostering intercultural communication and exchange appear not to be administered at a satisfactory level, nor seen to be encouraged, via nationwide, local or school policies, host nationals and domestic students saw no need to make an effort to develop relationships with international students in schools or the wider society. Therefore, quality educational services, as well as integration practices in society, will be dependent on government agencies collaboratively working together to prioritise and address these issues in nationwide policies. Schools will need

to adapt pedagogical approaches and actively intervene and establish a school culture that supports genuine intercultural exchanges and engagement among students, teachers, managers and support staff, as well as the local community. In addition, teachers will also need to change their attitudes towards teaching and learning of international students and international students themselves must also realise that they too have a part to play in making positive intercultural connections.

In so doing, educational organisations will deliver on what they have promised to international students and their families, resulting in enhanced international students' experiences, successful acculturation of potential residents, and a competitive and sustainable export education industry in New Zealand.

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