

THE IMPACT OF ETHNOCENTRISM ON INTERCULTURAL COMMUNICATIVE COMPETENCE OF UNIVERSITY TEACHERS IN PAKISTAN

By

Sehrish Manzoor



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Sehrish Manzoor

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Thesis Title: The Impact of Ethnocentrism on Intercultural Communicative Competence of University Teachers in Pakistan

Submitted By: Sehrish Manzoor **Registration #:** 818-PhD/Eng/Ling/S19

Dr. Jamil Asghar Jami
Name of Supervisor

Signature of Supervisor

Dr. Farheen Ahmed Hashmi
Name of Head (GS)

Signature of Head (GS)

Dr. Arshad Mahmood
Name of Dean (FAH)

Signature of Dean (FAH)

Maj Gen Shahid Mahmood Kayani HI(M) (Retd.)
Name of Rector

Signature of Rector

Date

AUTHOR'S DECLARATION

I, Sehrish Manzoor

Daughter of Manzoor Hussain

Registration # NUML-S19_18739

Discipline English (Linguistics)

Candidate of **Doctor of Philosophy** at the National University of Modern

Languages do hereby declare that the thesis **The Impact of Ethnocentrism**

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ABSTRACT

Thesis Title: The Impact of Ethnocentrism on Intercultural Communicative Competence of University Teachers in Pakistan

Ethnocentrism is ubiquitous in workplaces involving employees from diverse cultures and nationalities. It comes into play when employees from different cultures interact with one another. The present study explores the impact of ethnocentrism on the intercultural communicative competence of (Pakistani and foreign) university teachers serving at the National University of Modern Languages, Islamabad and the International Islamic University, Islamabad. The study utilizes the Generalized Ethnocentrism scale to measure the degrees of ethnocentrism of the participants. The Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009) are incorporated as theoretical frameworks. The study employs the survey and interviews as research methods for data collection. Inferential statistics, involving correlation analysis and regression analysis, are used to interpret data in statistical terms. SPSS version 20.0 is used to interpret the responses put forth by the sample in the survey. The results reveal that ethnocentrism reflects a significant and negative impact on intercultural communicative competence in the case of highly ethnocentric teachers. It is discovered that highly ethnocentric teachers have formal as well as informal relations with co-workers of their in-group culture. However, they have limited interaction with foreign colleagues, mainly for fulfilling official requirements at the workplace, which results in communication gaps among colleagues of different cultures. They lack knowledge associated with the culture of their foreign colleagues, cannot sort out miscommunication with them, and choose an appropriate mode of interaction needed for intercultural communication. Critical cultural awareness cannot be provoked due to the absence of awareness of foreign cultures. Therefore, cultural relativism, which is extremely important for the survival and progress of an institution, cannot be attained at the workplace. The study incorporates analytical approach and delves into the causes leading to strong ethnocentrism and gives recommendations to mitigate the intensity of ethnocentrism by accepting cultural variations and enhancing communicative competence and intercultural competence of employees serving at multicultural workplace settings. The present study contributes to the discipline of linguistics as it highlights the role of cognitive dimension of the social identity in demotivating a person for acquiring knowledge,

skills, and attitudes required for intercultural communication and evading interaction with foreign colleagues. The study is significant for employees serving at multi-national companies, overseas students and teachers. As they encounter people from different cultures daily, therefore their ethnocentric tendencies and behaviours should be countered and they must acquire intercultural communicative competence for ensuring effective intercultural communication.

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LIST OF ABBREVIATIONS

AMOS	Analysis of a Moment Structures
AUM	Anxiety-Uncertainty Management
CA	Communication Apprehension
CAQDAS	Computer-Assisted Qualitative Data Analysis Software
CETSCALE	Consumer Ethnocentrism Scale
CFA	Confirmatory Factor Analysis
CPEC	China Pakistan Economic Corridor
CQS	Cultural Intelligence Scale
DMIS	Developmental Model of Intercultural Sensitivity
EU	European Union
GENE	Generalized Ethnocentrism
GLBT	Gay, Lesbian, Bisexual, and Transgender/Transsexual
HEC	Higher Education Commission
ICC	Intercultural Communicative Competence
IIU	International Islamic University
IMICC	Integrated Model of Intercultural Communication Competence
INCA	Integrated Competence Assessment
IWTC	Intercultural Willingness to Communication
NUML	National University of Modern Languages
PCC	Pearson Correlation Coefficient
PPMC	Pearson Product Moment Correlation
PRICA	Personal Report of Intercultural Communication Apprehension
QAU	Quaid-e- Azam University
SEM	Structural Equation Modeling
SLP	Speech-Language Pathologist
SOPs	Standard Operating Procedures
SPSS	Statistical Package for Social Sciences
TA	Thematic Analysis

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DEDICATION

The work is dedicated to my beloved mother late Azima Sheikh. She was the source of my courage and motivation for achieving something valuable in life.

CHAPTER 1

INTRODUCTION

The chapter sets the stage by elaborating on the key terms, ethnocentrism and intercultural communicative competence. In addition to these, it also describes the background of the study, statement of the problem, research objectives and questions, and delimitations of the study so that the reader gets an adequate understanding of the broad parameters of the study.

Globalization has decreased the distance among different cultures and societies all over the world. It has knit people hailing from different cultural and geographical backgrounds together. Internet and other means of telecommunication make interaction possible among people from different social, cultural, religious, professional, and linguistic backgrounds. When people from different countries and cultures interact, the success or failure of the communicative process relies on the way interlocutors behave, communicate, and perceive the world around them.

Studies carried out in linguistics, anthropology, pragmatics and discourse studies have discovered numerous factors that influence intercultural communication in one way or the other. On the one hand, factors like intercultural competence or cultural knowledge facilitate effective intercultural communication (Hammer, Bennett & Wiseman, 2003) and, on the other hand, there are some factors that hinder successful intercultural communication as well, e.g., language barriers (Campbell, 2016), intercultural communication apprehensions (Chen, 2010) and negative attitudes towards out-groups (Nameni, 2020). One of the major factors that influences people's intercultural communication is ethnocentrism.

Ethnocentrism is defined as “The degree to which persons use the customs and values of their native culture as the barometer to evaluate and judge other cultures” (Neuliep, 2017). It refers to individuals' tendency to consider their group superior to other groups and view other groups from the standards and values of their own groups (LeVine & Campbell, 1972). Ethnocentric people consider their culture invested with intrinsic excellence which other cultures of the world may not have. Consequently, they extend support and cooperation to members of their own group and compete with members of other groups (Neuliep, Hintz & McCroskey, 2005). The concept of ethnocentrism was introduced by Ludwig Gumplowicz during the 1870s and popularized by William Graham Sumner in 1906.

Bizumic and Duckitt (2012) describe six facets of ethnocentrism: preference, superiority, purity, exploitativeness, group cohesion, and devotion. All facets reveal that an in-group is of prime importance for the members of that group. *Preference* is characterized by subjective liking and favoritism for one's group. It is marked by showing positive affect, such as trust in members of in-group which is lacking in the case of out-groups. *Superiority*, the most prominent facet of ethnocentrism, is defined as a perception that one's group is better and superior to other groups. *Purity* reflects a desire to remain in contact with members of in-groups and to be detached and isolated from members of out-groups. *Exploitativeness* means valuing the interests of in-groups even at the expense of the interests of out-groups. *Group cohesion* is marked by unity, integrity, and cooperation among members of in-groups while *devotion* suggests unconditional support, loyalty and association with one's in- group.

Bizumic and Duckitt (2012) further state that these facets can be divided into intergroup and intragroup facets of ethnocentrism. The former includes preference, superiority, purity, and exploitativeness while the latter involves group cohesion and devotion. These two types of facets serve two different functions. The intergroup facet reflects that in-group is more significant and valued than out-groups. The intragroup facet, on the other hand, suggests that the in-group, as a whole, is more important as compared to its members. In other words, group identity is preferred over individual identity of the members.

The major causes of ethnocentrism have been elaborated in detail by some theorists. For example, the Realistic Group Theory (LeVine & Campbell, 1972) suggests that hatred and discrimination for out-groups originate from competition and conflict over resources (such as material benefits or power) and as a defensive reaction to threats for attaining such resources. Ethnocentrism is thus considered useful for attaining goals desired by in-group. The Social Identity Theory (Tajfel, 1974) proposes that individuals tend to identify themselves with a certain group (in-group) on account of similarities and differentiate themselves from others (out-groups) due to these differences. Members of in-groups favour the members of their group against members of out-groups. The process of favouring one's group takes place in three stages. In the first stage, social categorization, individuals categorize people in terms of their groups and in the second stage, titled social identification, individuals associate themselves with members of their group and share emotional bonds with the group. In the last stage, people make comparisons of their in-group with out-groups which leads to ethnocentric behaviour and views.

Furthermore, Bizumic (2018) asserts that people are ethnocentric because they feel threatened and insecure and find peace and security in their groups and ethnocentrism. He further throws light on other causes of ethnocentrism like self-aggrandisement and social and cultural dominance.

During intercultural communication, ethnocentric attitudes reflected by people have deep effects on the communicative process. It is a common belief that people who possess higher degrees of ethnocentrism prefer to converse with people of their in-group culture and they are usually reluctant to communicate with people who do not belong to their cultural group, albeit consciously and unconsciously. In other words, they prefer intracultural communication over intercultural communication as much as possible (Neuliep & Ryaan, 1998). The preference to communicate with people of one's culture or with members of one's in-group results in prejudice and discrimination against members of out-group. Linguistic and cultural differences between interlocutors may result in negative feelings and miscommunication (Bennett, 1998). In academic, professional, cultural and commercial settings, ethnocentrism obstructs good and healthy relations among people and affects the environment and functioning of an institution or organization.

Ethnocentrism is generally viewed as a negative trait comprising hatred and discrimination for out-groups and is often linked with national, racial, and ethnic conflicts. The notion, indeed, involves both positive and negative connotations. It is connected to positive attributes, such as love and belongingness to one's group, as well as negative attributes, like hatred and discrimination for out-groups. Panda (2019) asserts that ethnocentrism gives rise to wrong beliefs and assumptions about people of out-groups and their cultures and promotes vague feelings of superiority for in-groups. It affects relations with people from different ethnic and cultural groups and may lead to conflicts and even wars. It is thus an obstacle to societal cohesion and peace among people of different cultures. Neuliep (2017), on the other hand, believes that although ethnocentrism has adverse effects on interpersonal relations among people of different cultures, it also has positive effects such as, in-group survival, solidarity, conformity, cooperation, loyalty, and effectiveness.

From the above discussion, it is evident that ethnocentrism affects people while they are engaged in conversation with people hailing from different geographical and cultural backgrounds. It obstructs interaction among people who do not share a common cultural group

and thus affects relationships among people hailing from different cultures. Therefore, the adverse effects of ethnocentrism need to be mitigated at all costs. Intercultural Communicative Competence (ICC) is considered useful in reducing the intensity of ethnocentric thoughts and sentiments possessed by people.

Intercultural communicative competence is the ability of an individual to communicate effectively with people from different linguistic and cultural groups in a language that is not his/her mother tongue but an addition to his/her native language (Tran & Seepho, 2016). Individuals who possess intercultural communicative competence are able to interact effectively because they are well-aware of the cultural perspectives of their in-group as well as that of the people from out-groups with whom they interact (Byram, 2002). The term, intercultural communicative competence, is composed of intercultural competence and communicative competence. Intercultural competence is defined by numerous scholars. It is an individual's ability for acquiring knowledge, skills and attitudes that leads to communicative behaviour which is considered effective and appropriate in intercultural communication (Deardorff, 2006). Bennett (2011) believes that intercultural competence consists of cognitive, affective, and behavioural skills that lead to effective communication in different cultural contexts. Cognitive skills involve intercultural awareness, general knowledge as well as knowledge specific to a culture. Affective skills include curiosity and motivation for knowing other cultures, cognitive flexibility, and optimism. Behavioural skills consist of an ability to interact with people from different cultural backgrounds in an effective manner, listen to them, empathize with them and solve problems, build relationships and gather information during communication.

In addition to intercultural competence, ICC involves *communicative competence*, a term introduced by Dell Hymes in 1966. Communicative competence is an individual's ability which enables him/her to speak or write by keeping in view the relationship between interlocutors, the nature of the situation, location, purpose, and so on. In other words, Hymes' communicative competence not only involves the knowledge of language but also has application in social context. Hymes' communicative competence became popular and some scholars constructed models based on communicative competence. For example, the model proposed by Canale and Swain (1980) involves grammatical competence, sociolinguistic competence, and strategic competence with the addition of discourse competence in the revised model by Canale in 1983.

The researcher carried out the present study in order to investigate the impact of ethnocentrism on intercultural communicative competence. To accomplish the desired objective, a sample comprising Pakistani teachers as well as foreign teachers serving in two public universities, located in Islamabad, is chosen to collect data. The researcher examines the relationship between ethnocentrism and intercultural communicative competence. The researcher is interested to explore the influence of ethnocentric thoughts and sentiments on intercultural communicative competence of teachers, and she is also keen to examine its effects on the atmosphere of the workplace. Finally, causes leading to ethnocentric thoughts and suggestions for reducing ethnocentric sentiments and enhancing intercultural communicative competence are presented by the researcher based on her analysis of the data.

1.1 Background of the Study

Communication is the lifeblood of every organization that allows its members to interact with one another in myriad ways. In the present era, people from different cultural, geographical and religious backgrounds work together, thanks to ubiquitous globalization. Among various factors that affect communication among employees of an organization, ethnocentrism is one. Numerous research studies indicate that ethnocentrism has “an important impact on an individual’s communicative behaviour, particularly when the context of that communication involves people with diverse cultural, ethnic, religious, or regional backgrounds” (Neuliep & McCroskey, 1997, p. 390). Strong and solidified ethnocentrism does not allow people to communicate with those people who do not belong to their culture.

Moreover, ethnocentrism gives birth to intercultural communication apprehension or anxiety in people when they are to interact with people of different cultures. Therefore, they avoid communicating with those people as much as possible (Gudykunst & Nishida, 2001) as it demands them to step out of their cultural comfort zones. When employees of an organization avoid interacting with one another and practice discrimination on account of sociocultural and ethnolinguistic differences, the proper and day-to-day functioning of the organization is seriously affected. Santhanam (2012) asserts that one way to promote a cooperative and conducive environment in a workplace is to avoid disputes over ethnic and cultural conflicts.

The above discussion clearly suggests the negative role of ethnocentrism in obstructing communication among employees of different cultures. However, Neuliep and McCroskey

(1997) do not believe that ethnocentrism is a negative tendency but they insist that people should view it along a continuum involving positive features on the one side and negative features on the other side. Gudykunst and Nishida (2001) too believe that it is not possible for a person to evade ethnocentrism completely and some people reflect higher degrees while some people exhibit lower degrees of ethnocentrism. This suggests to the researcher of the present study that ethnocentrism is not the problem rather the intensity of ethnocentrism or strong ethnocentrism is the actual issue which needs to be addressed. To investigate the matter comprehensively, the researcher divides the participants (teachers) into two groups which consist of low ethnocentric and highly ethnocentric participants. She then examines the effects of ethnocentrism on the intercultural communicative competence of the teachers under study. She further probes into the causes that make ethnocentrism a problem and gives recommendations to promote communication among colleagues of different cultural and geographical backgrounds and reduce the intensity of ethnocentrism against out-groups and promote respect for all cultures.

It is noted that numerous research studies carried out on ethnocentrism are descriptive in nature. They present results in the form of figures and tables but do not provide an in-depth analysis of the problem. However, there are some studies that probe into ethnocentrism from the qualitative lens but none of the studies investigated the disposition in relation to intercultural communicative competence by analytical approach. This inspired the researcher to conduct an analytical study on ethnocentrism and intercultural communicative competence that not only explores the negative or positive associations between the two constructs but also probes into the causes that make people more ethnocentric and provides suggestions to overpower ethnocentric thoughts and sentiments about foreign cultures. In addition to this, the researcher's personal interest in the discipline of psychology also serves as the impetus of the present study which motivated her to carry out an interdisciplinary study involving a psychological construct, ethnocentrism, and a linguistic construct, intercultural communicative competence.

The present study has contributed to the field of linguistics as it integrates two theories from different disciplines (psychology and linguistics) to probe into intercultural communicative competence from cognitive and affective dimensions of social identity and give new insights. The researcher also constructed a quantitative survey questionnaire that can be employed by other researchers to conduct research in linguistics or interdisciplinary study involving linguistics.

The research is significant particularly for the employees who serve in multi-national companies, where they need to communicate with co-workers from diverse geographical and cultural backgrounds and for overseas students who study along with peers from different countries and cultural groups. It is also significant for teachers who interact with students from diverse ethnic, cultural and religious backgrounds.

1.2 Statement of the Problem

In the present era, under the impact of globalization, institutions and organizations comprising workforce hailing from different cultural and geographical backgrounds are common. Ethnocentric thoughts and sentiments in relation to foreign cultures exist as ethnocentrism is a natural tendency but it turns into a threat for the growth and survival of an institution when it is reflected in the shape of scorn, disrespect, antagonism, and a lack of co-operation and communication among colleagues of other cultures. The present study intends to explore effects of ethnocentrism on the intercultural communicative competence of two groups comprising low ethnocentric and highly ethnocentric teachers. It also probes into the causes leading to negative affective reactions to members or colleagues of out-group cultures and suggests ways to mitigate the intensity of ethnocentrism against foreign cultures.

1.3 Study Sample and the Research Sites

The present study comprises Pakistani teaching faculty as well as foreign teaching faculty serving at two public universities in Islamabad: the National University of Modern Languages (NUML), Islamabad and the International Islamic University (IIU), Islamabad. Data are collected from the teachers serving in the Faculty of Languages at NUML and the Faculty of Islamic Studies, the Faculty of Arabic, and the Faculty of Law and Shariah at the International Islamic University. The study sample comprises teachers of different nationalities, such as China, Japan, Spain, France, Germany, Italy, Indonesia, Russia, Egypt, Sri Lanka, Sudan, England, and Pakistan. As the study sample involves teachers from different nationalities, cultures and geographies of the world, they own different languages and English is used as the lingua franca or common language for communication among them. Therefore, a special focus is given to the English proficiency of the participants by the researcher.

1.4 Research Objectives and Questions

Research objectives are formulated and questions are then made in the light of the objectives by the researcher. The research objectives and questions are given below.

Research Objectives

- To explore the strength and directionality of the association between ethnocentrism and intercultural communicative competence of university teachers in Pakistan.
- To examine the influence of ethnocentrism on the intercultural communicative competence of the teachers under study.

Research Questions

1. What is the nature of the correlation between ethnocentrism and intercultural communicative competence of university teachers in Pakistan?
2. How do Pakistani and foreign university teachers' ethnocentric attitudes towards colleagues from different cultural groups influence their intercultural communicative competence?

The first question examines whether positive or negative relationships exist between ethnocentrism and intercultural communicative competence. The second question focuses on the impact of ethnocentrism on the intercultural communicative competence of the teachers under study. The answer of the second question opens door for further investigation as the researcher, in the next step of the analysis comprising interviews, probes into the causes leading to strong ethnocentrism and suggests ways to reduce the intensity of ethnocentrism and promote equality of all cultures at a multicultural workplace.

1.5 The Role of English in the Study

The significance of the English language cannot be ignored in the present study because it focuses on intercultural communication and English, as the common language between interlocutors who do not share a language, is an integral part of it. It is also believed that a lack of English proficiency gives rise to communication apprehension (Chen, 2010) and fear or discomfort that a person feels while communicating with people of other cultures may turn into hatred and irritation for foreigners which eventually develop into ethnocentrism (Lin and Rancer, 2003a). On the other hand, proficiency in English aids a person to mitigate the intensity of

ethnocentrism and appreciate cultural variations (Demir & Kiran, 2016). This shows that English proficiency affects our cognition which in turn, influences our communicative behaviour.

In addition to intercultural competence, the present study also focuses on English communicative competence (linguistic competence, sociolinguistic competence, and discourse competence) in relation to ethnocentrism.

1.6 Delimitations of the Study

The research has the following three delimitations in relation to the study sample, locus of the study and the research tool.

- The study sample has been chosen only from the public sector federal universities which include the National University of Modern Languages, Islamabad and the International Islamic University, Islamabad. These two public universities, in Islamabad, comprise foreign faculty, in addition to Pakistani faculty, required to carry out the study. The results drawn by both research methods are capable of making generalizations in relation to the teachers serving in highly reputed public universities in big cities of Pakistan.
- The study sample comprises highly qualified university teachers possessing MPhil/MS or doctoral degrees in their discipline. The data are not collected from the administrative staff, holding senior and junior positions based on higher or lower academic qualification respectively, of both universities. In other words, the sample of the study is homogeneous with reference to profession.
- To conduct survey, the researcher employs a questionnaire that consists of closed-ended questions only. Open-ended questions are not required in the survey questionnaire because the researcher also carries out interviews to collect more data on the topic under discussion.

The next chapter involves the review of the literature on ethnocentrism and intercultural communicative competence.

CHAPTER 2

LITERATURE REVIEW

This chapter includes a review of the literature related to the present study. Besides taking into consideration important studies carried out on ethnocentrism and intercultural communicative competence, the researcher also throws light on data analysis tools and methods carried out by various research scholars for drawing results. The contribution of the literature to the present study along with the research gap is discussed at the end of the chapter.

2.1 What is Culture?

Culture is an important component of human life as it holds a central position in our lives and affects our daily activities and tasks. It remains a subject of interest for sociologists, anthropologists, and archaeologists for centuries. Culture is defined as “The set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next” (Matsumoto & Linda, 1996, p.16). Sociologists broadly divide culture into material and non-material cultures. The former comprises observable objects and artefacts (dresses, paintings) while the latter involves the beliefs, norms and values that are present in a society. Culture is divided into material culture, subjective culture, and social culture by Chiu and Hong in their book titled *Social Psychology of Culture* published in 2006. Material culture is described in terms of visible objects such as clothing, industrial goods, electronic devices like computers, and so on. Social culture involves rules for social behaviour as well as formal and informal social institutions such as family, marriage, and power distance (for example, the relationship between teacher and student). Subjective culture is the shared knowledge among people of a culture. It refers to the beliefs and values of a culture. Subjective culture enables an individual to view self and the world by a mode of thinking common among people of a particular culture.

Cultures involve a set of beliefs, norms, and values which vary from culture to culture. Cultural norms are the mode of behaviour expected to be followed by all members of a society in a particular context. Right and wrong or moral and immoral are judged on the basis of cultural

values set by a society. Cultural beliefs are largely influenced by the religion practiced by the people of a particular region. Wearing a flag badge, for example, on a national day is a cultural norm but it also reflects patriotism and dedication to one's country, a cultural value. In the early twentieth century, Franz Boas, a famous American anthropologist, introduced revolutionary ideas to the study of culture by stressing the belief that all cultures of the world are unique. The anthropologist emphasized that all cultures should be interpreted in relation to their unique history and not to be studied in the light of stages of evolution of cultures. He believed that the different elements of culture work together for the smooth functioning of a society (Boas, 1940).

Culture involves two broad approaches or views to culture: the essentialistic view, also known as the positivistic notion of culture and the non-essentialistic view, also known as the interpretive notion of culture. The proponents of the former put stress on categorising people into groups based on certain common qualities. This view divides people into we/them categories and differentiates between people of in-groups and out-groups. People of in-groups are deemed superior to people of out-groups. Non-essentialist view of culture regards culture as moveable. This approach views cultures as different in different places having a unique set of norms, values, and traditions. Unlike the essentialistic view, it does not promote stereotyping and discrimination related to different cultures of the world (Yousaf, Ahmed, Ji, Huang, & Raza, 2022).

Hofstede (2010) identified two dimensions of culture: collectivism and individualism. Collectivists connect an individual with the group. The actions of an individual do not reflect that individual but the group to which he/she belongs and the success or achievement of a person is considered as the success or achievement of the group. The goals of an individual are not different from the goals of his or her group. The members of the group tend to promote the positive image of the group. Individualism adopts the opposite approach where the actions and achievements of an individual are viewed as the actions and achievements of that particular person. *I* or *me* matters a lot and personal interests and benefits are given much importance. These dimensions of culture affect the behaviour of people particularly when they are interacting with people of different cultures.

Cultures comprise various social identities too as claimed by Byram in 2002. For example, Chinese people acquire Chinese identity as they are brought up by Chinese parents and

relatives. They, consciously and unconsciously, learnt the beliefs, norms, values, traditions, and practices of the Chinese. Similarly, a teacher shares knowledge, values, and behaviours with other people of the same profession through a process known as socialization. Socialization refers to the process of receiving and interpreting social messages (Pescaru, 2019). It is a complex interactive process through which a member of a society learns accepted norms, values, beliefs, modes of living and behaviours of that particular society. It is pertinent to note that people are sensitive to the norms and practices that prevail in their society. They have affection for the place they were born and live in and share bonding with the people who belong to the same culture. Emotional association with the place, people and culture gives rise to the sense of belonging to a particular culture. This sense of belonging to a particular place and culture may result in ethnocentrism which is generally considered a threat to social peace as it may give birth to intergroup conflict. National attachment can result in ethnocentrism which may lead to disgust, hostility, and conflict among people of different nations (Petrovic & Pavicevic, 2018).

2.2 The Concept of Ethnocentrism, Causes and its Effects

The term ethnocentrism originates from Greek words ‘ethnos’ which means nation and ‘kentron’ which means center (Flammia, 2012). Many social scientists credited the concept of ethnocentrism to Sumner but the notion of ethnocentrism was first put forth by Ludwig Gumplowicz in 1879 and popularized by William Graham Sumner in 1906. Gumplowicz’s work was available in German and Polish only. The term *syngenism* was used by him to reflect the feelings of attraction which people have towards similarity or sameness. His ideas were developed by Sumner into in-group and out-group distinction (Snipes, 2021). In his book *Folkways*, Sumner defines ethnocentrism as “A view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it” (Sumner, 1906, p.13). Ethnocentrism, in other words, is considered a yardstick through which the norms, values and traditions of a culture are measured by people of other cultures. Ethnocentrism is characterized by a lack of acceptance of cultural variations, liking and preference for in-group and disliking and discrimination for out-groups (Berry & Kalin, 1995). It is an individual’s inclination to perceive the norms and values practiced by his/her in-group as appropriate and view the norms and values of out-groups as inappropriate (Black, 1990). Sumner (1906) believed

that ethnocentrism gives rise to pride, vanity, a sense of superiority for one's in-group and feelings of contempt and inferiority for those who belong to other groups.

Ethnocentrism comprises intergroup and intragroup expressions. Intergroup expressions revolve around the notion that an individual's ethnic group is more important to him/her as compared to other ethnic groups. Intergroup expressions believe in the superiority of one's ethnic group and tend to secure the in-group's interests at the cost of out-groups benefits. On the other hand, intragroup expressions require the members of an in-group to show dedication, unity and emotional association with their ethnic group. Intragroup expressions suggest that the ethnic group of an individual is more important than its members. Intragroup ethnocentrism is the outcome of categorization of self into groups which results in depersonalization. Under the impact of depersonalization, members of a group consider themselves as interchangeable with other members of the group and their personal interests become the interests of their group. Consequently, the members of the group value their own group and discriminate members of out-groups (Bizumic, Duckitt, Popadic, Dru, & Krauss, 2009). In a nutshell, both forms of ethnocentrism lead to a spurious sense of superiority for one's in-group and associate antipathy and discrimination with out-groups. In the present era, ethnocentrism is a serious threat to the well-being of a society and its economy which should be curbed at all costs.

While reflecting on the causes of ethnocentrism, Bizumic (2012) asserted that the process of socialization develops ethnocentric tendencies in individuals. The norms and practices of a society are internalized by the members of a particular culture through socialization. People come to realize the accepted ways and customs of their society and the concept of immorality that exists in their culture. In addition, social representation or shared beliefs, values, and practices adopted by a particular group determine the mode of communication of the members of that group with members of out-group cultures. Attaching a lot of importance to one's in-group gives birth to ethnocentrism against members of out-groups. The scholar further stated that competition between groups results in cooperation among members of in-group. The intergroup competition and the intragroup cooperation produce ethnocentric thoughts and emotions. The other major cause of ethnocentrism is individuals' division of people into groups, which results in in-group and out-group distinction, and a lack of knowledge about the norms, values and practices of foreign cultures. People who associate superiority with their in-group do not

understand the complexity of individual beliefs and freedom but rely on group cohesion and beliefs and values shared by members of their group. Educated and urban people seem to be less inclined to define themselves in relation to their ethnic group in comparison with those people who are less educated and reside in rural areas. Therefore, educated urban people are less ethnocentric as compared to the uneducated rural people who tend to identify themselves strongly with their ethnic groups (Bizumic, 2012).

In the realm of social sciences, the first work published on ethnocentrism was credited to Adorno, Frenkel-Bruswik, Levinson, and Stanford (1950). Their book is titled *The Authoritarian Personality*. The work focused on the relationship between individuals' personality traits and their political beliefs. Adorno and his colleagues regarded authoritarian personality as a syndrome that gives rise to democratic sentiments and propensities among people. They discovered that discrimination reflected by Whites towards people of other ethnic groups involves a cognitive system comprising negative emotions and discrimination against people of out-group cultures. People tend to view people of out-group cultures as possessing negative attributes by meeting the standards of their reference group. Therefore, they asserted that ethnocentrism was a part of authoritarian syndrome (Ijzendoorn, 1989) that is capable of making people susceptible to antidemocratic movements. However, moral development among people reduces the intensity of ethnocentrism and authority. (Iizendoorn, 1989).

Numerous theories have been explored by research scholars who are keen to study the psychological phenomenon of ethnocentrism. Panicker and Sharma (2021) described some famous theories in their article. These theories are: The Authoritarian Personality Theory, The Belief Congruence Theory, The Similarity-Attraction Theory, The Realistic Conflict Theory, The Frustration-Aggression Theory, The Scapegoat Theory, The Social Identity Theory, and The Relative Deprivation Theory. *The Authoritarian Personality Theory* states that children who were brought up and trained by authoritative parents transfer their suppressed aggression and resentment to those who are weak. They classify people into 'we' and 'they' and consider their in-group outstanding. *The Belief Congruence Theory* states that the cultural and religious values and beliefs of people lead to ethnocentric tendencies. The proponents of the *Similarity-Attraction Theory* adhere that people are fascinated by those individuals who are similar to them. On the other hand, dissimilarities (for example, in terms of culture) do not inspire attraction. *The*

Realistic Conflict Theory claims that conflicts and disputes among people or groups arise due to the real or anticipated contradictory objectives that give rise to competition which results in destruction and hostility. *The Frustration-Aggression Theory* asserts that people feel aggrieved and disappointed when they think that they are being treated unfairly and unjustly. The resentment may cause intra-group conflict as well as inter-group conflict and may turn into ethnocentrism. *The Scapegoat Theory* states that people may hate and discriminate a nation or group of people and oppress that group to vent out their anger related to some other issues. Therefore, the group is used as scapegoat to relieve anger and frustration. The proponents of the *Social Identity Theory* believe that people tend to classify people into in-groups and out-groups. The in-group/out-group distinction causes members of a group to feel a sense of superiority over members of their out-groups. *The Relative Deprivation Theory* states that people feel dissatisfaction when they meet and compare themselves with the people who are above their status.

Furthermore, Panicker and Sharma (2021) elucidated the adverse effects of ethnocentrism in multicultural workplace. In a workplace where employees belong to diverse countries, ethnicities, and cultures across the globe, a large number of differences are observed in the beliefs, values, norms, customs, and traditions among workers. Such differences may lead to misunderstandings among colleagues of different cultures which may lead to a lack of mutual trust and cooperation among co-workers, absenteeism, serious workplace conflicts and a huge financial loss for the company. Prejudice and discrimination among colleagues due to cultural differences affect work productivity at individual as well as organizational levels. Such discriminatory behaviour distorts the reputation of the organization. The workers who belong to the minority group feel frustrated, alone, and insecure. They feel that they have been exploited by their co-workers who are in the majority group. They may develop an inferiority complex which adversely affects their performance and dedication as an employee. The employees who comprise the majority group may develop excessive pride and a sense of superiority for the members of their group. It is a known fact that a workplace cannot survive if the workers compete with one another due to diverse ethnicities, cultures, religions, and nationalities. An organization cannot only function smoothly but progress by leaps and bounds when the entire

workforce, regardless of national, cultural, and religious boundaries, joins hands and works as a team with mutual trust, cooperation, and respect.

Ethnocentrism has captivated the attention of many research scholars who are interested in conducting research studies in the domains of psychology, sociology, anthropology, cultural studies and linguistics. Among the scholars who studied ethnocentrism extensively, Neuliep and McCroskey were the most prominent. All human beings are deemed as ethnocentric to a certain degree by the scholars as human beings perceive the world around them from their perspective. Their claim is also supported by Gudykunst and Nishida (2001) who asserted that all individuals reflect low or high degrees of ethnocentrism because a person cannot evade ethnocentric sentiments and discrimination against out-group people and cultures completely. Neuliep and McCroskey (1997b) exerted that people relate pride and show solidarity with their in-groups and reveal discrimination with out-groups. It creates barriers to communication with people from different regional and cultural backgrounds. They argued that people should not regard ethnocentrism as a negative trait rather they should view it along a continuum. Patriotism and the feelings of altruism for one's in-group is present at one extreme and biased and discriminatory behaviour towards members of out-groups and even ethnic cleansing exist at the other extreme (Neuliep & McCroskey, 1997b). Rodriguez (n.d.) believed that ethnocentrism does not necessarily originate as a result of feelings of superiority that one relates to one's culture but is also caused due to a lack of awareness of other cultures. A person thinks that the norms and values of his/her culture are the most appropriate and universal.

The belief that ethnocentrism is neither a negative nor a positive tendency, as stated by Neuliep and McCroskey (1997b) seems interesting to the researcher of the present study as it provides ample scope to explore the conditions where it acts as a negative or positive trait. Moreover, lacking awareness about foreign cultures may lead to ethnocentrism (Rodriguez, n.d.) highlights the significance of the role of cultural awareness to decrease the magnitude of ethnocentric sentiments and develop a sense of cultural equality.

Petrovic and Pavicevic (2018) explored the relation between ethnocentrism and national attachment. Their sample consisted of three hundred and forty five secondary school students and university students who were Serbian nationals residing in Kosovo and Metohija. The

research tools employed for studying the association between ethnocentrism and national attachment were the Ethnocentrism Scale (Sram, 2010) and the Scale of National Attachment Forms (Rot and Havelka, 1973). The results reflected a significant correlation between ethnocentrism and national attachment. The results of the survey reflected a higher degree of national homogenization or pride related to one's nation and culture, need for the national unity, idealizing one's nation and the sense of patriotism resulting in ethnocentrism. The results also revealed that people who have a higher degree of national idealization show ethnocentric tendencies. While throwing light on the findings of their study, the scholars referred to the famous Social Identity Theory proposed by Tajfel and Turner (1986) and stated that in those cases where the minority group lives with the majority group, the minority group may develop inferiority complex that may result in the formation of one of the three levels of self-defense: (1) quitting their present social identity and convert to the majority group, (2) developing pride and vanity for members of one's group formed as a result of comparing one's group with other minority groups, and (3) ignoring the factors that led a group to inferior status and creating rules and norms for one's in-group. Petrovic and Pavicevic (2018) remarked that the young Serbians (the minority group), under study, Kosovo and Metohija, developed pride and excessive loyalty to the Serbian ethnic group.

The disposition of ethnocentrism has also been explored in relation to religion, a vital component of a culture. Taylor and Jaggi (1974) conducted a study in the Southern part of India to explore the ethnocentric tendencies of Hindus against their out-group (Muslims) by relating ethnocentrism with the Attribution Theory (Heider, 1958). The theory reflects on the causes people attribute to their behaviours, attitudes and actions as well as that of other people. The Attribution Theory was first proposed by an Austrian Psychologist Fritz Heider in 1958 in his book *The Psychology of Interpersonal Relations*. The study sample comprised thirty Hindu clerks who were exposed to a series of paragraphs involving a Hindu or Muslim agent. Under four situations The paragraphs involved an agent under four situations: a generous or a dishonest vendor, a person helping or ignoring an injured person, a teacher praising or rebuking a student, and the householder sheltering or evading the other person in heavy rain. The agent, in all situations, was first depicted as a Hindu and then as a Muslim. The paragraphs were followed by responses that reflected desirable social behaviours and undesirable social behaviours. All

responses were attributed to internal factors as well as external factors. Sixteen paragraphs involving the above-mentioned situations were generated by the researchers. The Chi-Square test was employed to observe the difference shown by the participants in attributing factors to their in-group and out-group. The results of the study reflected that with desirable social behaviours, the participants attributed internal factors (such as Hindu vendors are generous) in the case of their in-group and linked external factors with their out-group, Muslims. They associated external factors with undesirable social behaviours with their in-group and attributed internal factors (such as, ignoring an injured person) with undesirable behaviours in relation to their out-group. The study reflected that the attribution theory has potential to study discrimination and prejudice or ethnocentrism based on difference of religion, ethnicity, and culture. Moreover, Hindu participants showing favorable attitude and reflecting unfavorable attitudes to Hindus and Muslims respectively support the Social Identity Theory (Tajfel, 1974; Tajfel & Turner, 1979). In order to promote a positive image of the in-group, the members tend to relate a desirable behaviour with the co-members of their in-group but they associate an undesirable behaviour with the members of out-groups. Khan and Liu (2008) conducted two consecutive studies in the year 2008 in the manner of the study carried out by Taylor and Jaggi (1974).

Khan and Liu (2008) predicted that people connect negative behaviour of members of out-groups with their personal dispositions and relate their positive behaviour with situational circumstances. The participants were presented four stories with sixteen scenarios involving Hindu and Muslims agents performing positive and negative actions. The participants were asked to relate reasons with the actions done by Hindu and Muslim agents. The researchers followed the same method for data collection which was utilized by Taylor and Jaggi (1974). The responses of the participants were noted on the seven-point Likert scale. The participants were also given a list of stereotypes for group that involved traits: intelligent, competent, good-natured, helpful, generous, and honest. The first two reflect competence and the last four depict warmth. Again the responses were noted on the seven-point Likert scale. One hundred and fifty-four students from two universities at Delhi, in India, participated in the study. The participants were Hindus and Muslims by faith. Two paired-sample t-test and two-way ANOVA were employed for analyzing results. The results clearly reflected ethnocentrism of both groups against their out-groups. Hindus were perceived as more powerful, possessing high status as

compared to Muslims by both groups. Positive scenarios involving Muslim agents were attributed to situational circumstances by Hindu participants. However, they associated personal disposition in situations involving the Hindu agent. The Muslim participants, on the other hand, too attributed positive situations to personal disposition of the Muslim agent and linked such situations in the case of the Hindu agent with situational circumstances. Ethnocentrism for in-group and out-group was reflected by both groups under study. Hindus associated competence with their in-group in the case of positive situations only. Ethnocentrism was reflected by Hindu participants but not by Muslim participants in the case of scenarios depicting competence. Unlike the Hindu participants of the study, Muslim participants showed ethnocentrism in positive situations representing warmth by associating it with the actor of their religious in-group.

The study was followed by another study conducted by the researchers in Pakistan. In India, Hindus are in the majority whereas Muslims are in the minority but the situation is the opposite in the case of Pakistan where Muslims are in the majority and Hindus belong to the minority group. The researchers followed the same research methodology and carried out a study in three big cities, Karachi, Lahore, and Sialkot, in Pakistan. One hundred and forty-five participants, involving both Muslims and Hindus, took part in the study. The participants were exposed to the same scenarios as presented in the first study and the same scales were utilized for noting participants' responses and drawing results. The results of the two paired-sample t-test reflected that participants of both religious groups considered Muslims as more powerful and influential as compared to the Hindu minority group in Pakistan. The participants of both groups deemed their in-group warmer as compared to their respective out-group. The Muslim participants related situational circumstances in negative situations involving the Hindu actor but negative situations involving the Muslim actor were not attributed to situational circumstances by the majority of the Muslim participants which indicated out-group favoritism. Hindu participants revealed ethnocentrism against Muslims by attributing personal disposition with negative situations comprising the Muslim actor and situational circumstances in the case of Hindu actor. In the case of positive scenarios, both Muslim and Hindu participants related situational circumstances with the out-group actors. However, the participants of both groups associated personal disposition with their in-group actors. This clearly throws light on their ethnocentric emotions for their in-group and out-group. Both group indicated ethnocentric

tendency to a certain extent but Hindu participants, in comparison with Muslim participants, were discovered to be more ethnocentric. Ethnocentric feelings of Muslim participants were explored in the case of situations involving warmth but Hindu participants showed ethnocentrism in both scenarios involving warmth and competence.

It was predicted by the researchers that personal dispositions would be attributed to negative situations in the case of out-group. This was shown by Hindu participants only in the second study. It was also expected that positive situations in the case of out-group would be attributed to situational circumstances. The hypothesis was supported by the results. Both religious groups in both studies attributed the personal disposition of their in-group actor in positive situations. This reflects the sense of superiority or ethnocentrism which the participants of both groups related with their in-group. The findings related to the dimensions of warmth and competence indicated that Muslim participants, in India, reflected ethnocentrism in positive situations showing warmth but on the other hand, both groups of participants, in Pakistan, revealed ethnocentrism in the case of both positive and negative situations representing warmth. In India, the Hindu participants reflected ethnocentrism in the case of positive scenarios showing competence while Muslim participants, in Pakistan, did not reveal ethnocentrism in the case of all situations representing the dimension of competence. Overall, the results of the study discovered the Hindu minority in Pakistan is the most ethnocentric, showing in-group favouritism and out-group discrimination. The researchers asserted that intergroup biases are associated with historical and social factors and such biases are least connected with the cognitive and motivational factors. The researcher of the present study believes that cognitive factors should not be ignored while examining intergroup discrimination as historical events and social conditions (such as suppression by the majority group) affect one's cognition to view the other group. Ethnocentrism is linked with individuals' cognitive system by Adorno et al. (1950) too. Bennett (1986) also believes that people use cognitive frameworks to explore differences among different cultures. Therefore, cognition seems to be an important dimension to be explored in relation to ethnocentrism to the researcher.

The findings of the studies carried out by Taylor and Jaggi (1974) and Khan and Liu (2008) shared many similarities. The Hindu participants in the former study revealed in-group favouritism and out-group biases. The latter study too revealed in-group favouritism and

ethnocentric feelings against out-group. However, the Muslim participants of Pakistan, in the study carried out Khan and Liu (2008) reflected did not reflect ethnocentrism in the case of all situations representing one dimension (competence) in the case of Hindus living in Pakistan. The results of both studies highlight the impact of religion on individuals' perceptions to view people of different religions as morally good or bad. In other words, ethnocentrism is an important factor in making people ethnocentric against people of different cultures.

Ethnocentrism also affects consumers' preferences and choices to buy certain products and to boycott some products and has a huge impact on the market. Tao, Lahuerta-Otero, Alam, Aldehayyat, Farooqi, and Zhuokun (2022) carried out a quantitative study by investigating the association between consumers' discrimination and hostility for purchasing Halal food products. Halal food products are permissible food items in the light of Islamic laws and principles. The researchers were interested to explore the association of boycott attitude, religiosity, ethnocentrism, and patriotism with refusal to buy halal products. India is a multinational South Asian country comprising the Hindu majority but a large population comprising Muslims exists in different parts of India too. Halal food is a controversial topic in the country as some Hindus associate it to Islamic economic jihad which is rather a misconception in the view of the researcher of the present study as permission to eat or avoiding consumption of some food items is rooted in Islamic life style and has nothing to do with finance and economics. The participants, involving Hindu consumers, were exposed to an online closed-ended survey questionnaire. Five hundred and twelve people who belonged to diverse age-groups participated in the study. The results, drawn by utilizing the SmartPLS3 software, showed that the participants who reflected higher levels of patriotism and religiosity indicated hostility and reluctance for purchasing halal food items. The researchers believed that the history comprising antipathy and dispute between Hindus and Muslims has impact on consumers' refusal to buy halal food products which in turn affects lives of Muslims at political, societal, and interpersonal levels. The study shows that a higher level of ethnocentrism leads to unwillingness to purchase halal food items and it also indicates Hindu ethnocentrism and discrimination towards Muslims at a broader level. The positive correlation between practicing religion and ethnocentrism is also highlighted by Nameni (2020).

At last, the researchers advised policymakers to beware of the emotions and attitudes of the majority towards halal products and maintain professional business image. Joint projects with different companies and advertisers highlighting the benefits of consuming a particular product for the public can overcome the intensity of ethnocentrism towards halal products (Tao et al., 2022).

The intensity or degrees of ethnocentrism can be expressed through dimensions of language which include variations in phonology, syntax, semantic and discourse structures, and the choice of idiomatic expressions. It has been explored by numerous research studies that attitude towards the people of one's community and towards people of different communities affects one's linguistic choice. The term "ethnocentric speech" is used to describe a style of speech which originates from ethnocentrism. It is characterized by the deliberate manipulation of linguistics components, such as lexical items and accent, to generate feelings of distance among interlocutors (Lukens, 1976). Such a distance is termed as "communicative distance" by Peng (1974). Communicative distance is also made to reflect social distance between in-groups and out-groups. The three forms of communicative distance described by Peng (1974) are: the distance of indifference, the distance of avoidance, and the distance of disparagement. The distance of indifference suggests the feelings of cultural insensitivity while interacting with people of different cultural groups. Lukens (1976) stated that the difference of indifference is just like Piaget's egocentric speech in a way that both involve a lack of understanding of the listener's perspective. He believes that foreigner talk, such as simplifying speech, and exaggerated pronunciation to facilitate the listener during conversation can also be used to express ethnocentric attitude towards people from different cultural backgrounds. The distance of avoidance is characterized by isolation of in-group members from out-group members. The members of in-group tend to avoid and reduce interaction with members of out-groups and emphasize their ethnic speech patterns to show the sense of belonging and solidarity with their in-group. Language loyalty exemplifies this form of communicative distance. It serves the following functions: avoiding communication with members of out-groups, expressing loyalty of one's in-group, emphasizing that one's in-group is distinct from out-groups, and facilitating in-group members for maintaining distance from out-groups. Finally, the distance of disparagement is established where one's in-group competes with its out-groups and believes that its ethnic

identity is under threat. The higher the intensity of threat from the out-group assumed by the members of in-group, the more the chances for the members of in-group to adopt the style of speech that reflects the distance of disparagement. The use of pejorative expressions in an attempt to differentiate one's cultural group or social class from other cultural groups or social class is an example of the distance of disparagement. An example of this style of speech consists of humiliating nicknames for people of different ethnicity, race, and nation. Unlike the distance of indifference and the distance of avoidance which reflect low degrees of ethnocentrism, the distance of disparagement reflects a high degree of ethnocentrism.

At the end of the article Lukens (1976) stated that ethnocentric speech could be of prime interest to pragmatists. They should beware of ethnocentric speech while developing and evaluating the course content and also keep an eye on the domestic efforts to improve intergroup relations. It is evident from the above study that ethnocentric speech leads to hatred, distrust and distancing from out-groups. Therefore, the researcher of the present study insists that people should be discouraged to use this style of speech in social media, mainstream media and print media. Writers should also be instructed to avoid using ethnocentric speech in their books.

Neuliep and McCroskey were reckoned among those scholars who did plenty of work on ethnocentrism. The Generalized Ethnocentrism scale, a tool to measure the degrees of ethnocentrism, is also credited to them. The Generalized Ethnocentrism scale was introduced in 1997 and revised in 2002. A United States Ethnocentrism scale or USE (1997) was developed specifically to measure the degrees of ethnocentrism reflected by people of the United States. However, Neuliep and McCroskey's Generalized Ethnocentrism scale (GENE) can be administered to people from all over the world regardless of geographical and cultural boundaries. The original version, devised in 1997, consisted of 21 items (eleven worded positively and ten worded negatively). The revised version of the Generalized Ethnocentrism (GENE) scale (Neuliep, 2002) involves twenty-two items, all of the items are followed by a five-point Likert scale: *strongly disagree*, *disagree*, *neutral*, *agree*, and *strongly agree*. The scale is widely used by researchers all over the world to carry out studies, particularly in the domains of social sciences and behavioural sciences.

The reading of the above literature shows that religion, patriotism, and consumers' preferences to purchase or boycott products received attention of the researchers who intended to carry out quantitative studies involving ethnocentrism. The researchers just focused on the effects of ethnocentrism on religion, patriotism, and consumers' preferences but the questions involving 'Why' and 'How' were not addressed. In other words, their studies relied on descriptive approach. The problem was presented but the causes giving birth to the problem and possible solutions were not addressed.

2.3 Ethnocentrism in Communication

Many research scholars studied ethnocentrism in relation to communication, particularly intercultural and cross-cultural communication. Some studies throw light on the nature of the relationship between ethnocentrism with certain sociological constructs, such as social behaviour (Khan & Liu, 2008) and linguistic constructs, such as communication apprehension (McCroskey, 1977). Communication apprehension (CA) is defined as an "individual's level of fear or anxiety associated with either real or anticipated communication with another person or persons" (McCroskey, 1977, p.78). Neuliep and McCroskey (1997a) introduced the notion of intercultural communication apprehension which is the anxiety people experience during real or anticipated communication with people from different ethnic and cultural backgrounds. They also developed the Personal Report of Intercultural Communication Apprehension scale, abbreviated as the PRICA scale (1997a), to measure the level of the attribute. Another related concept is intercultural willingness to communicate (IWTC) which is "one's predisposition to initiate intercultural communication encounters" (Kassing, 1997, p.400). Kassing (1997) devised the Intercultural Willingness to Communicate scale in order to measure individuals' inclination to engage in intercultural encounters. The scale consists of twelve statements which involve different communication situations used to explore individuals' willingness to communicate with people of different cultural groups.

Lin and Rancer (2003a) proposed a model to investigate the relationship among ethnocentrism, intercultural communication apprehension, and intercultural willingness to communicate. They believed that ethnocentrism, intercultural communication apprehension, and intercultural willingness to communicate are three attributes that are capable of influencing

communicative behaviour of people and these traits can also encourage people to initiate intercultural communication. In their study the participants, involving American university students, were asked to fill the Generalized Ethnocentrism (GENE) scale (Neuliep & McCroskey, 1997b), the Personal Report of Intercultural Communication Apprehension (PRICA) scale (Neuliep & McCroskey, 1997a), and the Intercultural Willingness-to-Communicate (IWTC) scale (Kassing, 1997). The study sample involved three hundred and twenty-four American university students. Their age ranged between seventeen to fifty-three years. The researchers were interested in exploring the relationship between the above-mentioned dispositions in addition to the participants' intention to take part in a campus intercultural dialogue program. It was hypothesized by the researchers that ethnocentrism was positively related to intercultural communication apprehension whereas ethnocentrism was negatively associated with intercultural willingness to communicate. It was also predicted that a negative relationship existed between intercultural communication apprehension and intercultural willingness to communicate. Correlational analysis of the variables revealed a positive correlation between ethnocentrism and intercultural communication apprehension and a negative association between ethnocentrism and intercultural willingness to communicate was discovered too. Negative relation was also observed between intercultural communication apprehension and intercultural willingness to communicate. In other words, the participants who possessed higher degrees of ethnocentrism were apprehensive to take part in intercultural communicative encounters as compared to those who obtained low scores on the ethnocentrism scale (Lin & Rancer, 2003a). This finding also supports the assertion put forward by Neuliep and McCroskey in 1997. The participants who reflected higher degrees of ethnocentrism and intercultural communication apprehension were least willing to communicate with people of their out-groups. Lin and Rancer (2003a) remarked that fear and anxiety that people experience during interaction with people of different cultures may cause them to develop feelings of hatred and irritation which lead them towards ethnocentrism and a lack of tolerance for people of other cultures. In the end, the researchers expressed the need to include intercultural communicative competence for the refinement of their model. Moreover, the researchers also discovered that the participants who reflected lower levels of ethnocentric tendencies and were ready to participate in intercultural communicative encounters showed willingness to take part in an intercultural dialogue program. Intercultural communication apprehension was not found to be directly

affecting participants' willingness to take part in intercultural dialogue programs (Lin & Rancer, 2003a). However, there are numerous studies (see Rajan, Alam, Kia, & Ramendran, 2021) which suggest that people who feel anxious while communicating with people of different cultural groups experience hesitation and uneasiness during intercultural communicative encounters. Therefore, this finding provides room for further exploration.

To examine the role of ethnocentrism in making people reluctant to participate in intercultural communication, Neuliep, Chaudoir and McCroskey (2001) also carried out a quantitative study based on cross-cultural comparison between American college students and Japanese university students. Three hundred seventy-two Japanese students and one hundred seventy-three American students responded to the survey questionnaire. The participants filled the Generalized Ethnocentrism (GENE) scale prior to responding to the questions based on their travelling experiences and interactive encounters with foreigners. The study proved the hypothesis that predicted Japanese students to score high on the GENE scale. In other words, the Japanese students were found to be more ethnocentric as compared to the American students. Female students, of both groups, were observed to be less ethnocentric than their male counterparts. No significant differences in relation to ethnocentrism score were found among the American and Japanese students who travelled abroad and those who did not get the opportunity to visit any foreign country. Furthermore, American students who reported to have opportunities of interacting with people of foreign countries reflected less ethnocentric sentiments than their counterparts who did not get the chance to interact with people of foreign countries (Neuliep et al., 2001). Such difference was not noticed in the case of Japanese students and this suggests Japanese students' reluctance to assimilate into foreign culture. The researchers related this finding with the Japanese notion of "gaijin" which is translated as "people from outside". The word gaijin is used to refer to non-Japanese and reflects Japanese hatred and discrimination, or ethnocentrism, for the out-group peoples. Japanese sense of superiority to other nations of the world marginalized gaijin which is also depicted in their cross-cultural encounters. The researchers believed that Japanese parental training for children also contributed to their ethnocentric feelings towards people of different nations and cultures. Unlike Japanese students, American students were found to be more willing to engage in communicative encounters with

foreign students. They did not reflect prejudice or discrimination against the students from other geographical and cultural backgrounds (Neuliep et al., 2001).

The significance of possessing knowledge about foreign cultures and respect for all cultures has been highlighted by several research scholars. Cargile and Bolkan (2013) discovered a negative impact of cultural exposure on intergroup ethnocentrism which means that the higher the cultural exposure, the lower the intergroup ethnocentrism. The instruments utilized for the study by the researchers were the Ethnocentrism Scale (Bizumic, Duckitt, Popadic, Dru, & Krauss, 2009) in addition to the scales employed for measuring cultural intelligence or knowledge, cultural exposure, stress and uncertainty of the participants under study. Hinner and Freiberg (2020) emphasized that people should be discouraged to show discrimination and prejudice against people of out-group cultures as such biases will not let them tolerate foreign cultures. Awareness of foreign cultures can be helpful to reduce degrees of ethnocentrism as culture-specific knowledge provides an explanation about the beliefs and practices of people of different cultures. People, with the help of cultural knowledge, can analyze the actions and beliefs of foreign people. In other words, it results in cultural sensitivity which is absolutely essential for overcoming ethnocentrism, prejudice and stereotyping associated with out-group cultures. American students, in the study carried out by Neuliep et al. (2001), who travelled to foreign countries did not reflect ethnocentrism against foreign people as their travel experiences blessed them with cultural sensitivity. Cultural sensitivity allows people to place themselves at the position of people of different cultures so that they can understand the perspectives of foreign cultures and can compare it with the perspectives of their own culture. In other words, cultural sensitivity leads to critical cultural awareness. The scholars maintained that any curriculum that is designed to promote tolerance among people of different cultures should concentrate on cultural sensitivity. This would be complemented by courses on intercultural communication and cultural diversity training. Intercultural communicative competence helps individuals to interact with people of different cultures effectively and appropriately whereas training on cultural diversity aids them to understand the norms, values, and practices of different cultures and tackle cultural diversity. It will also be useful for overcoming anxiety and fears related to intercultural communicative encounters.

The researcher of the present study believes that researchers should discover effective ways for developing cultural sensitivity and promoting intercultural communication among people. They should focus on the skills, attitude, and knowledge required to achieve this goal. Qualitative studies that focus on the role played by cultural knowledge, skills, and attitude during intercultural communication should be carried out.

It is believed that anxiety and uncertainty play crucial roles in having effective communicative encounters among people of different cultural and geographical groups. This is stated in the Anxiety-Uncertainty Management (AUM) theory proposed by Gudykunst in 1995. In the light of the AUM theory, Rajan, Alam, Kia, and Ramendran (2021) studied the mediating role of intercultural willingness to communicate between intercultural barriers and intercultural communication. The barriers to intercultural interaction were anxiety, uncertainty, and ethnocentrism. Four hundred and fifty undergraduate students enrolled in twenty public universities in Malaysia participated in the study. The universities were categorized into five groups based on specialization of disciplines they offered. The researchers employed the survey method for data collection and the results were analyzed by Structural Equation Modeling (SEM). Participants' anxiety was measured through the Personal Report of Intercultural Communication Apprehension (PRICA) scale (Neuliep & McCroskey, 1997a), the degrees of uncertainty were explored through the instrument of Attributional Confidence Scale (Clatterbuck, 1979), ethnocentrism was measured by utilized the Generalized Ethnocentrism (GENE) scale (Neuliep & McCroskey, 1997b) and the Intercultural Communication Scale (Ketab, Tamam, & Bolong, 2015) too was utilized for data collection. The results reflected a positive impact of intercultural willingness to communicate on intercultural communication. Anxiety tends to obstruct intercultural interaction among people. Similarly, uncertainty also motivates people to avoid participating in intercultural situations. The negative association between ethnocentrism and intercultural willingness to communicate was discovered too. Moreover, the role of intercultural willingness to communicate as a mediator between anxiety and intercultural communication was noted by the researchers. It also serves as a mediator between uncertainty and intercultural communication and between ethnocentrism and intercultural communication.

The results of the above study indicated that people who express willingness to communicate in intercultural settings reflect positive attitudes towards foreign people and their cultures and they may have more friends from diverse cultures. The study carried out by Kassing (2007) also reported that people who enjoy communicating in intercultural settings have more international friends, unlike the individuals who are reluctant to take part in such communicative encounters. People who experience anxiety and uneasiness during interaction with people of different cultures are less inclined to engage in intercultural communication. They may lack self-confidence or have fears of being ridiculed in the case of a fumble that causes anxiety, particularly while conversing with strangers and people of other cultures. As they do not have ample knowledge related to foreign people and their cultures, they remain suspicious that whether people of other cultural groups have a desire to interact with them or not. So due to uncertainty, they express the least interest to communicate with people of other cultures. Lin and Rancer (2003a) stated that anxiety that a person feels during intercultural communication may turn into ethnocentrism against foreign people. Similarly, ethnocentric people show evasive behaviour in relation to intercultural communication as they relate superiority with members of their own cultural groups which results in discrimination against members of out-group cultures (Rajan et al., 2001). Furthermore, the results of the study also shed light on the mediating effects of intercultural willingness to communicate in intercultural communication. It was discovered that individuals who are anxious, uncertain, and ethnocentric are not interested in interacting with people of other cultures which adversely affects their intercultural communication. The study was carried out in the educational setting involving the students and urges teachers and educators to take all necessary measures for reducing ethnocentrism, anxiety and uncertainty in students during communicative exchanges with international students. A conducive educational environment that promotes effective intercultural communication and respect for all cultures should be on the priority list of educational institutions. Such an environment will be extremely helpful for students for their professional growth and success in future.

Ethnocentric sentiments and discrimination against people of different cultures and nationalities obstruct intercultural communication. This motivates many researchers to study ethnocentrism in relation to different personality traits. Wrench, Corrigan, McCroskey, and Punyanunt-Carter (2006) investigated the relationship among ethnocentrism, intercultural

communication apprehension, religious fundamentalism, homonegativity, and tolerance for religious disagreement. The data were collected from three universities and one college in the United States. Homonegativity or homophobia is described as the biased attitude towards GLBT (Gay, Lesbian, Bisexual, and Transgender/Transsexual) people. Overall, four hundred twenty-six students took part in the study. The students, under study, were affiliated with diverse religions: Protestant Christians, Catholic Christians, Muslims, Jews and so on. Some of them were atheists as well. The Generalized Ethnocentrism Scale (Neuliep & McCroskey, 1997b), the Personal Report of Intercultural Communication Apprehension Scale abbreviated as the PRICA Scale (Neuliep & McCroskey, 1997a), the Religious Fundamentalism Scale (Altemeyer & Hunsberger, 1992), the Homonegativity-16 (Wrench, 2001), and the Tolerance for Disagreement Scale (Teven, Richmond, & McCroskey, 1998) were employed to collect data by the researchers. Correlation analysis was employed to draw results. It was reported that people who possessed a higher degree of ethnocentrism were more apprehensive to communicate in intercultural settings. Ethnocentrism was also found to be related to religious fundamentalism which suggests that religious fundamentalist people are more ethnocentric towards people of different cultures. A negative correlation was also found between religious fundamentalism and tolerance for religious disagreement which means that religious fundamental people lack tolerance in relation to religious disagreement or difference of opinion associated with religious beliefs. Religious fundamentalism and intercultural communication apprehension were not found to be related to each other in the study. The researchers maintained that religious fundamentalists may feel reluctant to interact with people of different cultures due to their discriminatory attitude towards people of different cultures but they do not feel apprehension while communicating with people of different cultures. Therefore, the researchers thought that future research was required to explore the possible reasons.

In the wake of globalization and multiculturalism, effective communication among employees from different cultural and geographical groups is a requisite for the smooth functioning of the organization where they serve. Basuki and Marindani (2017) discovered the impact of ethnocentrism on intercultural communication effectiveness by involving employees serving in a multinational company, PetroChina International, in Indonesia. The researchers employed the quantitative approach and utilized a survey questionnaire for collecting the data.

One hundred and twenty workers of the company responded to the questionnaire. The results of the correlation analysis carried out by the researchers reflected a significant negative correlation between ethnocentrism and intercultural communication effectiveness which means that the higher degrees of ethnocentrism decrease effectiveness during intercultural communicative exchanges among colleagues. It was discovered that ethnocentrism (in the form of discrimination, stereotyping, prejudice, and social distancing among colleagues of diverse cultural groups) ruins the working atmosphere of an organization and affects mutual interests and cooperation among colleagues. Adaptation to the workplace environment would become extremely difficult for the workers. The results of this study clearly reflect ethnocentrism as a huge obstacle to develop healthy working relations among colleagues of different cultural groups. Moreover, settling disputes among colleagues from different cultures is a painstaking task for the managers and administration and this demands a decrease in the ethnocentric thoughts and emotions reflected by the workers.

The above study elucidates important effects of ethnocentrism like discrimination, stereotyping, prejudice, and social distancing but it does not address the strategies that can be adopted by the administration of an organization to combat with such barriers to communication and promote healthy relations among colleagues from diverse cultural groups. It is, therefore, thought that these ideas should be brought under discussion with qualitative methods.

De Vito (2007, as cited in Basuki and Marindani 2017) described some principles for facilitating effective intercultural communication in the book *Interpersonal Communication*. The principles are openness, empathy, supportive attitude, positive attitude, equality, expression, and orienting to the speaking partner. *Openness* reflects the open approach required for appreciating the norms, beliefs, values, and traditions of different cultures. *Empathy* urges people to perceive the world from the perspectives of people of other cultures. *Supportive attitude* requires people to reflect supportive behaviour and avoid being judgmental about people of other cultures during interaction with them. *Positive attitude* urges people to show positivity during communication and evade unpleasant situations as long as possible. *Equality* requires people to reflect through their attitude that people of all cultures are equal and there is no prejudice or discrimination in relation to differences of cultures. *Confidence* requires endurance and calmness in different situations involving interaction with people of diverse cultures. Unity among people of different

cultures brings them into *proximity*. *Interaction management* deals with an appropriate mode of communication required for starting, interrupting, and ending conversations. *Expression* suggests using non-verbal signals (such as smiling) in addition to verbal communication. *Orienting to a speaking partner* involves the idea that all participants should be given the opportunity to express themselves as one person should not dominate others during communication.

The above-mentioned principles can help employees from diverse countries and cultural groups to reduce communication gaps and interact effectively with one another. Through effective communication, colleagues of one cultural group become familiar with the norms and customs of the colleagues belonging to other cultural groups and this aids them to reduce ethnocentrism and discrimination related to foreign cultures. The colleagues come to understand the perspectives of their foreign colleagues which enable them to understand their mutual problems and also provide solutions to those problems. By acting on the above-mentioned principles, workers serving in multinational companies and organizations develop mutual respect and trust essential for the growth and progress of the workplace.

The study of the above literature reveals that many researchers studied ethnocentrism against certain sociological constructs (like social behaviour) and linguistic constructs (like communication apprehension). Their studies relied on using statistical tools to reflect on the nature of association between the constructs under study, hypothesis formation and the use of different scales, such as the Intercultural Willingness-to-Communication Scale (Kassing, 1997) and the Generalized Ethnocentrism Scale (Neuliep & McCroskey, 1997b). The studies were confined to descriptive analysis and analytical approach was missing.

2.4 Intercultural Communicative Competence

Language and culture are inextricably connected. When people from different cultures communicate, a certain degree of linguistic competence as well as intercultural competence is required for effective interaction. In other words, intercultural communicative competence is required for successful intercultural communicative encounters. Ethnocentrism has been studied in relation to intercultural communicative competence (abbreviated as ICC) by some research

scholars. Intercultural communicative competence is characterized by an ability to communicate effectively in different cultural contexts. Wiseman (2001) defines intercultural communicative competence as knowledge, skills, and motivation required for effective communicative encounters among people of different cultures. The scholar describes *motivation* as “The set of feelings, intentions, needs, and drive associated with the anticipation of or actual engagement in intercultural communication” (Wiseman, 2001, p.4). While describing intercultural communicative competence, Arasaratnam and Doerfel (2005) stated that the word *intercultural* refers to differences in relation to culture, ethnicity, religion, and region whereas *communication* involves an exchange of ideas among people by using a language. The scholars asserted that, in the context of intercultural communication, a good communicator possesses five qualities: empathy, intercultural training, motivation, global attitude, and ability to listen well in conversation. Byram (2009), in his model of intercultural communicative competence, described intercultural competence in terms of knowledge, skills, attitude, and critical cultural awareness. Communicative competence comprised linguistic competence, sociolinguistic competence, and discourse competence. He gave a lot of emphasis on communicative competence in addition to critical cultural awareness for successful intercultural communication.

The impact of globalization on the world in the present era has motivated many scholars to carry out research in intercultural communication and intercultural communicative competence. Bennett (1986) is credited for devising the Developmental Model of Intercultural Sensitivity (DMIS) which throws light on how people experience cultural differences. The model suggests that people use cognitive frameworks in order to explore differences that exist among different cultures. The underlying assumption of the model is that individuals’ intercultural competence increases with more exposure and knowledge to cultural differences. The model comprises six stages and each stage is characterized by a set of attitudes and behaviours reflected by people. The stages are broadly divided into ethnocentric stage and ethnorelative stage. The former refers to the belief that one’s culture is the ultimate reality whereas the latter suggests that cultural values and traditions are cultural and not universal. The first three stages reflect ethnocentrism as people consider their group as superior and evaluate the norms, values, and practices of other groups from the yardstick of their own group whereas the last three stages reflect ethnorelativism. During these stages, people gradually get familiar with the uniqueness

related to different cultures of the world and then they judge other cultures through the parameters of those cultures. Ethnocentric stage includes denial, defense, and minimization stage and ethnorelative stage involves acceptance, adaptation, and integration. The denial stage is marked by the negation of existence of other cultures. In the defense stage, individuals deem their own culture as the best whereas during minimization stage they assume their cultural values and traditions are as universal and shared all over the world. The acceptance stage is characterized by the notion that other cultures of the world are as complex as one's culture and they represent different reality. Adaptation is the ability to empathize with people of different cultures and integration is the stage where people experience different cultural worldviews. The ethnocentric stages may serve as means for avoiding cultural difference, "either by denying its existence, by raising defenses against it, or by minimizing its importance" whereas the ethnorelative stages are source for seeking cultural difference, "either by accepting its importance, by adapting a perspective to take it into account, or by integrating the whole concept into a definition of identity" (Bennett & Bennett, 2004, p.153).

The relatively new model of intercultural communicative competence is devised by Arasaratnam in 2006. The model suggests that cultural empathy leads to positive emotions towards people of different cultures which motivate people to engage in intercultural communication which helps them to develop intercultural communicative competence. In 2009 Arasaratnam developed a new model of intercultural communicative competence, named as the Integrated Model of Intercultural Communication Competence (IMICC), and later tested the model empirically by Structurally Equation Modeling (SEM) along with Banerjee and Dembek (2009). It was predicted that a cyclical relationship exists between experience, global attitude, and motivation and people who have experience of communicating with people of different cultures are motivated to have intercultural communicative encounters that in turn blesses them with experience of intercultural interaction. The model also predicted that people who are empathetic towards other people are capable of communicating effectively with people of different cultures even in the absence of prior experience of intercultural communication. The results of the study reflected three pathways towards intercultural communicative competence where the first pathway moves from empathy to motivation to intercultural communicative competence, the second pathway goes from empathy to motivation which leads to interaction

with people of different cultures which eventually leads to intercultural communicative competence. Finally, the third pathway moves from empathy and reaches to global attitude and then to intercultural communicative competence. Moreover, the cyclical relationship between experience, global attitude, and motivation was not discovered to be valid in the light of the results but the results reflected a direct association between experience and motivation.

Furthermore, some researchers relate intercultural communication with individuals' cognition, emotions and behavioural dispositions. Matveev and Merz (2014) threw light on the dimensions related to intercultural competence. The *Cognitive Dimension* refers to the thoughts processes and attitude reflected by people during interaction with people of other cultures. It suggests that open-mindedness and flexibility of thoughts are essential to acquire intercultural competence. Beside these traits, knowledge about foreign people and their cultures, critical thinking and motivation to engage in intercultural communication are essential to acquire intercultural competence. The *Affective Dimension* deals with the feelings and emotions of people while communicating with people of different cultures. Emotional empathy and emotional stability/control are associated with the affective dimension of intercultural communication. Finally, the *Behavioral Dimension* encompasses the attitude or behaviour people reflect during intercultural communicative encounters. It puts stress on the significance of individuals' experience of intercultural interaction. In addition, social initiative and leadership are also included in this dimension.

The researcher of the present study thinks that the above-mentioned dimensions have scope to be examined in the light of ethnocentrism as many research studies (such as, Khan & Liu, 2008) revealed that ethnocentrism is capable of affecting a person's perceptions, sentiments, and attitude.

In the globalized world of the current era, knowledge related to foreign cultures and good communication skills are essential for academic success and career development. Lopez-Rocha (2016) stated that intercultural communicative competence should be incorporated into the learning environment so that students can develop skills to understand and appreciate different cultures. In relation to the intercultural communicative competence, Walinski (2012) throws light on the significance and usefulness of the CEFcult project. The project is online

system utilized for improving intercultural communicative competence among individuals so that they can match steps with the globalized and multicultural world. The project came into existence in 2009 and is funded by the European Union (EU). It puts emphasis on foreign language (English) proficiency related to oral communication and provides self-directed online platform for improving intercultural communicative competence. Intercultural competence and intercultural communicative competence are concepts different to each other. The former is the ability of individuals to communicate in their own language with people of different cultures while the latter refers to the ability to communicate with people of different cultures in a foreign language (Byram, 1997). Lopez-Rocha (2016) believed that educators give a lot of emphasis on teaching the rules of language to the learners but less attention is paid to learning the culture of the region where the language is spoken. Students should be given awareness of foreign cultures and taught skills and attitudes so that they can appreciate differences among different cultures and can communicate with people of diverse cultures and geographies effectively. Such activities should be designed and given in the classrooms that are intended to develop skills related to intercultural communicative competence in the learners. In the present era where the world has become a globalized village, it is the need of the hour to prepare students who are culturally sensitive so that in future they could become an asset for workplaces that involve employees from diverse national and cultural backgrounds. Under the influence of globalization and to meet the requirements of the present time, business firms and companies also need young employees who possess intercultural communicative competence.

The CEFcult system is helpful to enhance a person's communicative competence as well as intercultural competence. It is based on the model of Intercultural Communicative Competence proposed by Byram (2009). The system adopts Byram's model as it involves communicative competence (linguistic, sociolinguistic, and discourse competence) and intercultural competence (knowledge, skills, attitude, and critical cultural awareness). It is easy to be utilized in practical assessment conditions and it is widely used in studies published by the Council of Europe on intercultural competence. Moreover, the model provides benchmark for assessing intercultural communicative competence. The users who access the CEFcult platform are given situations and activities which require them to activate their linguistic competence and intercultural competence. For example, the task involving the job interview in a multi-national

company urges the users to introduce themselves, justify suitability for the job, co-curricular activities, and end the interview. The users sit in front of their computers to perform and record the given tasks that are available on the platform for assessment. Teachers and educators can also contribute to the project by providing new tasks and activities. The target users of CEFcult system comprises employees serving in multi-national companies, business firms, instructors of business communication, etc. The CEFcult system promotes new e-learning culture along with self-learning and is extremely useful for business students and fresh employees for their professional growth.

Detailed studies have been carried out to explore the significance of intercultural communicative competence during interaction with people of different cultures and geographies. A quantitative study was conducted by Justen (2009) comprising undergraduate students of a university located in the United States. The researcher attempted to explore the relationship among ethnocentrism, intercultural communicative competence (ICC), intercultural willingness to communicate (IWTC), and intercultural interaction. The survey method was employed for gathering responses from the participants. The Generalized Ethnocentrism Scale (Neuliep & McCroskey, 1997b), the Intercultural Willingness to Communicate Scale (Kassing, 1997) and the Intercultural Communicative Competence Scale developed by (Hammer, Gudykunst, & Wiseman, 1978) were utilized by the researcher to carry out the study. In order to meet the demands of the study, all the scales were modified by the researcher. All the questions associated with the intercultural interaction were designed by the researcher herself. The variables related to the intercultural interaction comprised the “amount (time spent) of intercultural interaction”, “level of desire for intercultural communication”, “level of satisfaction for intercultural interaction” and “amount of interpersonal relationships (i.e., friendship)”(Justen, 2009, p.34). Statistical analysis was conducted to draw results by the researcher that included correlation analysis, multiple regression analysis, and independent sample t-test. The sample was selected through convenience sampling and the students from different departments of the university took part in the study such as, political science, communication studies, and so on. The questionnaires were administered to one hundred forty-seven female students and one hundred thirty-four male students who volunteered to participate in the study.

Results were drawn by employing SPSS 17 for the researcher. In relation to the amount of intercultural interaction, the results of the regression analysis conducted by the researcher revealed both IWTC and ethnocentrism as non-significant but ICC was discovered to be a positive predictor. The participants who were observed to be less ethnocentric reflected the desire for intercultural interaction and satisfaction with intercultural interaction (Justen, 2009). The researcher stated that the categorization of people into in-groups and out-groups decreased one's motivation to take part in intercultural communicative encounters. The researcher also maintained that ethnocentric feelings along with personal distress led to dissatisfaction with intercultural interaction. The role of biological sex in relation to the degrees of ethnocentrism was also examined by the researcher. Male students were found to be more ethnocentric than their female counterparts. ICC and IWTC encouraged people to meet and communicate with people of other cultures and they were found to be non-significant in relation to satisfaction with intercultural interaction. Intercultural communicative competence was also discovered to be beneficial for communicating with people who do not share common culture (Justen, 2009). Those people who possessed knowledge about other cultures are also aware of the communicative behaviours of people from different cultures. Intercultural training programs were also deemed productive for effective communication among people hailing from different ethnic and cultural groups. Individuals can be motivated to participate in intercultural communication through such training programs. Moreover, it was also indicated through the results of the study that higher degrees of ethnocentrism diminish the desire in people to participate in intercultural interaction whereas a certain degree of ICC may aid people to take part in intercultural communication (Justen, 2009). It is significant to note that intercultural training increases intercultural communicative competence which helps people to reduce ethnocentric thoughts and feelings about people of different cultures and increases the level of satisfaction related to intercultural communication. Justen (2009) also expressed that the participants who had attended such training programs were found to have more intercultural communicative competence and were more willing to take part in intercultural communication as compared to those participants who did not attend intercultural training programs.

Effective communication among people of different cultures can bring them together. Some research scholars examined the role of online interaction among people of different

countries to reduce ethnocentrism and promote healthy relations. Boehm, Kurthen, and Aniola-Jedrzejek (2010) carried out a quantitative study, involving undergraduate students from different countries of the world, to examine the role of online collaboration for reducing the intensity of ethnocentrism. In order to accomplish this objective, the researcher chose two universities, one located in the United States and the other situated in Poland. The researchers employed the experimental method and the subjects were exposed to the Generalized Ethnocentrism scale (Neuliep & McCorskey, 1997b) at the start and end of the collaborative session that lasted six weeks. The hypothesis predicted that online collaboration among students of diverse cultures would cause a reduction in ethnocentric tendencies of students against foreign cultures. The Generalized Ethnocentrism (GENE) scale (Neuliep & McCorskey, 1997b) was utilized to measure the degrees of ethnocentrism in the participants. An independent sample t-test was used to test the hypothesis whereas a paired sample t-test was employed to observe differences under two given conditions. The results indicated no significant differences between scores of the GENE scale conducted prior to the collaboration session and post collaboration session. In addition to the independent sample t-test and paired sample t-test, a one-way ANOVA test was also employed to check the validity of results. Therefore, the study hypothesis was rejected and the null hypothesis, that suggested no observable differences in the scores, was approved by the researchers. The results revealed that intercultural communication via online tools failed to develop intercultural competence among students of different cultures. It is observed that letting students collaborate with one another through networking channels cannot help them to diminish ethnocentric tendencies and overcome stereotyping associated with different cultures all over the world. In the end, the researchers stated that online collaboration programs are becoming more common these days among educators and students under the impact of globalization. Therefore, caution should be taken while planning the content and activities of such programs and an eye should be kept on the factors influencing the success of the international collaboration programs. Overcoming cultural stereotyping and ethnocentrism will help students turn into global citizens and face the challenges of a culturally diverse world.

A similar type of study was carried out by Swartz, Barbosa, and Crawford (2020) to explore the contribution of online collaboration among students for enhancing their intercultural competence. The students, hailing from different geographical background (Scotland, Germany,

and Portugal) interacted through Skype, whereas Slack and Google Drive were utilized for joint writing projects and file sharing services by the participants. The survey questionnaires involving the Intercultural Sensitivity Scale (Chen & Starosta, 2000) and the Intercultural Communication Scale (Arasaratnam, 2009) were administered at the onset of the collaborative project and again in the end after the sixth week so that the researchers could compare the scores obtained by the participants to explore whether online collaboration among students could improve their intercultural communicative competence or not. The after-project survey also involved some open-ended questions intended to throw light on the subjective opinions and experiences of the participants related to the project. The responses of the participants were noted on the five-point Likert scale. A small difference was observed in relation to the mean values of before-project and after-project by the researchers. The mean value of the post-project survey indicated a small increase or decrease after the decimal. Students expressed that they were aware of the cultural differences during communication with students of other cultures and tried to adjust accordingly. However, they expressed their dislike and a lack of interest in intercultural communication and preferred to communicate with people of their culture and extended friendly relations with them only. This ethnocentric tendency was also reflected by students when they regard their culture better than other cultures and were inclined to categorize people in terms of cultures and not because of personal traits. The participants stated that they felt difficulty in communicating with people of different cultures. The results of the quantitative analysis highlight the challenges students encountered during the six-week project. The difficulties they faced were: the language barrier, communication gaps, a lack of consensus, a lack of face-to-face interaction between partners. However, all the participants considered the collaborative project pleasant and exciting as it was a novel experience for them. Overall, the results of the study indicated that intercultural competence cannot be increased through online collaboration among students of different cultural and geographical backgrounds. The researchers believed that as students interacted through e-mails and text messaging, so they could not make use of facial expressions, gestures, and paraverbal signals (like tone) that affected their communication. The students also interacted via Skype and the quality of audio and video reception affected the linguistic and paralinguistic features of communication. Boehm et al. (2010) too did not observe improvement in the intercultural competence of the students through online collaboration. On the contrary, some research studies indicate that intercultural competence can be acquired through face-to-face

interaction among people of different cultures. The Pakistani students in China, in the study conducted by Noureen, Wei, Zareen, and Malik (2019), expressed satisfaction with their life in China. They learnt the habits, customs, and modes of living that aided them to adapt the Chinese environment. Face-to-face interaction with Chinese teachers and students helped them to understand the foreign culture, which in turn facilitated effective intercultural communication with the Chinese.

To meet the demands of the present globalized world, various strategies and programs have been designed to promote effective communication with people of different cultures. Borden (2007) investigated students enrolled in the program of intercultural communication which utilized service-learning as an instructional strategy. Service learning is experiential learning where learners are engaged with different individuals of diverse cultures and where their work seems to benefit others. It helps to diminish the intensity of ethnocentrism by promoting cultural awareness among people of different cultures. The researcher intended to study the effects of service-learning on ethnocentrism. The program comprised two consecutive semesters and forty day-scholars, aged between nineteen and twenty-four, took part in the study. The participants belonged to the European American and African American ethnic groups. The revised version of the Generalized Ethnocentrism (GENE) scale (Neuliep, 2002) was presented to the students at the start and end of the semester for measuring their pretest score and post-test score respectively. The researcher employed t-test for comparing the scores of the GENE scale. The results reflected significant difference between the score. The students' post test score revealed decrease in ethnocentrism in comparison with the score they reflected in the pretest. The researcher stated that the participants' constant engagement and interaction with the students who did not belong to their culture enabled them to reduce ethnocentric tendencies against people of foreign cultures. In other words, the students got an opportunity to understand new cultures that helped them to diminish the effects of ethnocentrism. Moreover, the students were also required to write reflection on their experience of service-learning and working with people of different cultures. Most of the students regarded their experience useful with some deeming it a good opportunity for improving intercultural communication skills whereas some considered it useful for increasing intercultural competence. Some of the students also made negative remarks

about their experience of working with students of other culture but at the same time considered it essential to understand the perceptions and feelings of people of different cultures.

In sum, service-learning helped students to enhance their intercultural communicative competence and decrease ethnocentrism against people of different cultures. The results of the study indicated opposite results as compared with the results reflected by Boehm et al. (2010) and by Swartz et al. (2020). The researchers in both cases were keen to observe the contribution of online interaction among students of different cultures to increase intercultural competence. The results of both studies did not reflect significant role of online collaboration to improve intercultural competence and decrease ethnocentrism. In reference to the study carried out by Borden (2007), the students were engaged with face-to-face interaction which helped them to understand the cultural beliefs, norms and values of their peers of other culture and thus reduced ethnocentrism and stereotyping which ensured effective intercultural communication among students. The results of the above-mentioned studies clearly reflect that online collaboration among people of different cultures plays little role in reducing ethnocentrism and face-to face interaction is required in order to develop better understanding and relations among persons hailing from different cultural and geographical backgrounds.

Some researchers carried out studies to check the role of individuals' personality types to develop intercultural competence. Azadipour (2019) studied the notion of intercultural competence in the light of personality types. Eight personality types were examined by the researcher. These types can be placed under four dimensions where each dimension reveals the personality types that are exact opposites of each other. The dimensions are: *extrovert-introvert*, *sensing-intuitive*, *thinking-feeling*, and *judging-perceiving*. The extrovert personality is talkative and sociable whereas the introvert personality is quiet and isolated. The sensing personality depends on viewing the world through the five senses whereas the intuitive personality believes in the sixth sense and abstract notions. The thinking personality relies on the objectivity and logic while the feeling personality focuses on subjective feelings and emotions. The judging personality relies on a fixed pattern of life and making life plans while the perceived personality preferred autonomy and flexibility. The researcher wanted to explore the effects of personality types on intercultural communication. Two survey questionnaires were administered to the participants that were based on the model of Intercultural Communicative Competence proposed

by Bennett in 1986 and the Intercultural Competence Assessment, abbreviated as INCA, devised by Risager in 2007. Two hundred and thirty-six university students belonging to different disciplines (medicine, engineering, and management) took part in the study. The researcher utilized t-test for drawing results which showed extroverts more willing to communicate with people of different cultures as compared to introvert. The researcher believed that friendly behaviour and optimistic approach of people possessing extroverted personality help them to make relations with people of different cultures. Such people are capable of getting out of their comfort zone and communicating with those people who do not belong to their cultural group. Unlike introverts, they can easily adapt themselves to a new culture too. Participants having thinking and judging personalities were discovered to reflect tolerance for ambiguities related to foreign people and their cultures. People who belong to these two types of personalities rely on objectivity and do not pay much attention to their subjective thoughts and emotions and this may help them to adjust with people of different cultures. The researcher stated that such people are intelligent and open-minded and capable of meeting the challenges in their workplace. Similarly, participants that owned feeling and judging personalities showed respect for other cultures. In relation to this finding, the researcher stated that people having feeling personalities tend to unite and empathize with others and therefore, they respect the norms and customs of foreign cultures. People processing judging personality rely on a planned or scheduled life and they tend to adopt the approach that follows respecting people of other cultures in the view of the researcher. Lastly, participants who had sensing personalities were found to be more competent in interacting with people of different cultures. The use of the five senses for acquiring cultural knowledge may help them become, for example, keen observer or active listener which aids them to improve their intercultural competence. Furthermore, it is important to note that people who exhibit introvert personality traits feel difficulty in maintaining interpersonal relations. At the workplace, such people usually express reluctance and hesitation while communicating with their colleagues of their cultural groups and that of other cultures because of their reserved nature. They often face workplace issues and challenges which they consider hard to tackle in comparison with their colleagues who are not introvert.

It is extremely important for the employees of an organization to build good relations with their co-workers of different cultures by abandoning the feelings of othering and developing

critical cultural awareness. Linares (2016) reflected on the notions of othering and critical cultural awareness. The concept of othering is associated with the dichotomy of ‘us’ and ‘them’ or social identity in relation to culture, race, ethnicity, language, religion, and ideology. Othering is experienced by all people all over the world to a certain degree. Socially constructed entities labeled as ‘self’ and ‘other’ keep on struggling for power and this constant struggle, accompanied by prejudice and misperceptions related to people of foreign cultures, affects communication with people of other cultures. The classroom is the ideal place, in the view of the scholar, to quit biases associated with the representation of othering. At start, the students experience othering as it is inevitable for them during communicating with their foreign peers but gradually they come to realize the differences that exist among cultures across the globe. Teaching tool, such as “cultural products, critical cultural incidents, qualitative research methods, and role-plays” can be employed to provoke awareness about other cultures and prevent students from developing an essentialist view of culture (Linares, 2016, p. 140). Cultural products, such as textbooks, media channels, national symbols and monuments can serve as tools for dispersing culture-specific knowledge about other cultures. Such tools help students to give critical view to discourse related to the marginalized segments of the society and the power game. Minor research projects involving case studies and ethnography can be assigned to students for exploring cultural behaviours of people of other cultures and provide solutions to problems related to cultural diversity. Ethnographic interviews can help students to comprehend the norms and values of the target culture on the one hand and facilitate effective communication with the people of that culture on the other hand. Critical cultural incidents enable students to understand cultural differences as well as power relations against other cultures. Activities like dialogues or description of situations involving miscommunication during cross-cultural exchange, emotional reaction of an individual experiencing cultural shock, etc. can be utilized for accomplishing these goals. Critical cultural incidents are useful for understanding individuals’ cognitive and behavioural approaches to view the world as well as their modes of communication. Role play or simulation is a common tool employed by teachers when teaching cultural aspects of a foreign culture. Such role plays provide an opportunity to students to place themselves in the position of people of other cultures so that they can understand the beliefs and customs of foreign cultures. Students’ awareness of foreign culture results in acculturation. Such a learning environment is ideal for students as it not only allows them to understand the

perspectives of foreign cultures and develop empathy for foreign people but it also facilitates the understanding of diverse perspectives present in their own society. In other words, these pedagogical tools help students to understand the perspectives of their cultures as well as the perspectives of other culture which enable them to compare and contrast their norms and practices with that of the foreign culture, which in turn reduces ethnocentrism and discrimination for people of other cultures and allow effective communication among people of different cultures.

Awareness about the practices and perspectives of foreign cultures requires intercultural sensitivity which is defined as “An individual’s ability to develop emotion towards understanding and appreciating cultural differences that promote appropriate and effective behaviour in intercultural communication” (Chen & Starosta, 1997, p.5). The notion of intercultural sensitivity is considered a dimension of intercultural communicative competence or ICC. It remains a center of interest for scholars who are conducting research in the fields of communication studies, psychology, and education. Chen (2010) investigated the relationship among ethnocentrism, intercultural communication apprehension and intercultural sensitivity. The sample involved four hundred thirty-two undergraduate university students in the United States. The Intercultural Communication Apprehension Scale (Neuliep & McCroskey 1997) and the Generalized Ethnocentrism Scale (Neuliep & McCroskey 1997b) were used in addition to the Intercultural Sensitivity Scale (Chen & Starosta, 2000) by the researcher. All the questions of the scales were followed by a five-point Likert scale. The results were drawn by means of statistical analysis by employing correlation analysis as well as regression analysis. The results of the study highlighted the significance of intercultural sensitivity for effective intercultural communication. Ethnocentrism and intercultural sensitivity were discovered to be negatively correlated to each other while positive correlation was found to exist between ethnocentrism and intercultural communication apprehension. In other words, the results reflected that people who possess a higher level of intercultural sensitivity are less ethnocentric and apprehensive to interact with people of different cultures. The findings also suggest that understanding about the beliefs, norms and values of other cultures makes people least apprehensive to participate in intercultural communicative encounters. Overall, the results reflect the significance of intercultural sensitivity as an essential component to diminish ethnocentric thoughts and emotions and it facilitates

successful interaction among people of different cultures. The negative correlation between ethnocentrism and intercultural sensitivity was also found by Demir and Kiran (2016). The researchers stated that English teacher candidates scored high on the Intercultural Sensitivity scale (Chen & Starosta, 2000) and were discovered to be less ethnocentric as compared to the teacher candidates of other disciplines such as social sciences and education. This clearly shows that a certain level of intercultural sensitivity, a dimension of intercultural communicative competence, is required for effective intercultural encounters.

The role of effective intercultural communication for reducing ethnocentric thoughts and sentiments is studied by Lin and Wang (2019) by involving an American Comedy movie titled *The Hundred-Foot Journey* (Hallstrom, 2014). The movie is based on the novel by the same title. The researchers were interested to find out how ethnocentric tendencies of people from different cultural backgrounds, Indian culture and French culture, influence their relationship. The research scholars also wanted to investigate whether intercultural communication has ability to bring people from ethnocentrism to cultural relativism. Ethnocentrism is depicted through numerous ways in the film. For example, when Hassan, the protagonist who was Indian by birth, offered an Indian dish to Madam Mollory, a French lady who owned a restaurant, she tasted and threw it into the waste bin in front of Hassan to show her contempt for the Indian cuisine. This shows her sense of superiority for the French cuisine and a lack of tolerance for the Indian food. In another scene, she expressed her disgust for the Indian music, food, products and culture. Ethnocentrism is also reflected through the lexical choice in the movie. For example the word ‘invader’ used for Indians suggests ethnocentrism against them. The researchers emphasized that those who are ethnocentric towards other cultures use to evaluate other cultures through the cultural schemas and values of their culture. Thus, they consider the people of their culture as superior as compared to people of other cultures whom are regarded as inferior to them. In the movie, the path towards cultural relativism was paved by Hassan when he worked in a French restaurant, owned by Madam Mollory, and introduced the fusion of Indian food and French food. “When Hassan incorporates different food cultures into his cuisines, he develops his cooking potential and innovation, allowing him to present the art of food, a cuisine based on multicultural communication” (Lin & Wang, 2019, p.29). Madam Mollory expressing goodwill to Hassan and his family marked her transition from ethnocentrism to cultural relativism. As remarked by the

researchers, the film *One Hundred-Foot Journey* is a journey from ethnocentrism to cultural relativism or in other words, from the sense of cultural superiority for one's group to the acceptance of other cultures of the world. In the movie, intercultural communication plays a significant role in overcoming ethnocentric tendencies as it enables one to explore foreign cultures, foreign people and their modes of living.

Some research scholars investigated ethnocentrism and communication in association with gender roles. Lin and Rancer (2003b) examined the gender roles in relation to ethnocentrism, intercultural communication apprehension, and intercultural willingness to communicate. The researchers intended to explore the difference reflected by men and women in relation to the above-mentioned three dispositions. The survey was carried out in a university located in the United States in which one hundred thirty- seven male students and one hundred eighty-seven female American students participated. Foreign students enrolled in the university were ignored as the researchers just focused on the American students for the study. The age of the participants ranged between seventeen and fifty-three. The Generalized Ethnocentrism (GENE) scale (Neuliep & McCroskey, 1997b), the Personal Report of Intercultural Communication Apprehension Scale (Neuliep & McCroskey, 1997a), and the Intercultural Willingness to Communicate (IWTC) scale (Kassing, 1997) were utilized by the researchers for data collection. Statistical analysis involving t-test was employed to analyze results that threw light on the differences shown by male and female students by associating with the dispositions under observation. The results of the t-test reflected significant differences between male and female students. The male students reflected higher scores on both the Generalized Ethnocentrism (GENE) scale and the Intercultural Willingness To Communicate (IWTC) scale which indicate that men are more ethnocentric than women and similarly, they are more apprehensive to engage in intercultural communication. The results also depicted male students scoring lower than their female counterparts on IWTC scale. This suggests that men are least willing to participate in intercultural communication than women. The researcher stated that their finding supported the results gathered by Neuliep et al. (2001) which reflected Japanese and American female students as least ethnocentric and more willing to take part in intercultural communication than Japanese and American male students. Women are more open and trusting; therefore, they are least ethnocentric than men. The researchers stated the finding that men were

reluctant to engage in intercultural communication was not surprising as fear to communicate with people of different cultures led them to respond in that way.

It is observed that many researchers measured ethnocentric tendencies in relation to gender as secondary research objectives and they focused much on individuals' ethnocentrism, intercultural willingness to communicate, intercultural communication apprehension as primary reach objectives. Their studies revolve around a quantitative tradition of inquiry by involving the closed-ended survey questionnaires and the results were analysed by statistical methods. Even Lin and Rancer (2003b) who intended to explore gender differences in relation to ethnocentrism, intercultural communication apprehension, and intercultural willingness to communicate focused on quantitative method only. The findings of the many studies carried out on ethnocentrism and gender discover men more ethnocentric and least willing to participant in intercultural communicative encounters as compared to women who are less ethnocentric and more ready to take part in intercultural communication (see Neuliep et al., 2001; Nameni, 2020)). The researchers did not examine the causes that led to this finding. This creates an important research gap and gives ample room for carrying out a study comprising both qualitative and quantitative methods to investigate the causes that contribute to making men more ethnocentric as compared to women.

Ethnocentrism is a big challenge particularly in those countries where people from diverse communities live. Dong, Day and Collaco (2008) explored factors that caused reduction in ethnocentric emotions. To attain this goal, the researchers studied intercultural communication sensitivity and multiculturalism or the presence of multiple ethnic and cultural groups in one society. The researchers predicted that people who have a higher degree of intercultural communication sensitivity have a lower degree of ethnocentrism. Similarly, people who possess a higher degree of multiculturalism have a lower degree of ethnocentrism. Four hundred and nineteen participants who were undergraduate students of a university in the United States took part in the study. The participants belonged to different cultural groups, such as Caucasian, Asian America, African American, and Hispanic. In order to measure the degrees of ethnocentrism, intercultural communication sensitivity, and multiculturalism, the researchers developed a questionnaire. The survey questionnaire was then administered to the students who belonged to different cultural groups and the results were drawn by employing correlation analysis. The

results indicated ethnocentrism negatively correlated to both intercultural communication sensitivity and multiculturalism. Regression analysis was also performed which also reflected that intercultural communication sensitivity and multiculturalism played a significant role in reducing the degrees of ethnocentrism. Dong et al. (2008) suggested that teachers should help students to broad their view and appreciate cultural differences. The students should respect the norms, values and traditions of different cultures. Educational institutions should reflect intercultural communication sensitivity and multiculturalism. Tagel (2021) stated that ethnocentrism can be reduced through a workforce that is not narrow-minded but has broad vision to appreciate differences in a culturally diverse workplace. This approach related to multiculturalism is complemented by social learning, a cognitive process that takes place in a social context. Social learning emphasizes that individuals learn behaviour through observation and imitation (Bandura, 1971), which facilitates mutual respect among colleagues, and active listening by enhancing social intelligence. All this contributes to effective intercultural communication among colleagues. Tagel (2021) remarked that the intensity of ethnocentric tendencies can be reduced by awareness of differences that occur among all cultures of the world and also by revealing tolerance towards those differences. He believed that ethnocentric tendencies among people would be diminished when people do not make assumptions about foreign cultures and its members but realize the uniqueness related to different cultures in terms of the beliefs, values, customs, and practices. Mutual respect among colleagues from different cultural groups ensures effective communication among them.

The attitudinal disposition that is often studied along with ethnocentrism is cultural relativism. The belief is centered on the idea that all cultures have different code of manners, beliefs and practices. The norms and values of one culture should not be viewed in the light of the norms and values of another culture. Cultural relativism emphasizes that no culture is superior to other cultures but all cultures are different and deserve equal respect. It is the exact opposite of ethnocentrism which associates the sense of superiority with in-group culture and considers out-group cultures as inferior and disgusting. The concept of morality and ethics varies from culture to culture; therefore, practices that are considered right in one culture cannot be regarded as wrong by people of other cultures. Karanmiana (2022) elaborated the idea that cultural relativists' belief that no culture is superior to other cultures is rooted in the fact that the

cultural norms and values are given meaning in a particular social context. There is no standard or universal definition to describe good and evil which is associated with the moral codes of a particular society. In other words, cultural relativists do not believe in universal truth but in several cultural codes. Karanmiana (2022).has also differentiated between two types of cultural relativism. The types he described were termed as the absolute cultural relativism and critical cultural relativism. The absolute cultural relativists put stress that people of out-group cultures should not put questions on the beliefs and practices of a particular culture. The opposite stance is taken by critical cultural relativists who focused on how and why. They tend to put questions on power dynamics and practices exist in a society.

It is noted that intercultural communication and certain aspects of intercultural communicative competence, such as cultural sensitivity, have been studied in relation to a variety of constructs by researchers like ethnocentrism, intercultural willingness to communicate, intercultural communication apprehension, and personality types. Some studies were aimed to examine the contribution of service-learning and online interaction among students of different cultures for reducing the intensity of ethnocentrism. They relied on quantitative tools, like ANOVA, t-test, and correlation, to draw results. However, one study involves some open-ended survey questions in addition to closed-ended questions but that were about participants' experience of engaging in online collaboration with students of other cultures. The researcher feels that there is a dire need to add qualitative lens and probe into the causes that affect communication among people of different cultures.

2.5 Ethnocentrism and the Social Identity Theory

Ethnocentrism has been explored in relation to Social Identity Theory (SIT), originally proposed by Tajfel in 1974, by several research scholars. It is believed by the proponents of the social identity theory that people who like to relate themselves with their in-groups reflect more discriminatory attitude towards people of out-group cultures (see Tajfel, 1974). Perreault and Bourhis (1999) also believed that individuals who hold discrimination against out-groups strongly identify with their in-group. In the light of the assertions made by Tajfel and Turner (1979) Rubin and Hewstone (2004) described three components of social identity which are: the social-psychological component, the system component, and the societal component. *The social-*

psychological component refers to the cognitive process that tends people to discriminate people of out-groups and provokes a sense of competition, which may turn into a serious conflict, with members of out-groups. One's social identity is given prominence under this component. The members of in-group devise various strategies for creating or securing high social status for their in-group. The system component sets rules and regulations for social competition to take place or not. Tajfel and Turner (1979) claimed that competition between groups occurs in those cases only when the intergroup status system is not legitimate and stable in addition to impermeable group boundaries. Lastly, the societal component is associated with the historical, cultural, political, and economic background that describes the people and the status system. In short, all three components of the social identity work together for reflecting intergroup behaviour. The social-psychological component describes the reasons leading to social competition, the system component throws light on when people opt for social competition, and the societal component explains the ways by which people reflect social competition.

Ethnocentrism or discrimination based on one's accent is explored in the workplace setting. Chakraborty (2017) studied connection among accent-based biases, social identity and ethnocentrism. Ethnocentric thoughts and feelings are generated in the minds of people through their social identity which results in the formation of biases associated with accents. People who interact in non-native accents often face discrimination, particularly in terms of job opportunities. The scholar focused on Speech and Language Pathology and stated that if the clinician interacts in an accent which is foreign to the client, the latter may develop negative feelings and discriminative attitude towards the former due to his/her foreign accent. Neuliep and Speten-Hansen (2013) found in their experimental study that native speakers of English expressed ethnocentric attitude towards the speaker who presented with the non-native accent of English in the video clip presented to them. The sample of the study consisted of university students of the United States. All of them were the native speakers of English. Prior to the experiment, both experimental group and control group were given a five-point Likert-type Generalized Ethnocentrism Scale (Neuliep & McCroskey, 1997b), Semantic Differential Measure of Credibility including the subscales for expertise and character (McCroskey & Young, 1981), and Measure of Interpersonal Attraction including subscales for social, physical and task attraction (McCroskey & McCains, 1974). The experimenters employed the match guise technique which

is used to assess people's attitudes on the dialects of languages. The subjects comprising the experimental group were shown a video clip of a male speaker delivering a speech in a non-native accent. The subjects in the control group, on the other hand, were exposed to the same video but that was presented in Standard American English. Ethnocentrism was found to be the most significant factor that contributed to participants' negative perception of the non-native accent of English. The results support claims presented in the Social Identity Theory (Tajfel, 1972) that a higher level of in-group identification pushes one towards the path of hatred and discrimination for out-groups.

Moreover, the results showed that the participants who reflected higher degrees of ethnocentrism held low perceptions about attractiveness, credibility, and homophily of the person who spoke with non-native accent while delivering the speech (Neuliep & Speten-Hansen, 2013). Homophily is an individual's tendency to get attracted to people similar to him/her. Attractiveness, credibility, and homophily are considered three important traits that affect the way messages are encoded and decoded during communication. The results suggest that an ethnocentric person considers people who speak with non-native accent as socially unattractive. The results also suggest that an individual's credibility is at stake when he or she interacts in non-native accent with an ethnocentric audience. The researchers believed that homophily plays a significant role in communication. Centola, Gonzalez-Avella, Eguiluz, San Miguel (2007) categorized homophily into two types: choice homophily and induced homophily. Choice homophily is reflected when people feel ease and comfort while interacting with the people who share the same cultural backgrounds. Induced homophily occurs when people from diverse cultural backgrounds but with similar interests communicate and become familiar with one another. Ethnocentrism obstructs induced homophily.

The results of the above study clearly highlight the impact of homophily on the thought processes of people which in turn affects their communicative behaviour. Therefore, it is the need of the hour that people should realize and respect variations present in the norms, values, and practices of different cultures. In other words, the sense of cultural relativism needs to be instilled. In the globalized world of the present era, cultural relativism needs to be instilled in the minds of students so that, in future, they can work as a team with people of different cultures nationalities, and religions at the workplace.

To explore discrimination based on foreign accents, Chakraborty (2017) focused on Speech and Language Pathology and stated that if the clinician interacts in an accent which is foreign to the client, the latter may develop negative feelings and discriminative attitude towards the former due to his/her foreign accent. The scholar presented suggestions for the students enrolled in the Discipline of Speech and Language Pathology and educators. These suggestions were based on the recommendations given by Levy and Crowley in 2012 with slight modifications. In the light of the recommendations, the students of speech and language pathology should be given speech intelligibility training by the native speakers of the target language. Students should be encouraged to participate in discussion with different conversational groups. They should be provided opportunities to travel abroad for their academic growth. Training related to language and accent should be provided. Attention should be given on proficiency, pronunciation and cultural competence of the target language. Instructors from diverse linguistic background should be the part of the faculty so that students' multilingual sensitivity will get accentuated which may help them to reduce the intensity of their ethnolinguistic emotions. Students should be trained to change their accent. Phonological models and pronunciation of the target language can be presented through software programs. Efforts should be made to discourage discrimination against clinicians who speak in the non-native accent. Strategies should be devised to ensure that the quality of services given by SLPs (Speech-Language Pathologists) who communicate with native accents and who do not speak in the native accent does not differ. Efforts should also be made to make clients realize that they may experience difficulty in the beginning while communicating with a clinician who speaks in a non-native accent and they will become familiar with the non-native accent gradually. Clear speech can be adopted by the clinician for improving intelligibility during interaction. They should communicate with the members of the family, specifically in the case of children with speech disorders. New scheme of studies should be made for the discipline with the guidance from experts. Educators should work jointly with experts of other disciplines who address linguistic issues. Strategies should be devised for the students who do not achieve the desired objectives and do not show satisfactory performance. Telepractice can be utilized for improving the overall communicative experience between the clinician and the clients. These suggestions or guidelines are extremely helpful for the teachers and educators associated with the Discipline of Speech and Language Pathology. Students of speech and language pathology can contribute to

diminish the negative effects of accent-based biases on clients by working on their cross-cultural communicative skills.

To test the applicability of the social identity theory for exploring ethnocentrism, Chowdhury (2012) examined consumers from different socio-demographic groups in Bangladesh. The sample consisted of three groups: students enrolled in public and private educational institutions, job-holders serving in public and private firms, and businessmen and people residing in boarder and non-boarder districts in Bangladesh. Eight hundred individuals responded to the survey questionnaire administered by the researcher but seven hundred and eighty-eight responses were considered appropriate for the study. In order to collect data from the respondents, the researcher adapted the Consumer Ethnocentrism Scale or CETSCALE which was originally devised by Shimp and Sharma in 1987. The scale is used to measure the degrees of ethnocentrism of consumers and is one of the most widely used tools for conducting research in business and marketing. Confirmatory Factor Analysis (CFA) was employed for drawing results that revealed that the Bengali people residing in non-border areas were more ethnocentric as compared to people living in border areas. He found that consumers' preference to buy foreign products as compared to local products was affected by the interests of their in-group. The inhabitants of the border areas obtained foreign goods at a cheaper price. With low income, it was easier for them to get hold of foreign products as compared to expensive locally produced commodities. This shows that their preference for buying foreign-made products is influenced by their in-group interests and benefits. Students preferred to buy home-made products as compared to foreign goods. Their choice was also found to be affected by their in-group interests as they could get hold of Bengali-made products at relatively cheaper price which they could afford. The researcher reflected that students' choice to buy home-made goods was a serious threat to the manufacturers and business enterprises as the group comprised a large population. Bangladeshi businessmen were observed to be very ethnocentric in purchasing local products as their preference to buy local products over foreign products benefits them financially. The results clearly indicate the causal relationship between ethnocentrism and interests of in-group. All this reflects the applicability of the social identity theory to investigate ethnocentric tendencies and biases among the Bengali consumers.

The results of the above study indicate that people may adopt ethnocentric attitude to secure the interests of their in-group which clearly reflects that cognitive and affective factors are not the only factors leading to ethnocentrism. The relationship between in-group interests and ethnocentrism can be explored by researchers.

It is revealed by the above discussion that social identity ethnocentrism is mostly studied by researchers by utilizing Social Identity Theory (Tajfel, 1974; Tajfel & Turner, 1979) as theoretical lens. The researcher of the present study examines ethnocentrism in the light of social identity but unlike other research scholars, she chooses relatively new model of social identity, with focuses on cognitive and affective dimensions, which serves as theoretical framework of the study.

2.6 The Effects of Ethnocentrism on Intercultural Communication

Ethnocentrism may serve as a stumbling block to promote communication among people of different cultural groups. Campbell (2016) carried out a study on university students in New Zealand. The sample (students) were given the Generalized Ethnocentrism (GENE) scale developed by Neuliep and McCroskey in 1997 and the Intercultural Willingness to Communicate (IWTC) scale invented by Kassing in 1997 for data collection. In addition, the participants were also given a survey questionnaire consisting of twelve questions. All the questions were followed by a five-point Likert scale with the exception of the last question which was open-ended and required the opinions of the participants about their intercultural experiences. The questions of the survey focused on the significance participants relate with intercultural encounters and their experiences of communicating with people from diverse cultures and nationalities. The researchers discovered that students found intercultural communication problematic and least beneficial as compared to intracultural communication. The researcher remarked that the students made use of ignoring intercultural communication as a strategy to tackle difficulties, uncertainty and anxiety which occur in intercultural communication. The finding is not satisfactory as, in the globalized and culturally diverse world, students should communicate with all fellow students regardless of geographical and cultural boundaries so that in future they could adapt to working environment as employees and meet the demands of the professional life. It seems to the researcher of the present study that the students employed the distance of avoidance

(Peng, 1974) by isolating their in-group from the out-groups and minimizing interaction with the students of out-group cultures. The students also agreed that communicative encounters with the students of other countries were significant for their future career but they maintained that they were not prepared and trained for it. This throws light on the importance of intercultural communicative competence which is required in intercultural communication. In comparison with male students, female students were found to be more willing to communicate with students of other cultures.

Furthermore, the researcher employed both quantitative and qualitative traditions of enquiry in his study. In addition to the survey, an open-ended question was also asked by some of the participants under study. The responses were analyzed by employing thematic analysis. Two themes were emerged: participants' negative attitude towards students of other cultures and the language barrier among students of different cultural groups. Some of the students stated that they avoided working on projects and delivering presentations with students of other cultures as it could affect their grades. The researcher also came to know that the language barrier was also a significant hindrance in students' reluctance to engage in intercultural communication. The participants believed that mixed-groups tasks were quite challenging and frustrating due to variations in participants' languages which serve as a barrier to communication. Some of the participants told that they usually evaded working with those peers who lacked good English communication skills. The relationship among English proficiency, ethnocentrism and intercultural communication apprehension was also observed by Dong (2018). After comparing English-major Chinese students with their counterparts who did not study English as academic major, it was found that the former possessed intercultural sensitivity. They had least ethnocentric sentiments against foreign students and were less apprehensive to interact in intercultural settings (Dong, 2018). In the study, Campbell (2016) found that a small number of students reflected a positive response towards intercultural communication. They found intercultural communicative encounters interesting as it could provide them opportunity to learn foreign cultures. In addition, such intercultural communicative encounters could also help them adapt to new situations.

An interesting point associated with the findings of the study, as remarked by the researcher, was a discrepancy between the cognitive and behavioural approach of the participants

under study (Campbell, 2016). Most of the participants expressed that intercultural communication was beneficial for their future career and profession but even then they showed reluctance to communicate with students of other cultures and nationalities. The researcher maintained that it is important for educators to give attention to such discrepancies and help students to have effective intercultural communicative encounters. This suggests that the students who took part in the study were aware of the significance and need for intercultural communication in the present age but required to polish their intercultural competence as well as intercultural communicative competence.

Several studies have thrown light on the importance of communication among people of different cultural groups but it is a known fact that individuals' willingness to engage in intercultural communication is required in the first place. Fatemi, Khajavy, and Choi (2016) probed into ethnocentrism, ambiguity tolerance, and sensation-seeking in relation to intercultural willingness to communicate by quantitative lens. Ambiguity tolerance is a psychological construct which shows whether a person perceives an ambiguous event or stimulus as desirable or undesirable, such as threat. People with low degrees of ambiguity tolerance avoid interacting with people with whom they are not well-acquainted whereas those who have higher degrees of ambiguity tolerance find ambiguous situations appealing. "Sensation-seeking is a trait defined by the need for varied, novel, and complex sensations and experiences and the willingness to take physical social risks for the sake of such experience" (Zuckerman 1994, 26). It may have a positive impact on intercultural communication as highly sensation-seeking people like to interact with people from different cultures. Fatemi et al. (2016) discovered that ethnocentrism obstructed individuals' willingness to communicate in intercultural settings. They remarked that those individuals who invested time and efforts in order to learn a foreign language have comparatively different approach towards intercultural communication. The students who studied English as academic major, in their study, were discovered to be less ethnocentric in comparison with those students who did not opt for English as an academic major. This clearly suggests that learning a foreign language or second language opens door for learning new cultures and thus shuts door for ethnocentric tendencies to get flourished. In relation to ambiguity tolerance, students who possessed higher degrees of ambiguity tolerance were found to be less ethnocentric which reflected the negative correlation between the two variables.

Researchers found that sensation-seeking was positively-correlated with the participants' intercultural willingness to communicate in the case of English majors only.

Moreover, the researchers believed that as students who learnt English as academic major were proficient users of the language and had more exposure to the culture of the target language through courses so they were capable of understanding foreign cultural traits. This finding clearly reveals the significance of having intercultural communicative competence while interacting with people from diverse nations and cultures. Nameni (2020) too found that English language proficiency negatively correlates with ethnocentrism and positively correlates with intercultural willingness to communicate. Iraqi students, in the study, reported their level of proficiency in English as intermediate whereas the Iranian students considered their level slightly lower than advance. This shows that the English language, as the lingua franca of the world, has impact on students' willingness to interact with students of different countries and cultures. In addition, it also contributes to reduce degrees of ethnocentrism to measure the degrees of ethnocentrism and intercultural willingness to communicate in Iranian and Iraqi medical students.

In addition to this, Nameni (2020) found that Iraqi students, as compared to Iranian students, were more ethnocentric and reluctant to communicate with Iranian students and with other international students. The Iraqi students of both genders were more ethnocentric and least willing to participate in intercultural interaction than their Iranian counterparts. However, male Iraqi students were found to be more ethnocentric as compared to their female peers. The researcher believed that social and political instability, sectarianism and the foreign influence contributed to their ethnocentric beliefs and attitudes. It was also discovered that many of Iraqi students rented a place with another Iraqi students and did not stay in dormitory with other international students. Moreover, a positive correlation between practicing religion and ethnocentrism and a negative correlation between intercultural willingness to communicate and religion were also discovered by the researcher. Wrench et al. (2006) too found negative correlation between religion and intercultural willingness to communicate. Globalization, social and political revolution in Iran led people to take interest in foreign cultures. In the recent times, Iranian students got plenty of opportunities to get acquainted with different cultures of the world through Internet, foreign media, and social media. Iraqi students who were more active in

practicing religion as compared to their Iranian counterparts were more ethnocentric and were less willing to communicate with students of different countries. In the end, Nameni (2020) suggested to adopt the cultural awareness approach in the educational institutions so that students could recognize cultural differences and reduce ethnocentric feelings and biases against students and people of different cultures. Such an approach would decrease ethnocentric tendencies and increase intergroup tolerance. In other words, it will contribute to effective intercultural communication among students.

The two above-mentioned studies reflect the contribution of English in motivating one to engage in intercultural communication and reduce ethnocentric thoughts and emotions associated with foreign cultures. As language is linked with culture, learning a foreign language aids an individual to understand the norms, values, and practices of a foreign culture. This depicts the role of cultural awareness to reduce ethnocentrism and increase willingness to participate in intercultural communicative encounters.

A cross-cultural comparative study involving university students of Pakistan and China was carried out by Yousaf, Ahmed, Ji, Huang, and Raza (2022) to measure students' degrees of ethnocentrism and intercultural willingness to communicate (IWTC). The participants were chosen by purposive sampling from two famous universities in Pakistan and China. The study involved the survey which was administered to three hundred and eighty-seven Pakistani students and three hundred and eighty-eight Chinese students. In order to measure their level of ethnocentrism, the revised version of the Generalized Ethnocentrism (GENE) scale (Neuliep, 2002) was utilized whereas the Intercultural Willingness to Communicate Scale (Kassing, 1997) was employed by the researchers for measuring the respondents' willingness to communicate in intercultural settings. Independent sample t-tests were employed to compare the degrees of ethnocentrism and intercultural willingness to communicate of the participants under study. The results showed Pakistani students scoring high on the ethnocentrism scale which means that Pakistani students were more ethnocentric as compared to their Chinese counterparts who scored relatively lower on the scale. Pakistani students were also found to be least willing to communicate in intercultural settings whereas Chinese students were discovered to be more willing to have intercultural communicative encounters. Various factors played a significant role behind these findings. Chinese students were more qualified than their Pakistani counterparts and

they were more tolerant to other cultures and showed respect for different cultures. Religious socialization also played a dominating role in the case of Pakistani students who were reluctant to communicate in intercultural settings and they were more ethnocentric towards those who did not share their origin, culture, and values. The role of religion in making people highly ethnocentric was also discovered by Taylor and Jaggi (1974) and Khan and Liu (2008). The participants of both studies reflected favouritism for the in-group and discrimination and biased behaviour for the out-group. Moreover, being rich and economically stable, Chinese students, unlike Pakistani students, had more opportunities to have interaction with people from different cultures and geographies all over the world. This opened door for them for learning new values, traditions and experiences which made them less ethnocentric and more willing to communicate in intercultural settings. Both Pakistani and Chinese students with urban backgrounds were also reported to be more willing to have intercultural communication than those who had rural backgrounds and female students were found to be less ethnocentric and more eager to communicate with people from different cultures than male students.

Cultural intelligence or capability to act in a new culture is regarded as a valuable attribute to overcome ethnocentrism and other barriers among individuals of different cultural groups. Mazhar and Iqbal (2022) carried out a quantitative study by involving three hundred and ten Pakistani and Chinese employees working on the renewable energy projects related to the China Pakistan Economic Corridor (CPEC). The researchers were keen to examine the impact of ethnocentrism on conflict resolution strategies by utilizing the framework proposed by Rahim in 2002. In addition to this, they intended to study effects of cultural intelligence and nationality in relation to ethnocentrism and conflict resolution strategies. The strategies comprise: dominating, obliging, avoiding, integrating, and compromising. Dominating is characterized by a sense of competition and yearning to attain success. It is also marked by securing personal benefits and interests and degrading others. Obliging is defined as showing more concern for others as compared to one's self. This approach puts emphasis on similarities between groups and does not focus on differences that exist between groups. Avoiding reflects a lack of concern for both self and others. Individuals who tend to adopt this strategy either stay silent or inactive during the conflict. Integrating shows concern both for self and others. Problems are sorted out by mutual help and cooperation by following integration (Rahim, 2002). Finally, compromising follows the

principle of ‘give and take’. In order to attain benefits, both parties have to sacrifice something. This technique is mostly utilized in those cases where both parties are equally influential and have common concerns. The hypotheses formulated by the researchers predicted a direct negative impact of ethnocentrism on obliging, integrating and compromising styles whereas ethnocentrism was expected to reflect direct positive effects on dominating and avoiding strategies for resolving conflict. The Cultural Intelligence Scale (CQS) developed by Ang, Dyne, Koh, Templer, Tay, and Chandrasekar (2007), the Generalized Ethnocentrism (GENE) scale (Neuliep & McCroskey, 2013) and Rahim Organizational Conflict Inventory-II, abbreviated by ROCI-II, (Rahim, 1983) were employed for data collection by the researchers. Structure Equation Modelling (SEM), version 3.2.2, via software SMART-PLS 3.0 was utilized to analyze results. The results reflected negative association of ethnocentrism with integrating and compromising which suggests that the higher the degrees of ethnocentrism, the lower the level of understanding and cooperation between individuals or groups. The positive association of ethnocentrism with dominating reveals that individuals or groups who are possessed with higher degrees of ethnocentrism exhibit tendency to dominate the other individual or group during confrontation. However, a negative association of ethnocentrism with obliging and its positive relation with avoiding were not proved to be valid. The researchers remarked that highly ethnocentric people do not employ obliging or avoiding strategies but utilize dominating strategy as a key to resolve conflict due to their sense of superiority that they link with themselves. In a nutshell, ethnocentrism was observed as a barrier for effective conflict managements for individuals as well as groups. Moreover, cultural intelligence was found to be significant for reducing ethnocentrism in conflict resolution strategies.

Ethnocentrism may give rise to stereotyping and prejudice. Triapthy (2019) believed stereotyping and ethnocentrism as the most powerful and destructive tools for obstructing communication among colleagues of different cultural backgrounds at a workplace. In the context of business communication, stereotyping may contribute to communication failure. When people of different cultures meet and interact, the beliefs and stereotypes associated with people of different regions and cultures block effective communication. In cross-cultural communication, a petty miscommunication might turn into a serious conflict. Not only the language but also the body language plays an important role in communication. For example,

Americans usually opens interaction with open smile and keep on smiling during business meetings. In contrast, Russians begin conversation with grim face and when they smile it indicates that they are satisfied and relaxed (Triapthy, 2019). While reflecting on the effects of ethnocentrism on the workplace, the scholar maintained that many organizations reflect discriminatory attitudes by favouring and promoting candidates on ethnic affiliations and ignoring the merit and capabilities of the candidates. This approach tampered with the professional ethics and working environment and tarnishes the reputation of an organization. In order to clarify further, the scholar stated that currently many famous companies in Japan and South Korea show discrimination towards foreign employees by promoting their nationals only to senior positions. The scholar suggested some remedies to overcome stereotyping and ethnocentrism at workplace. In addition to acquiring hard skills, the employees need to develop soft skills as well. They should be capable enough to cope with different situations at the workplace and maintain better relations with all colleagues regardless of their cultural identities. Cultural competence and communication skills can help to reduce stereotyping and ethnocentrism and are useful for developing healthy working relations and healthy terms with colleagues of different groups. Knowledge related to foreign cultures helps colleagues to understand the norms, beliefs, and values of the culture of their colleagues of other cultural group. Modes of communication and body language also vary from culture to culture. Cultural sensitivity aids to understand the unique manner of communication, including gestures, associated with different cultures. It opens doors to individuals for gaining unique experiences related to foreign cultures. Cultural knowledge helps a person to overcome fear associated with other cultures and helps to adapt to foreign culture. It promotes mutual respect among colleagues of different cultures by vanishing misperceptions associated with foreign cultures. In sum, communication skills and intercultural competence, or intercultural communicative competence, in other words, may play a vital role in overcoming stereotyping and ethnocentrism related to diverse cultures of the workforce at the workplace.

It is important to note that most of the studies carried on ethnocentrism employed quantitative methods to draw results. However, the researcher of the present study has observed a shift towards qualitative methods in the year 2019. Sobkowiak (2019) investigated students' intercultural experiences by employing qualitative method involving semi-structured interviews.

The researcher was interested in exploring the extent to which international students got absorbed into foreign culture and acquired intercultural competence. In the study, intercultural contact referred to face -to -face interaction with the native and non-native speakers of English, the lingua franca among people of different cultures. The sample comprised twelve Polish undergraduate and graduate students from two universities in Poland. Their age ranged between twenty and twenty-five and they were proficient speakers of English. The participants were chosen as they had an experience of studying abroad. They were a part of Erasmus+, a student exchange program of European Union (EU). The results of thematic analysis reflected connection between English and attaining self-confidence and over-coming anxiety during intercultural communication. The participants neither considered English as threat to their national identity nor a mean for placing into lower positions. The students were keen to engage in meaningful interaction with students of different cultures which enabled them to learn new cultures. They extended friendship with local and international students, spent time with them by travelling and hanging out with them, attending parties, and visiting pubs together. Intercultural interaction enabled them to understand and analysed certain situations involving intercultural communication and expected consequences. They attempted to comprehend daily activities and practices of students from diverse cultures. Face-to-face interaction with students from different geographical and cultural backgrounds helped the participants to realize differences among different cultures across the globe. The comments given by the participants did not reflect that they had ethnocentric feelings towards foreign people and their cultures. They seemed to be objective while assessing different cultures and showed respect for all cultures. They did not tend to judge their fellow students of other cultures but observe them and tried to understand their cultural perspectives. This shows their transition from ethnocentric stage to ethnorelative stage (see Bennett, 1986). However, participants reflected their emotional attachment with their national identity in the cases when their international peers showed a lack of basic knowledge related to their homeland. In intercultural and cross-cultural communication, the participants believed that dialogue was the solution to problems. In the case of ambiguous situation, they used to ask questions for clarity. In those situations where miscommunication may occur, students tried to adapt according to the situation or utilized avoidance strategy to avoid cross-cultural conflict. The respondents of the interview reported change in thoughts and attitude as a result of their exposure to foreign cultures. Some of them stated that they had biases related to

foreign people prior to their stay in abroad while some of them believed that their stay in a foreign country helped them to remove stereotypes that they used to associate with people of out-group cultures. Two of the participants also stated that they managed to reduce their ethnocentric views on Islam after meeting and befriending some Turkish and Pakistani students. Overall, the results of the study showed that the students grasped a large number of opportunities to interact with students from different parts of the world and enhanced their intercultural knowledge but as their exposure was limited to students only and they lacked contact with the local communities of the host countries and their languages, so they could not completely explore the norms, beliefs, values, and practices of foreign cultures. However, their positive views about foreign cultures and people of different countries throw light on their approach that comprises cultural relativism and acculturation.

Another qualitative study was carried out by Noureen, Wei, Zareen and Malik in 2019. The participants comprised Pakistani students in China. The researchers were interested to investigate the students' intercultural adaptability which was required not only for fulfilling educational requirements but also for adapting new culture. They collected data from fifteen participants studying in a university in China by employing closed-ended and open-ended questionnaires. Five of the participants were interviewed by the researchers. Participants' experiences, perceptions related to intercultural adaptability, and strategies that were employed by them to adapt in the Chinese environment were explored by the researchers. The themes that were examined were: the social, cultural and educational experiences of Pakistani students in China, their intimacy and friendship with Chinese students, their educational accomplishments, and level of satisfaction related to their life in China. Pakistani students, as a minority group in China, neither dissatisfied with their life in China nor threatened by the dominant group to practice their religion in China. They did not experience physical abuse or religious extremism like hate-speech during communication with Chinese students. The results also nullified the common perception that Chinese reflect a lack of tolerance towards Islam and they are hostile and callous towards Muslims. The participants were observed to be highly satisfied with their educational experiences and interaction with Chinese students, social and cultural life that indicate the phenomenon which is known as acculturation. In other words, they learnt the habits, customs, and modes of living that aided them to adapt the Chinese environment. While

commenting on the conducive environment of the classroom, the participants expressed that their teachers encouraged them to ask questions and answered their queries. Chinese students helped them in studies, travelling, shopping, and learning the Chinese language. Most of the participants stated that they had Chinese, men and women, friends. The participants expressed their satisfaction over living in China as they, being members of a minority group, were not alarmed by life threats or any sort of danger. The staff was very cooperative and empathic towards the problems of international students. The participants believed that the teaching faculty of the university and particularly their supervisors helped them a lot in learning and adapting the Chinese culture.

The research conducted by Abassi, Umrani, and Aftab (2022) reflected opposite results. The researchers carried out a qualitative study to explore the impact of ethnocentrism on intercultural communication by involving Muslim students in Canada. The researchers employed purposive sampling to collect data from the sample. Five participants of Pakistani origin enrolled in a Canadian High School took part in the study. Five respondents were deemed sufficient to reach data saturation by the researchers. The researchers did not live in Canada so online interviews on Zoom were conducted with the participants. Both male and female students took part in the study. Semi-structured interviews were analysed by thematic analysis. The findings of the study suggest that the students considered religion as a serious matter which has potential to arise conflicts and disputes as all people are sensitive and emotional towards the teachings and practices of their religion. Muslims, being as a minority group, cannot overpower the majority and sometimes have to experience indirect domination (such as prohibition on wearing hijab), religious extremism (religious and racial slurs, hate-speech) and even physical violence and abuse. Canada is a multicultural country and is also considered as tolerant towards all religions but ethnocentrism against Islam was reported by the participants of the study under discussion. A participant stated that people exhibited religious tolerance in big cities in Canada as people of multiple ethnic groups resided there but people were least tolerant and peaceful in smaller towns. Indirect domination and physical violence, or in other words ethnocentrism produces adverse effects on communicative behaviour of Muslims students with the students of other cultures and religions. In the end, the researchers remarked that the cultural, ethnic, and religious rights of all

groups should be protected and given respect so that cultural and religious dominance and physical violence can be evaded.

The exact opposite results reflected by the two studies mentioned above provide scope for researchers to probe into the causes behind such discrepancies. The cordial relationship between Pakistan and China may contribute to easier adaptability in China for Pakistani students. There were no communication gaps between Pakistani and Chinese students and teachers as remarked by the participants (Noureen et al., 2019) which certainly aided them to adjust in a foreign land.

To investigate the causes, effects and mediums of ethnocentrism in multiethnic society (Ethiopia), Ashuro (2021) carried out a study. The researcher was also interested to compare men and women in terms of their ethnocentric tendencies and he also examined the effects of the construct on the participants' demographic characteristics (age, qualification, and marital status). The sample, involving employees, was chosen from the three zones of the South Asian Nationalities and People's Regional State, Ethiopia. The three zones selected by the researcher captivated his attention on account of the issues of ethnocentrism reported by social media and other platforms. The researcher employed two techniques of sampling: random sampling and stratified sampling to select the sample. The total number of participants was three hundred and forty-three. The study comprised the mixed method research design involving the survey and focused group discussion methods for data collection. In addition to the closed-ended survey questionnaire, the Generalized Ethnocentrism (GENE) scale (Neuliep & McCroskey, 1997b) was utilized to measure the participants' ethnocentrism. Independent sample t-test and ANOVA test were employed to analyze the quantitative data. SPSS 20 was utilized for analyzing the results. Thematic analysis was carried out to interpret qualitative data. The results reflected that the preference for ethnic interests over the national interest and the agenda of ethnic political parties contributed to ethnocentrism. The other causes include aggression, narcissism, and authoritative behaviour of parents towards children. The effects of ethnocentrism observed were the loss of property, the feelings of superiority for in-group and misperceptions about out-groups, communication gaps among groups, ethnic cleansing, and death. It was also reported that the misuse of agenda by the political parties, ethnic federalism, and various platforms like social media, sports clubs, and literature based on ethnicity were sources for spreading ethnocentric

emotions among people. Furthermore, the results indicated that male participants were more ethnocentric than female participants. However, it was found that ethnocentrism did not affect the participants' age, qualification, and marital status. Bizumic (2012) discovered uneducated participants of his study more ethnocentric as compared to those who were educated.

The findings of the focus group discussion suggested that the sense of superiority of one ethnic group over other ethnic groups raises unfavourable competition among different ethnic groups that promotes hatred and hostility among different groups (Ashuro, 2021). The minority groups feel discrimination and domination by the majority groups. Bizumic (2012) also believes that competition between groups results in cooperation between members of in-group which in turn produces ethnocentric thought and sentiments against members of out-group. A major cause that led to ethnocentrism was noted to be exploitation of ethnic concerns by the political powers for their own political gains and interests. The study carried out by Chowdhury (2012) also suggests that personal interests and benefits give rise to ethnocentrism. Other effects observed by Ashuro (2021) comprised the concerns related to in-group superiority, favouring and supporting the members of in-group only, extending relationships with people of one's ethnic group, in-group and out-group discrimination at the workplace, anxiety, pessimism, ethnic cleansing, and suicidal thoughts. These factors affect social, political, and professional life of people in Ethiopia. As also reflected by the findings of the survey, the misuse of political agenda, ethnic federalism, and ethnic literature were the mediums to spread ethnocentrism among the mass. It was also observed that speeches delivered by the leaders of the political parties, language and cultural symposiums often act as agents to spread ethnocentrism among people.

The findings of the study support the claims of the Social Identity theory (Tajfel & Turner, 1979) that people tend to identify with their in-groups and feel contempt and discrimination for out-groups. The results also reflected ethnocentrism at its extreme level by keeping in view the ethnic cleansing and suicidal thoughts. It also supports Neuliep and McCroskey (1997b) assertion that people should not regard ethnocentrism as a negative trait rather they should view it along a continuum. Patriotism and the feelings of altruism for one's in-group is located at one extreme and contempt and discriminatory behaviour towards people of out-group cultures and even ethnic cleansing are placed at the other extreme.

The above literature shows that many researchers studied ethnocentrism and intercultural communication by involving the notion of intercultural willingness to communicate and they used statistical tools to draw results. However, some scholar added qualitative tools to study the effects of ethnocentrism on intercultural communication. A mixed-method study, involving quantitative and qualitative methods, involving ethnocentrism and intercultural communicative competence in the workplace setting has not been carried out. Such interdisciplinary study is beneficial for researchers and students of psychology and linguistics.

2.7 The Role of English in Intercultural Communication

It is pertinent to mention that one cannot ignore the significance and role of the English language in intercultural communication. English, as the lingua franca of the world, has been widely used by people for carrying out business and trade all over the world and is used in all fields such as, science and technology, medicine, pharmacy, engineering, research, commerce, banking, advertising, transportation, etc. English has been attained the status of the global language (Rao, 2019). Global language is the language that has been spoken all over the world as first, second, or foreign language. While reflecting on the global language in his book *English as a Global Language* the famous British linguist David Crystal (2003) states that a language cannot get the status of a global language if it is confined to certain parts of the world where it is spoken as the native or first language of the inhabitants. In order to achieve the status of the global language, a language must perform a special role in different countries. Firstly, it serves as the official language in the country where it is used as a medium of communication to run governmental affairs, law, media, and education. Secondly, it is taught as a foreign language in schools and other educational institutions but not serves as the official language of the country. English is used all over the world as a first, second or foreign language in all walks of life. Currently, it has attained the status of the global language. As the lingua franca of the world, English is used as a bridge to connect people of different regions, ethnicities, and cultures together. Many research studies throw light on the role of English for mitigating ethnocentrism and influencing an individual's willingness to engage in intercultural communication (Fatemi et al., 2016; Nameni, 2020). Despite the benefits related to learning the language, English is affected by ethnocentric thoughts and prejudice of people in some parts of the world. David

Crystal (2003) states that some countries express much antipathy in relation to the English language that these countries do not give English the status of either official or foreign language. These countries regard English as the language of the former colonial power and give much stress on the promotion of their own national and local languages. It is natural that people love their language as it is a part of their identity and culture and they do not like any foreign language that is imposed on them. The ethnocentric views and the rejection of English result in a serious dilemma for some writers who belong to the outer circle, the countries that experienced colonial period. These writers want to produce their work in English in order to access the huge audience all over the world but by doing this they sacrifice their own cultural identities that are associated with their own languages. This clash causes people to move in two opposite directions. The people who are in need of intelligibility learn an international language like English and those who are extremely concerned about their cultural identity promote their culture and native languages. This may cause conflict and one way to avoid conflict, according to Crystal, is bilingualism or multiculturalism. Canada comprises English-speaking population as well as French-speaking population and both English and French serve as two official languages of the country and enjoy equal status and prestige.

The role of English in diminishing ethnocentrism and increasing intercultural awareness among people of different cultures is highlighted by several research studies. Demir and Kiran (2016) compared teacher candidates' levels of ethnocentrism and intercultural sensitivity. The sample consisted of aspiring teachers who were preparing for Public Personnel Selection Examination in Turkey. The candidates had their major in English Literature and Linguistics, Turkish Literature and Linguistics, Primary Education, and Social Sciences. The results of the study reflected significant differences among teacher candidates. Teacher candidates of English Language and Literature scored comparatively lower on the Generalized Ethnocentrism scale (Neuliep & McCroskey, 1997b) than the teacher candidates of the other disciplines. The candidates reflected higher scores in the case on the Intercultural Sensitivity Scale (Chen & Starosta, 2000) than teacher candidates of Social Sciences and Primary Education. The researchers stated that English teacher candidates were expected to show lower degrees of ethnocentrism and higher degrees of intercultural sensitivity as language teachers are capable of thinking in multicultural settings. They do not have biased attitude about foreign cultures and are

capable of understanding perspectives related to different cultures and exhibiting tolerance and respect for other cultures. Fatemi et al. (2016) also assert that English helps non-native speakers to reduce ethnocentrism against people of other cultures and adapt foreign cultures. Nameni (2020) too found that English language proficiency negatively correlates with ethnocentrism and positively correlates with intercultural willingness to communicate. Sobkowiak (2019) stated that proficiency in the English language can over-come fears and anxiety that people feel while interacting with people who belong to different geographical or cultural backgrounds. Extensive communication between people hailing from different cultural backgrounds enable them to understand the norms, values, beliefs, and practices of foreign cultures and leads to cultural sensitivity which helps a person to reduce ethnocentrism against foreign cultures. In other words, the English language can be utilized as an effective vehicle to mitigate the intensity of ethnocentric thoughts and sentiments related to foreign people and foreign cultures because, as the lingua franca in the context of intercultural communication, English is capable of knitting people of different nationalities, cultures, and cultures together.

Furthermore, the results drawn by Demir and Kiran (2016) reflected a negative correlation between ethnocentrism and intercultural sensitivity. It also appears that the English language may help individuals to adopt non-essentialists view of culture which asserts that cultures are viewed as different in different places and have a unique set of norms, values, and traditions. Teacher candidates of the Turkish Language and Literature, on the other hand, were discovered to be most ethnocentric among all participants under study. The researchers associate this finding with the educational goals and objectives of Turkey that give a lot of emphasis on the national identity of the Turkish people. In relation to gender, male teacher candidates were found to be more ethnocentric than female teacher candidates. Both male and female participants did not indicate a significant difference in relation to intercultural sensitivity but the average score of female participants was higher as compared to their male counterparts. In sum, the results of the study clearly reveal the impact of the subject matter on individuals' levels of ethnocentrism and intercultural sensitivity and the role of the English language in this regard.

Several studies have highlighted the contribution of English to promote communication among people of different nationalities and languages and reduce ethnocentrism against foreign people and their cultures. It occupies a significant position as lingua franca in intercultural

communication. The present study also explores the impact of ethnocentrism on English communicative competence, in addition to intercultural competence, of employees working with foreign colleagues. Research studies to examine the associations between ethnocentrism and communicative competence have not been carried out earlier.

2.8 Contribution of the Related Literature

The aforementioned literature helped the researcher to develop an understanding of the studies carried out on ethnocentrism. A thorough study of the above literature done by the researcher reveals that most of the studies, conducted before 2019, have employed quantitative tools to carry out research. The researchers were keen to study the level of ethnocentrism in their participants. Certain phenomena, such as anxiety (Logan, Steel, & Hunt, 2015) and discriminatory behaviour (Taylor & Jaggi, 1974), in relation to ethnocentrism, have been explored by the researchers. In the context of intercultural communication, the researchers examined intercultural communication apprehension (Lin and Lancer, 2003a; Chen, 2010), intercultural willingness to communicate with people of other cultures (Justen, 2009; Campbell, 2016; Nameni, 2020), intercultural sensitivity (Chen, 2010; Dong, 2018), and so on. In addition to the survey questionnaire designed by them, a majority of researchers adopted or adapted the Generalized Ethnocentrism Scale (Neuliep & McCroskey, 1997b) to explore the degrees of ethnocentrism in participants. The research scholars also adopted some other scales, like the Intercultural Willingness to Communicate Scale (Kassing, 1997) and the Personal Report of Intercultural Communication Apprehension Scale (Neuliep & McCroskey, 1997a), in addition to the Generalized Ethnocentrism (GENE) scale to study their relation with ethnocentrism. Most of the studies employed the earlier version of the GENE scale that was developed by Neuliep and McCroskey in 1997. The present study adopts the revised version of the GENE scale put forward by Neuliep in 2002.

Some of the studies (for example, Neuliep & Speten-Hansen, 2013) employed the earlier versions of the Social Identity Theory proposed by Tajfel in 1974 and by Tajfel and Turner in 1979 as framework. The present study employed relatively new version of the social identity theory proposed by Cameron in 2004. The Three Factor Model of Social Identity proposed by Cameron in 2004 focused on cognitive centrality, in-group affect, and in-group ties. These

notions serve as variables for the study in addition to linguistic competence, sociolinguistic competence, and discourse competence, knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. All of these constructs are the components of the model of Intercultural Communicative Competence that was proposed and revised by Byram in 1997 and 2009 respectively. Among various models of social identity, Cameron's model (2004) was chosen because the variables reflect individuals' cognition and emotions that are capable of affecting a person's perceptions and behaviour. The researcher believes that these variables have tendency to affect communication where people from different cultural groups interact.

Moreover, the study of the literature helped the researcher in choosing research methods and tools to draw results. All the above-mentioned works employed statistical tools for data analysis which helped her in choosing tests for conducting statistical analysis (by involving correlation analysis and regression analysis) for the data analysis. Correlation analysis was used to examine the nature of association between study variables whereas regression analysis was incorporated in the study to investigate the effects of ethnocentrism on intercultural communication.

A though and careful study of research studies carried out on the notion of intercultural communicative competence depicts that the concept has been explored extensively in the educational setting by connecting it with language teaching and learning programs. Educators, teachers and students are the center of attention of such studies. Romanowski (2017) asserts that intercultural communicative competence encompasses students' knowledge, skills, and attitudes about other cultures of the world, which in turn enables them to explore their cultural assumptions and this further enhances their skills and knowledge of the world. Similarly, Lopez-Rocha (2016) suggests educators to incorporate intercultural competence in the language curriculum for developing knowledge and skills in students which will help them to become competent language users. The relationship between ethnocentrism and intercultural communicative competence has not been explored in detail by researchers with the exception of Justen (2009) but her work followed a quantitative tradition of inquiry. Intercultural communicative competence is not studied comprehensively by research scholars in relation to ethnocentrism. Some research scholars explored intercultural sensitivity, a dimension of

intercultural communicative competence (Chen, 2010; Demir & Kiran, 2016)). The present study employs both qualitative and quantitative methods to explore facts and draw results. By keeping in view the claim put forth by Neuliep and McCroskey (1997a) that ethnocentrism should be viewed along a continuum comprising positive traits on the one side and negative traits on the other side, the researcher assumes that strong ethnocentrism is a threat for the survival of a multicultural institution. That is why she divides participants into low ethnocentric and highly ethnocentric groups based on their scores reflected by the GENE scale (Neuliep, 2002). She then examines the impact of low degrees and higher degrees of ethnocentrism on the ICC of the participants under study.

2.9 Research Gap in the Literature

The study of the above cited works were also useful for the researcher to discover the research gap. Most of the studies are descriptive in nature. The researchers made use of research tools (such as, the Generalized Ethnocentrism Scale, the Intercultural Willingness to Communicate Scale, the Intercultural Sensitivity Scale) and results were drawn by statistical analysis by employing tools like correlation analysis, t-tests, regression analysis, Confirmatory Factor Analysis (CFA) and so on. The researchers of the above cited studies, with the exception of just one study conducted by Campbell in 2016, did not focus on “why” and “how” but simply produced results in the form of numerical calculations. Even the study carried out by Campbell (2016) focused much on quantitative analysis and just a brief section was devoted to qualitative analysis. A significant methodological limitation has been observed which reflects that most of the researchers focussed on quantitative analysis, thus leaving room for qualitative inquiry. However, a shift from quantitative approach to qualitative approach has been observed since 2019 (Noureen et al., 2019; Abbassi et al., 2022) but the researchers did not study ethnocentrism in relation to intercultural communicative competence. The present study is different from other studies conducted on ethnocentrism as it involves both quantitative and qualitative traditions of enquiry for exploring ethnocentrism and intercultural communicative competence by analytical approach. The study not only discusses the effects of ethnocentrism on the ICC of the participants under study but probes into the causes that make people more ethnocentric and provides recommendations to mitigate the intensity of ethnocentrism to ensure equality and respect for all cultures at the workplace. It is important to utilize the qualitative method

(interview) in addition to the quantitative method (survey) because the results drawn from the latter can only reveal positive or negative association and impact of the variables under study. In other words, in the case of negative association and impact, the adverse effects produced by ethnocentrism in the workplace can be highlighted but the researcher cannot probe into the issue deeply to figure out causes and factors leading to ethnocentrism that affect intercultural communicative competence. The views and opinions shared by the interviewees helped the researcher to go deep into the problem and find out solutions to the problem.

Intercultural communicative competence is mostly studied in relation to educational settings by involving teachers and students (such as, Munezane, 2019; Justen, 2009). However, intercultural communicative competence is not just restricted to the educational environment and required by teachers and students only. It is urged in all such situations where interaction among people of different cultural groups takes place. Multicultural firms and organizations are now common all over the world; therefore, intercultural communicative competence among workers is extremely essential for the growth and progress of a workplace. It is a source for ensuring peace and promoting conducive atmosphere to the workplace. The current study comprises teachers of two public universities located in Islamabad and it highlights the role of intercultural communicative competence for diminishing ethnocentric tendencies among employees (teachers) and promoting peaceful working environment. Therefore, the present study is considered significant to fill this research gap.

Based on the constructs of the model of Intercultural Communicative Competence (Byram, 2009), the researcher constructed twenty-eight statements for her survey questionnaire. Byram's model does not comprise a questionnaire that can be used as a research tool to carry out quantitative or qualitative survey. The quantitative questionnaire designed by the researcher can be utilized as a research tool by other researchers who desire to explore intercultural communicative competence.

Lastly, the study also presents a model developed by the researcher which reflects the adverse effects of strong ethnocentrism on employees hailing from different geographical and cultural groups and the role of communicative competence as well as intercultural competence to attain cultural relativism in a workplace. It is based on the findings of the quantitative analysis

and qualitative analysis done by the researcher. The model is a structured model that reflects interdependence of its components unlike Byram's model (2009) which does not demonstrate the interdependence among its competences.

The next chapter comprises discussion on the research design, methods, tools and analysis in addition to the theoretical frameworks of the study.

CHAPTER 3

RESEARCH METHODOLOGY

The chapter discusses the research sample, research design and approach, data collection, research tools and the methods for analyzing and interpreting the collected data. A detailed discussion of the statistical tools and the steps for qualitative analysis utilized by the researcher has also been presented in this chapter. Followed by this description, the chapter includes a detailed discussion of the theories of Social Identity and Intercultural Communicative Competence along with their application and criticism.

The current study incorporates quantitative as well as qualitative methods involving survey and interview as research methods. Teachers, both foreign and Pakistani, of two public universities at Islamabad were chosen for data collection. Statistical tools were employed by the researcher for drawing results through a quantitative tradition of enquiry. Thematic analysis was incorporated into the study for inferring qualitative results. The following discussion throws light on the different stages of the research methodology employed by the researcher for collecting data and drawing results.

3.1 Study Sample

The sample of the study consisted of Pakistani and foreign teachers serving at two universities. The research sites were the National University of Modern Languages (NUML), Islamabad and the International Islamic University, Islamabad. The sample selection was based on the purposive sampling technique. It blesses researchers with the liberty to choose the study sample which they considers suitable for the study. Purposive sampling is also known as subjective or judgment sampling. The study sample was homogenous in terms of their occupational background (teachers serving at the university level) and it was heterogeneous, also known as maximum variation sampling, in relation to their cultural backgrounds. The sample comprised teachers of different nationalities such as China, Japan, Spain, France, Germany, Italy, Indonesia, Egypt, Sri Lanka, Sudan, England, and Pakistan. As the participants belonged to different regions, they owned different languages of the world. The only common language among them was the English language which was used as the lingua franca during intercultural communication. The exceptions were the two British ladies, at NUML, who were the native

speakers of English. One hundred teachers, seventy Pakistani teachers and thirty foreign teachers had participated in the study. A cross-sectional research design was employed to collect data from the sample. Researchers make use of a cross-sectional research design to collect data at one time from a relatively large population. The researcher of the present study collected the data from the sample once and at a fixed time.

To explore the data collected by the survey and interviews, the study followed the deductive research approach which is used to explore a theory or model in order to test the claims put forth by it. All the questions, included in the survey and interview, were structured on Cameron's model of Social Identity (2004) and Byram's model of Intercultural Communicative Competence (2009). The results, gathered by both methods, were triangulated to examine the similarities and differences and for producing the final results. Triangulation was incorporated to ensure the validity of the quantitative results and also complement them by qualitative findings.

3.2 Data Collection

This phase of research is perhaps the most excruciating because of numerous problems such as distance, time, a lack of cooperation from participants, and so on. As the researcher was aware of these problems, therefore she got a Research Permission Letter issued by her supervisor requesting to grant her access to teachers so that she could accomplish the task of data collection. The collection of data comprises two phases: first the data were gathered for the survey which was followed by semi-structured interviews, in the second phase, conducted by the researcher. The data were collected from the National University of Modern Languages (NUML), Islamabad and the International Islamic University, Islamabad. At NUML, the researcher gathered the data from the teachers serving at the Faculty of Languages. At the International Islamic University, she collected the data from the teachers serving at the Faculty of Law and Shariah, Faculty of Islamic Studies, and Faculty of Arabic. The departments of the above-mentioned faculties were chosen for data collection by the researcher as these faculties comprised both Pakistani and foreign teachers. The researcher visited the campuses of both universities to personally meet and collect data from the participants. It took almost six months to gather data for the survey from NUML and the International Islamic University, Islamabad. Sixty teachers from NUML and forty teachers from the International Islamic University had participated in the survey. Fifty-six female teachers and forty-four male teachers served as the sample of the present study with their

age ranged between twenty-nine and sixty with one exception at NUML who reported to be sixty-three years of age. All the participants were highly qualified, having M.Phil/MS or PhD in their particular disciplines. Some of the teachers at the Faculty of Languages (in NUML) had Master degree in a foreign language and they served as language instructors in their respective departments. Most of the teachers were lecturers and Assistant Professors in their respective departments in both universities.

The participants were first informed about the research ethics by the researcher. They were told that any personal information they share in the survey questionnaire and during interviews would be kept confidential and their names would not be disclosed in the thesis. The data collected for the survey and interview would be utilized to carry out the research only. The survey questionnaire contained a space for participant's name but it was optional for the respondents to fill. In the case of interviews, the interviewees could also skip their introduction if they did not want to mention their names. Some of the participants did not disclose their name and age on the survey questionnaire while one participant refused to introduce himself during the recording of the interview. Paulhus (1984) discovered that when the respondents, under study, are instructed to mention their names, residential addresses and telephone numbers, they reflect their personality traits in an appealing manner in comparison with the situation when they are not asked to provide information about themselves. This indicates that participants may exaggerate or respond to the questions dishonestly. That is why the researcher did not insist the participants to provide personal information. It is important to mention that while designing questions for the survey and interview, special attention was given to the lexical choice used in the questions and the researcher made sure that any word or phrase used in the question statements would not hurt the cultural and religious beliefs and sentiments of any participant of the study.

The researcher first visited the Faculty of Languages, NUML and met the Heads of different departments of the faculty. She was then given access to the teachers for data collection. The researcher visited staff rooms of different departments to meet Pakistani and foreign teachers and requested them to participate in the study. They were then given the revised version of the Generalized Ethnocentrism Scale (Neuliep, 2002) and the survey questionnaire formulated by the researcher. The researcher was being well-treated by all the participants of the study. The data were collected during the months of December 2021, January and February 2022

from NUML and sixty teachers, including Pakistani and Foreign faculty, filled out and returned the questionnaire.

The researcher then visited the International Islamic University, Islamabad for further data collection. The data were collected from male as well as female campuses of the university. The researcher was given permission to enter the male campus by the Vice President of the university as female students and researchers were not allowed to enter the premises without permission. The researcher then visited offices of teachers in both campuses and requested them to take part in the research. Prior to that, she met the Heads of the departments who also helped her in providing access to the teachers of their departments. The researcher was able to complete data collection with the cooperation of the teachers. The data were collected from forty teachers during the months of February, March, and April 2022 from the International Islamic University, Islamabad. Overall one hundred teachers, from both universities, participated in the study. In the quantitative studies, one of the concerns that researchers reflect is the appropriate sample size. Brysbaert (2019) claims that an appropriate size is needed for a powered study which is defined as the chances of exploring effects in a study that really exist in participants under study. Dornyei (2007) believes that correlational studies require at least thirty participants to gather appropriate results. His assertion is also supported by Fraenkel, Wallen and Hyun (2012). To be on the safer side and by keeping in mind that the researcher could visit only those departments of the universities that comprise both Pakistani and foreign faculty, one hundred teachers were considered suitable for the present study by her.

After analyzing the quantitative data gathered through the survey method, the researcher proceeded to the second phase of the data collection and conducted semi-structural interviews. She visited the offices and staff rooms at the International Islamic University and NUML respectively and requested teachers to participate in the interviews. Consequently, she got an appointment from them. She visited the campus again to conduct interviews. With the permission of the participants, the researcher recorded the interviews which lasted between twenty to thirty-five minutes. The interviews were conducted at both universities simultaneously and took two months to get finished. The interviews were conducted during the months of December 2022 and January 2023. Twelve teachers from NUML and eight teachers from the International Islamic University, thirteen Pakistani and seven foreign teachers, took part in the interviews. Overall, the sample comprised thirteen male teachers and seven female teachers. The

disparity of the sample involving Pakistani and foreign teachers and gender of the participants did not receive attention because the present study was not a comparative study between Pakistani and foreign faculty members or male and female teachers. The present study did not involve gender as a variable because it has been explored by a large number of research scholars. The researcher extended her gratitude to all the teachers who took part in her study as she could not achieve her goal without their co-operation.

A suitable sample size for interviews is a significant concern for researchers. Braun and Clarke (2021) suggest researchers to concentrate on certain aspects of research while determining the sample size such as, the focus of the research questions, research methods, identity-based diversity within sample, and depth of the data gathered from each participant, pragmatic restraints of the research, scope and purpose of the study. A common technique to determine an appropriate sample size for qualitative research involves data saturation which is defined as information redundancy or the point where no new themes or codes can be explored in the data by the researcher (Braun & Clark, 2021). It is considered a justification for researchers for stopping data collection. Guest, Bunce and Johnson (2006) considered twelve interviews sufficient for data saturation to occur. The scholars did not find new codes or themes after twelfth interview in their study. However, the researcher conducted interviews with twenty participants and she did not notice any new codes or potential themes applicably to her research after the eleventh interview.

3.3 Research Methods

The present study follows a mixed method approach comprising the survey and interview methods. Mixed-method research studies are carried out widely by research scholars as they offer multiple ways of viewing a research problem under one study. Mixed- method research is indispensable to be conducted in cases when one method alone cannot provide a complete description of the phenomenon under study. Moreover, it also adds to the reliability of the results and findings. Mixed-method design was earlier regarded as the combination of two research methods (Green, Caracelli & Graham, 1989) but contrary to the earlier view, it is now viewed in relation to its methodological orientation involving methods, perspectives, rationale for mixing, phases of data collection and interpretations. Tashakkori and Creswell (2007) define mixed-method research as “The research in which the investigator collects and analyzes data, integrates

the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or a program of inquiry” (p.4). Among various types of mixed-method research, the researcher chose explanatory sequential design which is also labeled as explanatory design. Explanatory design makes use of sequential times: it is divided into two distinct phases. First, the researcher collects and analyzes quantitative data and then, in the second phase, in the light of quantitative results he or she devises a qualitative tool or tools to gather data and analyze results. Findings gathered through both traditions of enquiry are compared and final interpretations are made. Explanatory sequential design seemed to be suitable for the research as the researcher intended to get a deeper and more detailed understanding of the constructs (ethnocentrism and intercultural communicative competence) under study and this required the application of a quantitative tool followed by a qualitative tool. Quantitative analysis alone could only provide general understanding of the above-mentioned constructs and thus partially fulfilled the requirements of the study. Qualitative data enable researchers to get insight into thoughts, opinions, feelings, and lived experiences of the participants under observation. The researcher of the present study believes that opinions, feelings, and experiences shared by the participants in interviews had provided sufficient data to analyze the problem under study which could aid her to probe into the causes leading to ethnocentrism and suggest possible solutions to reduce the intensity of ethnocentrism and decrease communication gaps among employees of other cultures at the workplace. It also helped her in providing recommendations for readers and researchers who are interested to carry out studies in the domain. That is why she chose mixed-method research design to conduct research.

Prior to the survey, the researcher measured the levels of the participants’ ethnocentrism by the revised version of the Generalized Ethnocentrism scale developed by Neuliep (2002). To conduct the survey, the researcher developed a closed-ended questionnaire for exploring the relationship between ethnocentrism and intercultural communicative competence and the impact of the former on the latter. The questionnaire consisted of the variables: ethnocentrism, communicative competence, and intercultural competence. Ethnocentrism involved in-group ties, cognitive centrality, and in-group affect; communicative competence comprised linguistic, sociolinguistic, and discourse competence; whereas intercultural competence consisted of knowledge, skills, attitude, and critical cultural awareness. All the questions, with the exclusion of questions on ethnocentrism which were adapted, were designed by the researcher. To explore

ethnocentrism, the researcher adapted some questions made by Cameron (2004). Besides the supervisor, the first draft of the questionnaire was shown to two Professors serving in the Department of English Graduate Studies (NUML). They suggested some changes which the researcher implemented. She increased the total number of questions for her survey questionnaire for the pilot testing. The final draft of the questionnaire, after the pilot testing and the approval by the supervisor, came out with forty questions. Dornyei (2007) believes that a questionnaire, intended for quantitative data analysis, that involves three to four pages will not take more than thirty minutes to complete and participants do not get tired if they feel that it is designed with serious considerations and professionalism. Therefore, an attitudinal questionnaire comprising forty items was also deemed sufficient for studying exquisitely complex human opinions, perceptions, and interests by the researcher.

The questions comprising in-group ties, cognitive centrality, and in-group affect were designed to test the participants' affiliations with their in-group and their ethnocentric tendencies towards out-groups. Questions on linguistic competence, sociolinguistic competence, and discourse competence were intended to examine the English language skills of the participants. The English language skills were needed to be explored by the researcher as the language serves as the only medium of communication among the participants who belonged to different cultural groups and owned different languages. The questions involving knowledge, skills, attitude, and critical cultural awareness were aimed to explore whether the participants had or did not have knowledge related to the cultural and social perspectives of their colleagues of other cultural groups. All the variables of communicative competence and intercultural competence were tested in relation to ethnocentrism which served as the independent variable.

The researcher made use of the survey questionnaire for data collection because the study employed the interpretivist approach and a survey questionnaire was considered as a useful tool to examine the subjective opinions of the participants. Moreover, a large amount of data can be collected with the help of a survey questionnaire and it is also easy for researchers to analyze (Rasinger, 2008). Moreover, it is less time-consuming both for researchers and respondents as compared with other research methods such as focus group interviews, observation and experimentation. The five-point Likert scale was utilized to obtain responses from the participants against the closed-ended questions. The Likert scale was named after its creator Rensis Likert who was an American Psychologist and Educator. The scholar wanted to study

attitude in a scientific manner; therefore, he devised the scale in 1932 for measuring the attitude of people (Likert, 1932.). The traditional Likert scale consists of five options beginning with strongly disagree to strongly agree. The options are allotted numbers in increasing order where *strongly disagree*= 1, *disagree*= 2, *neutral*= 3, *agree*= 4, and *strongly agree*= 5. The numerical values given to the options are used for measuring attitudes and sentiments reflected by respondents in the survey questionnaire. The four-point Likert scale, with the exclusion of the neutral option, is also utilized by researchers based on the convenience of researchers. Some researchers opt for a seven-point Likert scale as per needs of the study. The researcher utilized a five-point Likert scale for the present study. The neutral or undecided option appears to be appropriate in those cases where the researcher intends to explore the thoughts and emotions of the respondents. Participants, in the case of those questionnaire items that do not represent the true state of their thoughts and sentiments, opt for the neutral or undecided option. While commenting on the advantages of using a four-point Liker-scale, Losby and Wetmore (2012) stated that individuals attach different meanings to the neutral option or mid-point while giving response to the questionnaire involving a five-point or Odd Likert scale. A neutral option may mean “unsure” or “not willing to answer” to some people and it may mean “not applicable” or “no opinion” to some respondents. Sometimes respondents choose the neutral option just to avoid giving an honest opinion or avoid thinking carefully before giving response. This can create issues for researchers to analyze data. In the case of a four-point or Even Likert scale, they have to select one option with fixed meaning. Therefore, they have to think thoroughly before filling out the questionnaire. However, avoiding the neutral option may produce negative consequences and affects the validity of results. While responding to the four-point Liker scale, respondents may lie to conceal their true sentiments about the phenomenon or topic under study and choose the option that does not reflect their true emotions. In the case of five-point Likert scale, they have liberty to select the neutral option for revealing uncertainty or even if they feel inhibition to express their actual thoughts and feelings. By keeping these issues in mind, the researcher opted for five-point Likert scale for the present study. Chyung (2019) believes that the exclusion of the neutral option in the research tool gives rise to a problem as the participants who neither reflect positive feelings nor negative feelings about the phenomenon under study are forced to choose either positive or negative option and this does not depict their true feelings. In such a case, some of the participants prefer to avoid giving response to some of the items in the

questionnaire. During the data analysis, the missing data create difficulty for the researcher. Moreover, it may affect the validity of the results. The Likert scale is chosen for the present study by the researcher because the researcher needed to quantify her qualitative variables so that she could carry out the statistical analysis. Moreover, the Likert scale seems most appropriate for analyzing studies which involve opinions and attitudes. Due to its effectiveness, it is widely employed by researchers in all parts of the world.

The researcher made the survey questionnaire herself, so she carried out a pilot test of the research tool to assess its reliability. In order to meet the requirements of the study, the researcher adapted the items on ethnocentrism while items on communicative competence and intercultural competence were designed by the researcher. Twenty teachers, serving at NUML and the International Islamic University, had participated in the pilot study. The reliability of all variables under study was in an acceptable range as calculated by Cronbach Alpha. Therefore, the researcher distributed the questionnaire to the teachers in NUML, Islamabad first which is followed by distribution of the questionnaire in the International Islamic University, Islamabad. After that she moved towards the statistical analysis of the data, involving correlation analysis and regression analysis, by employing SPSS version 20 in her study.

The results were drawn by the statistical analyses by means of inferential statistics which is used to predict characteristics and properties of the study sample. It involves statistical hypothesis testing, null hypothesis testing, exploring correlation among variables and so on. In the words of Levon (2010) “Inferential statistics is designed to determine whether apparent patterns in a data set really are patterns whether they are what we call statistically significant”. He further gives an example that if we consider that it is a general pattern that people who do not wear earrings buy more red shoes in comparison with those people who wear earrings. This may indicate that most of the customers do not wear earrings and there is no relationship between red shoes and earrings. He further says:

This suggests that the correlation between wearing earrings and purchasing red shoes can be an artefact of the sample under study. This possibility can be explored through the use of inferential statistics and therefore, predictions can be made about the validity of the observed pattern. This means that inferential statistics permits us to examine the occurrence of observed patterns in a meaningful manner (Cited in Littosseliti, p.70).

The study employed statistical analysis tools for exploring the strength and directionality of variables and the impact of the independent variables on dependent variable. Statistical analysis, involving correlation analysis and regression analysis, was conducted by the researcher for drawing results.

In addition to the survey, the researcher carried out semi-structured interviews to collect data that enabled her to have more detailed discussions by involving more open-ended questions rather than including preplanned questions only. Interviews were taken from some of the participants who responded to the survey items in the initial phase of data collection. Bernard (1988) believed that semi-structures interviews are considered best for cross-sectional studies in which the data are collected once. Interview method is considered an asset for researchers as it is marked by immense flexibility related to developing questionnaire. Interviews can be used as primary source of data or supplementary sources of data, in the case of multi-method studies (Edley & Litosseliti, 2010). The current study involved semi-structured interviews to add analytical approach and check the validity of the results drawn through the survey method.

The present study incorporated both quantitative method (survey) and qualitative method (interview), so the researcher utilized triangulation to ensure validity and credibility to the study. Triangulation is the application of different methods, data sources, and perspectives to study a research problem (Alele, 2023). Among different types of triangulation, the researcher opted for methodological triangulation, also known as method triangulation, for the present study. Methodological triangulation utilizes multiple research methods from the same or different tradition of enquiry in order to inquire a phenomenon.

3.4 Data Analysis

The researcher utilized two statistical tests (correlation and regression) to analyze the data gathered from the participants in addition to the codebook thematic analysis. The details are given below.

3.4.1 Correlation Analysis and Regression Analysis

Correlation is a statistical measurement which is used for examining the relationships or associations between variables. The terms relationships and associations are used interchangeably to refer to “The extent to which one variable changes (in quantity or quality) in response to

change in another variable” (Samuel & Okey, 2015, p.23). The scholars further state that correlation has three types: simple, partial, and multiple correlations. Simple correlation investigates the relationship between two variables, partial correlation involves more than two variables but the effects of one variable is kept constant while the association between two variables is examined, and multiple correlation studies the relationship among three or more variables. Correlation can be linear or non-linear. Linear correlation indicates that the change in one variable causes the change in another variable whereas such change is not reflected in the case of non-linear correlation. Correlation is studied in relation to its strength and directionality. The strength of the correlation means that relationship between variables can be strong, moderate, or weak. The directionality of correlation is indicated by positive or negative association between variables.

Pearson Product Moment Correlation (PPMC), also known as Pearson Correlation Coefficient (PCC) or Pearson’s r , is used to measure the degree of association between two variables, dependent variable and independent variable. It reflects linear relationship between variables. It is applied to examine whether a positive or negative relationship exists between two variables under observation. The value of the coefficient ranges from -1 to 1 where “-1” indicates a strong negative relation whereas a strong positive relation is reflected by “1”. Moreover, the value “0” indicates spurious or no association between variables. Strong correlation is reflected when the value of r is closer to 1 or -1. A positive relationship is observed between variables when they act in the similar manner, meaning the increase in the quantity of one variable increases the other or the decrease in the quantity of one variable decreases the other (Mukaka, 2012). For example, a positive relationship exists between ethnocentrism and anxiety when individuals having strong ethnocentric behaviour experience a higher level of anxiety while interacting with strangers. A negative association is reflected between intercultural communicative competence and ethnocentrism if a high degree of intercultural communicative competence decreases the degree of ethnocentrism. Pearson Correlation Coefficient is introduced by Karl Pearson in 1896 and is widely utilized by researchers as a tool for statistical analysis in numerous fields of study.

Correlation analysis is widely used in quantitative studies to investigate the nature of relationship between variables. It is widely utilized by researchers who are conducting research in the discipline of social sciences. It plays a significant role in developing and testing theoretical models for researchers. Correlation analysis is widely employed by researchers along with

regression analysis as it aids regression to predict the value of the dependent variable by reflecting the nature of relationship between dependent variable and independent variable. In other words, correlation provides a platform for the regression analysis (Samuel & Okey, 2015). Correlation analysis is a significant technique to explore the strength and directionality of the variables under study but it cannot be utilized to indicate the causal relationship between variables.

Regression analysis is used for exploring the impact of independent variable/variables on dependent variable. Dependent variable is also called outcome or response variable whereas independent variable is also known as predictor or explanatory variable. Among various forms of regression analysis, the study employed multiple regression analysis which explores the impact of several independent variables on dependent variable. The relationship between the variables is determined by the value of the coefficient which ranges from -1 to 1 and “0” reflects no relation between variables. The constructs of Intercultural Communicative Competence, which act as dependent variables, are regressed in relation to the three constructs of Ethnocentrism, which serve as independent variables, to study the impact of ethnocentrism on intercultural communicative competence. In the context of workplace, regression analysis can serve as a powerful statistical tool for exploring the effects of strong ethnocentrism that lead to the bad or toxic working environment.

The researcher employed SPSS (Statistical Package for Social Sciences) software for interpreting the data gathered from the study sample. This enabled her to carry out objective analysis of the data. SPSS is largely utilized by researchers who are conducting research studies in the domain of social sciences and is largely applied to quantitative data for analysis. It is widely applied by academic researchers and educational institutions. Besides its reliability and precision, it is capable of analyzing large and complex statistical data in the form of charts, graphs, and tables. SPSS is immensely helpful for research scholars as it enables them to obtain reliable results on the one hand and saves time on the other hand. Apart from being reliable and time-saving, SPSS is simple and easy to use too.

The concept of correlation is simple and easy to understand. The researchers with no background knowledge of statistical methods for analysis can easily comprehend the concept with a little effort. The application of SPSS (Statistical Package for Social Sciences) software for conducting correlation analysis makes the process even more simple and quick for researchers.

The researcher just need to know the concepts involving the strength and directionality associated with the correlation. He or she needs to know the range of the p-value for determining the significance of the study variables.

The major issue involving correlation analysis is its inability to explore the effects of independent variable/variables on dependent variable. That is why the researcher employed regression analysis to examine the effects. The present study utilized multiple linear regression analysis, the extension of the simple linear regression, which examines the impact of multiple independent variables on one dependent variable. Multiple linear regression analysis was considered useful by the researcher to study the complex and multifaceted human attitude and behaviour. The present study also considered ethnocentrism as multi-dimensional consisting of in-group ties, cognitive centrality, and in-group affect.

Multiple regression analysis is as simple as correlation analysis to understand for researchers. The analysis is very easy to conduct by using SPSS. The researcher just needs to identify the independent variables and the dependent variables for examining the impact of the former on the latter. The significance is determined through the p-value which ranges from -1 to 1 where the minus sign indicates the negative impact of the independent variable on the dependent variable. The multiple regression analysis is very helpful for the researcher in predicting the negative effects of strong ethnocentrism on the intercultural communicative competence of the employees working in the multicultural workplace.

The researcher chose correlation and regression tests for quantitative data analysis because both tests serve different purposes and one test alone could not provide answers to the research questions. Prior to regression analysis, correlation analysis was conducted to examine whether the relationship between the variables under study was linear or non-linear, significant or non-significant, weak or strong, and positive or negative. The researcher wanted to explore the discovered linear associations more comprehensively and studied the influence of the independent variables (in-group ties, cognitive centrality, and in-group affect) on the dependent variables (linguistic competence, sociolinguistic competence, discourse competence, knowledge, skills, attitude, and critical cultural awareness). Correlation analysis could not fulfill this purpose, so regression analysis was carried out to accomplish the goal. Moreover, correlation and regression analyses aid the researcher to provide more holistic picture about the variables under study which helped her in the analysis.

3.4.2 Thematic Analysis

A wide range of studies which employs qualitative research design utilizes thematic analysis for drawing results. Thematic analysis (abbreviated as TA) interprets non-numeric data by identifying common features and patterns present in the data, which are then emerged as themes. Common ideas, feelings, and patterns that occur repeatedly in a set of data are interpreted as themes by researchers and the results are produced in the light of themes extracted or generated by data. It is widely applied to interview transcripts, open-ended questionnaire, and focus group discussion. Thematic analysis was credited to Gerald Holten, an American physicist, historian of science and educator, during 1970s (Merton, 1975) but a popular and widely used approach to thematic analysis was developed by Braun and Clarke in 2006 which was renamed as Reflexive Thematic Analysis by the scholars in 2019. Reflexive thematic analysis reveals an enquirer's interpretation of data through the intersection of the data, theoretical assumptions of the analysis, and analytical skills of the enquirer (Braun & Clarke, 2019). The researcher's active role in the production of knowledge lies at the core of the analysis.

Braun and Clarke emphasize that thematic analysis is not a single method but a family of methods. In their commentary on thematic analysis (2022), the scholars identify three approaches to thematic analysis: Coding reliability thematic analysis codebook thematic analysis, and reflexive thematic analysis. Certain similarities are found in relation to these three approaches such as, code formation, theme developing, semantic meaning or/and latent meaning, inductive or/and deductive approach but there are certain differences in terms of coding and theme developing procedures. The scholars distinguish between the Big Q and small q qualitative research. The former adopts non-positivist framework and emphasizes researcher's subjectivity for analyzing data whereas the latter involves positivist or post positivist framework for data analysis. The researchers following the Big Q do not concentrate on objective reality but approach data through their own lens. On the other hand, researchers who adopt small q rely on objectivity and keep check on the researcher biases for knowing the truth. Coding reliability follows small q while reflexive thematic analysis adopts the Big Q.

The application of thematic analysis is quiet challenging for researchers on account of its multiple approaches. Braun and Clarke (2019) stated that researchers are often unsure of choosing the appropriate approach for thematic analysis that is required to meet the requirements

of their studies. They end up by mixing procedures of different approaches that are not aligned with one another and this affects the validity of results of their studies. It is, therefore, extremely important for a researcher to make sure about the approach that seems the best to be applied and the procedures that are aligned with the approach chosen for conducting thematic analysis. The researcher of the present study puts much emphasis on the selection of the right approach and the procedures to be followed for an appropriate analysis of the data.

Morgan (2022) presented a descriptive account of different approaches to thematic analysis that are currently in practice. The details are given below.

3.4.2a The Reflexive Approach

The coding process in the reflexive approach is based on inductive approach. Themes are determined with the help of codes developed through the data. Researcher's subjectivity lies at the core of the reflexive approach to thematic analysis. Themes are conceived as shared-meaning patterns. Ideas are generated with the help of the data and researcher's skill and knowledge are required for accomplishing this goal. Themes develop through this approach involve abstract ideas that shed light on the hidden meanings in the data. These ideas are captured by the researcher and the analysis is purely qualitative. The aim of the reflexive thematic analysis is to present an analysis rooted in the data. It is mostly carried out by one researcher (Sud, 2020). This approach was initially developed by Braun and Clarke in 2006 as Thematic Analysis and renamed as the Reflexive Thematic Analysis in 2019.

3.4.2b The Coding Reliability Approach

Coding reliability requires a team of coders for the appropriate analysis of data. The approach is based on the positivist or post-positivist paradigm and emphasizes the objectivity of data analysis. In order to attain objectivity, the coding reliability relies on the consensus among coders for data analysis. A certain level (mostly 0.80) of agreement among the coders is required for the analysis. The purpose is to ensure the reliability and objectivity of data in addition to reducing the researcher biases. Reliability in coding is measured through Cohen's Kappa which indicates the level of agreement or consensus among the coders. This process is also labeled as consensus coding. Coding reliability is a partial qualitative approach and a partial quantitative approach as it comprises mutual agreement among workers, which indicates its qualitative aspect, and calculation of reliability of coding that elucidates its quantitative aspect (Sud, 2020). Researchers carrying out the codebook reliability approach view themes as domain summaries

which are regarded as meaningful interpretations of themes by some researchers and underdeveloped themes by some other researchers. This approach to thematic analysis is highly deductive and the analysis is centered on the predetermined themes. In other words, the researchers begin with themes and not with the data for the analysis. Coding reliability depends on the use of codebook generated by the researchers working together as a team. The codebook consists of codes that represent components of data that seem to be useful and interesting for the analysis. A qualitative research codebook is a tool for recognizing patterns and categories in the data in a systematic manner which enables researchers to ensure the reliability and validity of their study (Damyanov, 2023).

3.4.2c The Codebook Approach

The codebook approach makes use of structured codebook like the codebook reliability approach. It relies on the researcher's subjectivity like the reflexive approach. So it can be placed between the codebook reliability approach and the codebook approach as it shares some features of both approaches. There are many similarities between codebook approach and the coding reliability approach. Both approaches employ a structured codebook and themes are deemed as the domain summaries. Domain summaries let the researcher to explore the surface meaning of the topic under study. Researchers who utilize this approach have liberty to develop themes both from data collection tools and from the data collected by them. The major difference between the coding reliability approach and the codebook approach is that the latter does not require the researcher to measure the accuracy of coding. Template analysis and framework analysis are popular forms of the codebook approach (Sud, 2020). The present study employs the framework analysis put forth by Gale, Heath, Cameron, Rashid, and Redwood in 2013.

To differentiate domain summaries and a shared-meaning based pattern, Morgan (2022) cites an example from the article written by Braun and Clarke (2022). The example is based on the study carried out on the people who do not want to produce children. If a researcher is exploring the concept of being childfree then he or she group together all the reasons that lead to preference for evading giving birth to children. The "reasons for being childfree" represents the domain. In contrast, if the researcher opts to look for the underlying meanings hidden in the data then he or she looks for the pattern in the data that describe the reasons for being childfree. While doing this, the researcher may find 'selfishness' as a cause that can be developed into the

theme. He or she will then examine the other parts of the data to check whether they contain information belonging to selfishness or not.

In the present study, the researcher made use of thematic analysis to draw qualitative results. Reflexive thematic analysis was not found suitable for the present study as it relies on inductive approach. Codebook Thematic Analysis (Gale et al., 2013) was chosen by the researcher for analyzing data through deductive approach. The form of analysis utilized by the researchers is known as framework analysis. The analysis involves seven recursive phases for analyzing data: transcription, familiarisation with the interview, systematic data coding, developing a working analytical framework, applying the analytical framework, charting data into the framework matrix and reviewing themes, refining, defining and naming themes, and interpreting the data. In the first phase, manual transcriptions of the recorded interviews are prepared that facilitates a researcher for data analysis. The second phase, the bedrock for data analysis, involves reading and rereading of the information provided by the sample with the aim of getting acquainted with the content. Researchers' reflections and analytical notes are also written at the end of the page or margins deliberately left for this purpose. The third stage urges a researcher for generating labels or codes to get a deeper insight into the data under observation. Code is a descriptive or conceptual label given to the raw data gathered from participants in the process called coding. Codes serve as the building blocks for the analysis of data and can help the researcher in providing answers to the research questions. Codes are further evolved into themes during the process of analysis by the researcher. Braun, Clarke & Terry (2018) made distinction between two broad orientations to coding. Deductive orientation begins with the pre-existing theories and assumptions whereas the inductive orientation starts with the exploration of meanings in the dataset. Moreover, coding is done both at surface level to identify meanings (semantic codes) and deeper level to extract the hidden meanings (latent codes). Braun and Clarke (2012) suggest that codes should be brief but comprehensive and can stand alone in the dataset. Codes are grouped together, in the fourth stage, as clusters reflecting common connections. Codes can be organized digitally through software packages, such as CAQDAS (Computer-Assisted Qualitative Data Analysis Software), or manually by paper, pen and highlighter by the researcher. A working analytical framework is developed in the light of the codes generated by reading of first few transcripts. A set of codes or a codebook is thus formed that is intended to be applied to all the subsequent transcripts. In the fifth phase, codes are

indexed by assigning numbers or abbreviations to shorten them for saving time. At this stage, the working analytical framework is applied to all transcripts. In order to make a matrix, in the sixth stage, a spreadsheet is prepared in which the data are sorted out by category. Data is charted into the matrix which means that the researcher summarizes the data relevant to a particular category. In this manner, the researcher arranges those ideas and opinions of participants that are potential for answering research questions.

The final phase involves theme formation which is done for exploring broader meanings and perspectives by the researcher. The researcher compares the information produced by all the participants under study to identify the common patterns and features which are then emerged as themes. Braun and Clark (2019) emphasize that themes do not reside in the data attained from the study sample but are interpreted by the researcher. Themes are analytic outputs developed by means of coding and reflect the central ideas and viewpoints interpreted by the researcher. After generating themes, the researcher reviews if they are capable of answering research questions and thus fulfill research objectives or not. In order to get a holistic view, sub-themes are combined with individual themes by the researcher in a logical manner. During this phase, the researcher recognizes themes that are significant to answer research questions and isolate them from themes that cannot fulfill this goal. The themes are then organized and analyzed in detail. All themes and sub-themes are tested in relation to the research objectives and questions. Finally, a detailed analysis of data is produced by the researcher that sheds light on the results and findings of the study.

3.4.3a The Framework Analysis

The framework analysis is a form of thematic analysis that was designed with the purpose of interpreting data in the applied policy research. (Goldsmith, 2021). It comprises both deductive and inductive approaches for extracting themes from the data collected by researchers. The framework analysis provides a systematic procedure to the researcher for exploring, identifying, and interpreting themes from a large dataset. The framework approach was developed by Ritchie and Spencer during 1980s in the United Kingdom for interpreting qualitative data in a systematic manner. The framework analysis consists of two main components: generating framework for the analysis and applying that framework on the entire dataset for exploring themes concealed in the data. The major feature which makes the framework analysis distinct from other qualitative methodologies is the use of matrix comprising

codes and summaries of the codes presented in rows and columns respectively (Collaco, Wagland, & Watson, 2021). It is a flexible and powerful research tool that has been employed widely by researchers to investigate the phenomenon involving thematic analysis.

3.4.3b Advantages of Using Framework Approach

Goldsmith (2021) believes that the framework analysis blesses the researcher with transparency of the process by providing a well-structured approach for data analysis and it enables the policy makers and service providers to become aware of social problems as well as policy issues and helps them for devising programs and policies for improving the situation. Studies carried out through the framework approach contributed to making the design of the future research better. Goldsmith (2021) further states that this technique of conducting thematic analysis can be employed for generating theories and developing multi-dimensional typologies by researchers. The framework analysis can be employed by a solo researcher and by a group of researchers working on a research project thus enabling shared understanding of a phenomenon under observation. The data can be viewed by inductive or deductive approach based on the nature and goals of the study. A single study involving the framework method may comprise both inductive and deductive approaches (Gale, et al., 2013).

3.4.3c Limitations of the Framework Analysis

The major limitation of the framework analysis is associated with the fact that it is confined to subjectivity of the researcher and does not encompass objectivity. Even in the cases when multiple researchers work on a joint project, the analysis is based on their subjectivity and shared understanding. The framework analysis can only cover homogenous data so the data must revolve around similar issues so that the researcher can categorize the data for the analysis (Gale et al., 2013). The framework analysis can be applied to textual data only and cannot be used for exploring non-textual data like visuals and images.

The present study employed the codebook approach to thematic analysis by utilizing framework analysis put forth by Gale et al. (2013). The researcher found the framework analysis suitable for her study because of multiple reasons. The technique is easy and simple to be understood and applied by the novice researchers (Gale et al., 2013). The procedures associated with all the stages of the framework analysis explicitly described by Gale and his colleagues

served as guidelines for the researcher to carry out the study. The researcher has more experience of conducting quantitative studies and she also has employed research methodologies designed for qualitative studies but she applied the codebook approach to thematic analysis by involving the framework analysis for the first time for the present study. Another significant reason for selecting the framework analysis is its applicability with both inductive approach and deductive approach. The researcher employed the deductive approach and the codes were made by keeping in view the theoretical frameworks of the study, research questions and transcripts of some interviews that were conducted at the earlier phase of the qualitative data collection. Reflexive thematic analysis was ignored by the researcher mainly because it comprises the inductive approach which is not a matter of consideration for the present study. Moreover, the framework method is very widely used technique for analyzing the data gathered by semi-structured interviews (Gale et al., 2013). The researcher of the present study collected the qualitative part of the data by conducting semi-structured interviews with the participants and triangulated its findings with the results of the survey conducted prior to the interviews.

3.4.3d Advantages of Applying Thematic Analysis

Thematic analysis is a highly flexible approach that is applicable to multiple research methods like interviews, qualitative surveys, observation, case studies, etc. and it is applied to documents, blogs, articles, and so on. Braun and Clarke (2006) believe that thematic analysis is a useful tool for identifying key features in a dataset, exploring similarities and differences and generating insights into the data. The application of thematic analysis does not require knowledge related to other qualitative approaches and it is utilized by novel researchers besides experienced researchers. Thematic analysis can be employed by a researcher who carries out research individually and by a team of researchers as in the case of the coding reliability approach. The systematic manner of conducting studies through thematic analysis facilitates the researcher to deal with a large amount of data conveniently. The approach allows the researcher to carry out his or her study inductively or/and deductively as per the requirements of the study and share his or her own subjective opinions. Braun and Clarke (2013) regard the reflection of the researcher's subjectivity in the research as strength rather than a weakness. In social sciences, thematic analysis is a lens to probe into human thoughts and actions. It helps the researcher to

present a holistic account of the phenomenon under study in a systematic way. Yet it is not void of disadvantages.

3.4.3e Disadvantages of Applying Thematic Analysis

Although thematic analysis is a flexible approach but the researcher may experience a lack of coherence among codes and themes (Holloway & Todres, 2003) which leads to confusion. The scholars maintain that coherence can be produced by the researcher by making clear the epistemological position that underlies the claims of the study. Thematic analysis is utilized by people who are new in the field but dealing with a large set of data may become a painstaking task for the novice researchers. It comprises different approaches and new researchers are often at loss to make the right choice for carrying out their research. Moreover, making codes, generating themes and producing the final report are time-consuming processes which require patience on the part of the researcher. As thematic analysis allows researchers to give their own insights and subjective opinions, novice researchers rely heavily on their personal experiences ignoring the theoretical frameworks of the studies (Barkley, 2021). The scholar further states that thematic analysis does not restrict researchers to use a particular language while collecting data from the study participants. The data is obtained either in English or the native language of the participants based on their convenience. The language barrier may create difficulty for the researcher during data analysis (Barkley, 2021).

The present study involves the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009) as framework. The following discussion sheds light on the theoretical underpinning of the present study.

3.5 Theoretical Framework

It is a general belief that human beings are gregarious by instinct and they cannot survive in isolation as they need to communicate with fellow human beings. Their need to remain in a company gives rise to the desire to be connected with a particular group or groups. Therefore, people tend to identify themselves in terms of numerous social, ethnic, and religious groups with which they are emotionally connected and feel a sense of peace and security. The division of men and women into various groups leads to the classification of “us” and “them” or “in-group” and “out-group” in other words. This results in a comparison between in-groups and out-groups and individuals’ desire to attain a positive self-image as well as a favourable group image. It may

lead to associating positive or negative identities with out-groups. All such ideas are part of the Social Identity Theory which begins with the belief that social identity originates primarily from group membership. “Identity is the importance that people place in their social group memberships as a feature of their self-concepts” (Rahimi & Strube, 2007, p.58).

3.5.1 The Social Identity Theory

One of the most prominent theories of social identity, proposed by the Polish social psychologist Henri Tajfel in 1974, states that social identity is “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the social significance attached to that membership” (Tajfel, 1974, p.69). The definition centers on an individual’s awareness about his/her membership in a group, his/her evaluation and emotional association with that group. People categorize themselves into groups and their placement in groups determines their worth and status in society. In striving to maintain a positive identity, people make comparisons of their in-groups with out-groups. In the case of dissatisfaction from their in-group, people may opt to quit the group or make strategies to maintain a positive image for the group. In the case of negative social identity, people tend to improve their individual or collective status (Tajfel & Turner, 1979). It is worth noting that peoples’ inclination to differentiate in-group from out-groups and the subsequent comparisons between groups lead to ethnocentric thoughts and behaviour. Brown (2000) claims that a person favours people from his/her in-group and he/she discriminates members of out-groups. Such in-group biases are manifested in the social identity theory. In 1979 Tajfel’s student, Turner, joined his mentor Tajfel and elaborated the Social Identity Theory.

Tajfel (1974) described four cognitive processes that are involved in the categorisation of in-group and out-group. These processes were labeled as social categorization, social identification, social comparison, and psychological distinctiveness. People tend to categorize objects in order to systematize and simplify the world. *Social categorization* is an individual’s tendency to view people not as individuals but as part of groups such as Anglophone and Francophone in Canada, Sri Lankan cricket team, Young Doctors’ Association of Punjab, and so on. Tajfel and Turner (1979) believe that social categorization results in favouritism for in-group and discrimination for out-groups. The realization of belongingness to a particular group triggers such ethnocentric feelings and intergroup competitive behaviour. Individuals who show strong

affiliations with their in-groups possess strong discrimination and prejudice against out-groups; whereas, individuals who reflect weak bonds with their in-groups do not show such discrimination against out-groups (Gagnon & Bourhis, 1996). This clearly reveals that strong in-group affiliations and emotional bonds lead to ethnocentrism. *Social identification* refers to the psychological state during which an individual identifies with the group to which he/she belongs. For example, students of Veterinary Sciences regard themselves as a part of the group which is different from business students in a university. People make deep bonds with their in-groups through social identification and try to explore their position in their group as well as that of other members in their groups. When people identify themselves in terms of their groups then they tend to compare their groups with the out-groups. Social identification thus leads to *social comparison*, which in turn results in discrimination and prejudice for out-groups. People may compare social standing of individuals from different walks of life as a single group entity. For example, doctors have high social standing as compared to clerks. Positive social identity can be attained when members of an in-group consider their group and their membership to the group as favourable and worthwhile in relation to out-groups (Tajfel & Turner, 1979). People are generally inclined towards attaining positive distinctiveness or in other words, they struggle to achieve or maintain a positive social identity. In order to attain this goal, people may adopt numerous strategies. Upgrading qualification for securing a better job opportunity exemplifies *psychological distinctiveness*.

Tajfel and Turner's Theory of Social Identity (1979) got popularity in the domain of social psychology and some more researchers worked on the theory to add their perspectives to it. Cameron probed into various dimensions of social identity in order to investigate their validity and applicability to research. Details about Cameron's model of social identity are provided below.

3.5.2 The Three-Factor Model of Social Identity

Cameron (2004) proposed a Three Factor Model of Social Identity which intends to explore the nature of multi-dimensionality of social identity. The model focused on Cognitive Centrality, In-group Affect, and In-group Ties and Cameron believed that the aforementioned factors are capable of representing social identity. *Cognitive Centrality* is defined as the number of times a person thinks about the membership of his/her in-group and it also involves the extent

of importance that an individual connects with his/her in-group (Cameron, 2004). For example, an African American prefers to speak in the Black English Vernacular over Standard American English because he/she perceives himself/herself as a member of the African American community. In-group Affect is the personal evaluation and emotional bonds one shares with ones in-group (Cameron, 2004). Being an African American is considered a stigma or pride for a member of the community exemplifies in-group affect. In-group Ties are characterized by similarities, connections and bonds one feels with members of one's group (Cameron, 2004). A deep sense of belonging to their in-group and detachment from the Whites reflected by African Americans exemplifies in-group ties. Cognitive centrality is a cognitive aspect of social identity whereas in-group affect and in-group ties are emotional aspects.

The following table describes the three factors along with their dimensions and traits.

Table 1

Indicating the Characteristics of the Three Factors of Social Identity by Cameron (2004)

Dimensions	Factors	Traits
Cognitive	Cognitive Centrality	Psychological salience and significance to membership
Affective	In-group Affect	Evaluation and a sense of belonging
Affective	In-group Ties	Similarities and emotional bonds

In order to study social identity in terms of three factors, Cameron undertook five studies and examined numerous variables, such as gender, personality, national identity and university membership, in relation to social identity. His studies employed questionnaires varying from 11-items to 15-items. The last three studies employed questionnaire with twelve items. These variations show attempts to balance the size of the sub-scales. Responses ranged from *strongly disagree* (1) to *strongly agree* (6) where the higher values reflect one's higher identification with one's group. Cameron tested, by employing statistical tools, a one dimensional model (cognitive dimension), two dimensional model (cognitive and affective dimensions) and three dimensional model (cognitive centrality, in-group affect, and in-group ties). The three-dimensional model of social identity was considered the most suitable to study social identity by the scholar. These three dimensions were found to be related to other social identification constructs like collective self-esteem (an individual's perception about his/her in-group) and perceived in-group cohesion

(emotional bond and feelings one has for one's group and for its members) and can be used to represent social identification among groups based on different parameters such as gender, group membership and so on. Global self-esteem, a person's sense of self-worth, was found to be positively related to in-group affect and in-group ties but is not associated with cognitive centrality. Moreover, a positive correlation was also noticed between in-group ties and in-group affect which suggests that in-group ties are associated with positive or negative feelings one feels for one's group.

The present study employs Cameron's Model of Social Identity (2004). The three dimensions of the model (cognitive centrality, in-group affect, and in-group ties) are taken as variables to study ethnocentrism because the variables reflect perceptions and emotions one feel for the members of one's in-group and for the group. Such perceptions and emotions may lead to ethnocentrism. Strong level of cognitive centrality, in-group affect and in-group ties suggests high level of ethnocentrism and thus leads to preference and liking to work with members of one's group.

The social identity perspective seems to be suitable for exploring attitudinal disposition of ethnocentrism as it elucidates intergroup behaviour. The social identity theory emphasizes individuals' self-categorization into groups. Turner, Hogg, Oakes, Reicher., and Wetherell (1987) stated that people, as a result of self-categorization into groups, experience depersonalization which tends them to view themselves not as an individual but part of their in-group interchangeable with other members of their group. Depersonalization diminishes their personal identity which also reduces personal differences among the members of the group. The need for securing a positive image of one's in-group leads to group favoritism which causes discrimination for members of out-groups. The strong feelings of affiliation and emotional bonds with one's in-group lead to ethnocentrism against people of out-group cultures in other words. The present study intends to examine how in-group favoritism affects communication among workers of different cultures at a workplace.

3.5.3 Application of the Social Identity Theory

Social identity theory has a large scope to be explored by researchers in numerous social contexts. Ethnocentrism is widely examined in relation to social identity theory by researchers. Chowdhury (2012), while probing into the ethnocentric tendencies of Bangladeshi consumers,

found people residing in non-border areas were more ethnocentric as compared to people living in border areas. He found that consumers' preference to buy foreign products as compared to local products was affected by the interests of their in-group. The inhabitants of the border areas obtained foreign goods at a cheaper price. With low income, it was easier for them to get hold of foreign products as compared to expensive locally produced commodities. Bangladeshi businessmen were observed to be very ethnocentric in purchasing local products as preference to buy local products over foreign products benefits them financially. The results clearly indicate the causal relationship between ethnocentrism and interests of in-group.

Cameron's Three Factor Model of Social Identity (2004) received theoretical and empirical support by some research scholars who were keen to test the validity of the three dimensions described in the model. Some research scholars also attempted to explore Cameron's three dimensions of social identity (2004) in relation to numerous social and psychological constructs. For example, Obst, White, Mavor and Baker (2011) examined the effects of prototypicality on intergroup behaviours of university students in Australia from social identity perspective. They found that the dimension of cognitive centrality reflects in-group favouritism and out-group derogation and this suggests that individuals' awareness to be a part of a particular group may promote hostility towards members of out-groups. In-group affect and in-group ties, on the other hand, were found to be related to collective self-esteem which means that individuals who feel pride in their group membership have high collective self-esteem. By utilizing Cameron's Three-Factor Model of Social Identity (2004), Obst and White (2005) carried out a study on university students and discovered that the dimensions had sound theoretical and empirical basis. They also found that participants reflected different levels of cognitive centrality, in-group affect and in-group ties under different variables (gender, student, interest group). If the same pattern in relation to the levels of dimensions was found then there would be no room left for researchers to explore the validity of the three dimensions of the model. This finding further highlights the fact that the construct of social identity is multi-dimensional in nature.

Cameron's three dimensions of social identity (2004) have also been examined in the field of criminal psychology. Boduszeketal, Adamson, Shevilin, and Hyland (2012) found a direct relation between criminal identity and criminal thinking style. It was observed that in-group affect and in-group ties with other criminals of the group affected the way of thinking of

the Polish inmates under study. The data reflected that lower levels of prisoners' extraverted personality traits tend to moderate the positive relationship between in-group affect and criminal thinking style. Those prisoners who revealed higher levels of extraversion appeared to moderate the positive relationship between in-group ties with other criminals and criminal thinking style.

In a nutshell, Cameron's three dimensions (cognitive centrality, in-group affect, and in-group ties) can be used by other research scholars for exploring social identification in relation to other social and psychological constructs.

3.5.4 Criticism on the Social Identity Theory

In spite of garnering attention in the domains of social psychology and sociology, Tajfel's Social Identity Theory (1974) also received criticism. One of the criticisms which are leveled against the theory is its over-emphasis on in-group favouritism which may lead to social competition and conflict among social groups. Tajfel and Turner (1979) believed that intergroup conflict occurs only when members from the disadvantage group perceive the high status group as insecure and potentially changeable. The awareness of the insecurity and changeability provides hope to members of a low-status group for social revolution. Similarly, some critics think that Tajfel's Social Identity Theory (1974) underemphasizes out-group favouritism. The theory, indeed, talks about the existence of this phenomenon. Tajfel and Turner (1979) described the situation where members from a low-status group regard themselves as inferior or second-class. Such attitude of the members of a low-status group results in self-derogation and out-group favouritism. This may even lead to social mobility where an individual desires to move from a lower status group to an upper status group.

While commenting on the validity of three dimensions of Cameron's Social Identity Theory (2004) Obst, Patricia, White and Katherine (2005) claimed that the participants in their study did not differentiate between the items "I often think about being an (in-group member)" and "Generally I feel good about myself when I think about being an (in-group member)" which suggests that they did not realize that these items belonged to different dimensions. The researchers asserted that refinement was required in order to improve the construct validity of the scale. Despite having criticism, the theory is widely used by researchers who carry out studies particularly in the disciplines of psychology and sociology.

In addition to Cameron's Three -Factor Model of Social Identity (2004), the present study employs the model of Intercultural Communicative Competence by Byram (2009) too. A detailed account of the model is given below.

3.6 Communicative Competence and Intercultural Communicative Competence

The idea of communicative competence was proposed by Dell Hymes in 1966 in reaction to Chomsky's linguistic competence (1965). Chomsky viewed linguistic competence, also known as grammatical competence, as the speakers and hearers' unconscious knowledge about the rules of language. He made distinction between *competence* (the knowledge of the rules of language) and *performance* (the actual use of language). The notion of linguistic competence has certain limitations because it is workable under idealized situations with competent native speakers of a language and cannot be applicable to second language learning. Hyme's communicative competence added the component of sociolinguistic competence in addition to grammatical competence. Communicative competence refers to individuals' knowledge of language that enables them to communicate appropriately in different social contexts.

Some linguistics extended the work on communicative competence and added some more competencies to the approach. For example, Canale and Swain's Model of Communicative competence (1980) consists of grammatical competence, sociolinguistic competence, strategic competence. The revised model by Canale (1983) added discourse competence. Bachman (1990) added the component of pragmatic competence along with the components mentioned by Canale and Swain (1980) and Canale (1983). It is pertinent to note that communicative competence is considered extremely important in situations involving intercultural communication.

The model of Intercultural Communicative Competence was first proposed by Michael Byram in 1997 and reviewed in 2009. Intercultural communicative competence is composed of intercultural competence and communicative competence. The former consists of linguistic competence, sociolinguistic competence, and discourse competence while the latter comprises five components: knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness (Byram, 2009). Byram's model of Intercultural Communicative Competence (1997) is based on the ideas presented by him and Zarate in a paper published in 1994 which comprised four components while critical cultural awareness was added by Byram in 1997.

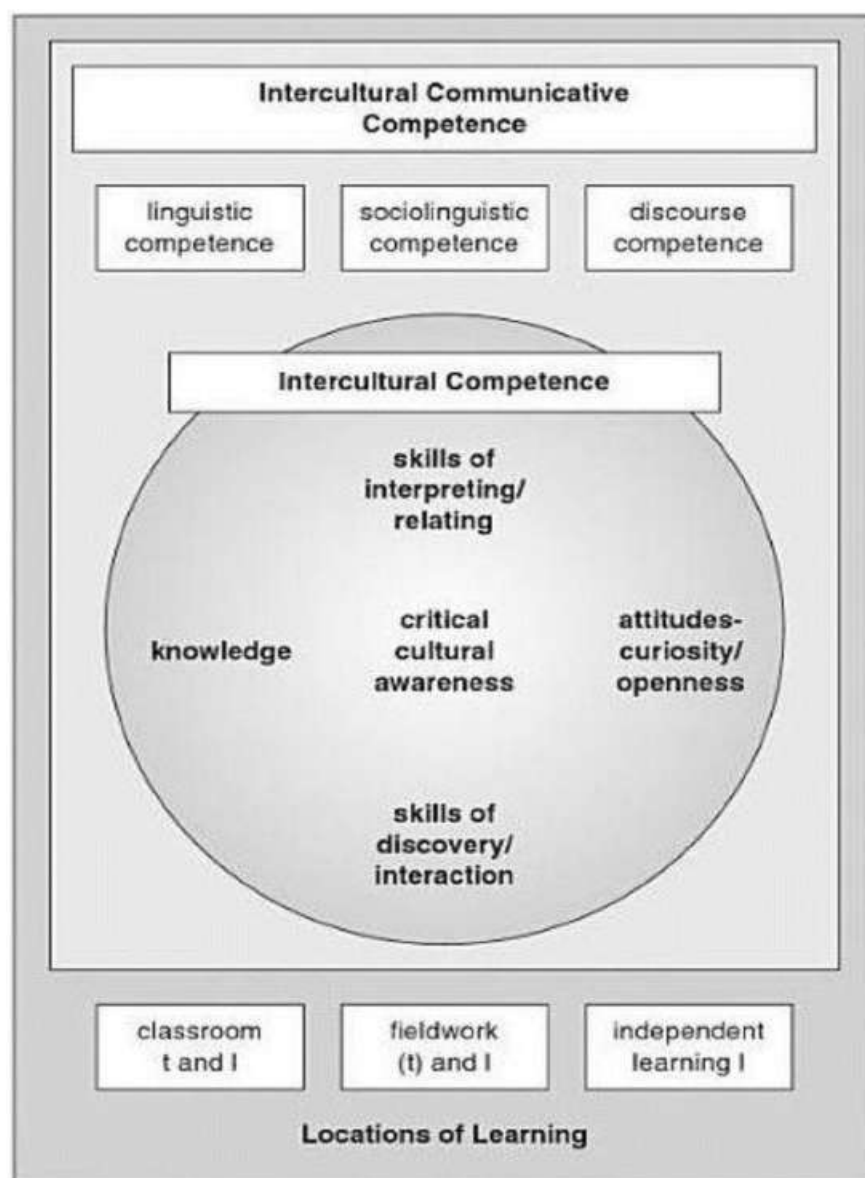
The notion of communicative competence is based on an individual's grammatical competence or knowledge to use words and structures of a language correctly (Yule, 1996). It also comprises an individual's awareness of using language in an appropriate social context. Linguistic competence refers to the knowledge related to grammar, lexicon and phonology of a language (Celce-Murcia, Dornyei, & Thurrel, 1995). Sociolinguistic competence is associated with knowledge on linguistic and sociocultural rules of a community (Brown, 2000). Discourse competence is the ability to interpret and produce coherent and cohesive written and oral texts (Canale, 1983).

Intercultural competence is "The ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p.247). Such knowledge, skills and attitudes are beneficial for people to discover variations in the cultural perspectives of foreign cultures which enable them to view the norms and values of foreign cultures as cultural traits. All this helps them to mitigate the intensity of ethnocentrism. Knowledge refers to the perception of the cultural beliefs and practices of in-group as well as that of out-group cultures. It also involves one's knowledge about oneself and how one is likely to be perceived by others. Attitudes are viewed as readiness to suspend misconception about other cultures and valuing cultural differences. It is the ability to observe from the perspective of people from different cultural groups. Skills of interpreting and relating require an individual to understand written and oral texts from other cultures and compare it with his/her culture. Such skills enable an individual to identify ethnocentric perspectives given in texts. He or she can then relate such views to cultural differences and thus avoid misunderstanding. Skills of discovery and interaction refer to the ability to gain new knowledge about other cultures and operationalize it during interactional encounters with people from other cultural groups. Critical cultural awareness is one's awareness about one's cultural values and practices as well as awareness of the cultural perspectives of people from other cultural groups. Critical cultural awareness is in the limelight in Byram's model of Intercultural Communicative Competence (2009) which indicates its importance in the teaching-learning process.

The following figure, adopted by the model of Intercultural Communicative Competence by Byram (2009), illustrates competencies along with their arenas of learning.

Figure 1

The Model of Intercultural Communicative Competence (Byram ,2009)



Note. The model comprises Communicative Competence and Intercultural Competence. From *The Sage Handbook of Intercultural Competence* (p.323), by D.K. Deardorff (Ed.), California: Sage Publications.

Byram believes that a lack of attention has been paid to the cultural dimension while planning objectives for foreign language learning and in teacher training programs. His model provides a framework for foreign language teachers to formulate didactics of intercultural communicative competencies. The model is prescriptive in nature which suggests teachers that what objectives, materials and methodologies should be utilized by instructors to develop competencies in foreign language learners. The model is also helpful for researchers as it is applicable to foreign language learning settings which may facilitate intercultural communication. Byram states that his model of intercultural competence is not a structural model but a list model as it does not involve interdependence among different competencies listed in the model.

In addition to the above-mentioned competencies, Byram (1997) also described the notion of *intercultural speaker* that refers to a person who is sensitive to cultural differences and is capable of interpreting from the perspective of people of other cultures. An intercultural speaker possesses some or all competencies to a certain degree. Byram believes that an ideal intercultural speaker is required for an effective intercultural communicative encounter as he or she focuses on establishing and maintaining relationships across cultural boundaries. It is significant to note that the concept of intercultural speaker is also related to intercultural citizenship which is introduced by Byram in 2008. Intercultural citizenship is characterized by the knowledge, skills, and attitudes required for acting in a multicultural community. It gives much emphasis to civic action in a community. Byram asserts that the combination of intercultural competence and intercultural citizenship provides “a set of teaching objectives that can guide co-operation across the curriculum and particularly allow foreign language teachers to include in their teaching aims the encouragement of international political activity among their learners” (Byram, 2009, p.327).

Byram’s model of Intercultural Communicative Competence (2009) is selected because the variables (linguistic, sociolinguistic, discourse competence, knowledge, attitudes, skills, and critical cultural awareness) provide a broad view to explore one’s intercultural communicative competence. Moreover, it seems suitable to be applied along with Cameron’s model of Social Identity (2004) as Spitzberg and Changnon (2009) believe that Byram’s model is like exploring one’s identity within and across cultures. The model is not only applicable to the educational settings but can be utilized to study intercultural communication in numerous settings such as the

workplace. The researcher studied the effects of cognitive centrality, in-group affect, and in-group ties on the aforementioned variables. This aided her to study the impact of ethnocentrism on intercultural communicative competence.

3.6.1 Application of Byram's Model of Intercultural Communicative Competence

The model of intercultural communicative competence is widely utilized by researchers particularly in foreign or second language learning situations. Deordoff (2006) proposed her own model of intercultural competence consisting of attitudes, knowledge and skills, internal outcomes, and external outcomes. Munezane (2019) integrated intercultural willingness to communicate and constructive conflict resolution into the model of intercultural communicative competence to study a group of Japanese university students. Byram (2009) lays stress that intercultural communicative competence should be added as an essential component in the language classroom. It will help the learners to view cultural beliefs and values from the perspective of people of other cultures. The learners will then be able to use language appropriately in intercultural settings. Ahnagari and Zamanian (2014) believe that traditional methodologies used to teach language emphasized correct language usage, vocabulary and pronunciation so that the learner will correspond to the native-like proficient speaker. The foreign language teachers must reshape methodologies to teach language and culture so that intercultural speakers can be produced.

Houghton (2009) believes that certain skills are required by intercultural speakers, like skills of discovery and interaction, for successful communication. Such skills are learnable communication skills that enable people to acquire knowledge about people of other groups and their cultures without relying on ethnocentric beliefs and discrimination. In addition to skills of discovery and interaction, attitudes play a significant role in intercultural communication. Intercultural communicative competence, curiosity and openness, and readiness to suspend disbelief related to other cultures and one's in-group culture are attitudes which help a person to recognize the norms, rituals, and practices of his/her own culture and that of foreign cultures (Houghton, 2009). Critical cultural awareness is required to avoid ethnocentric tendencies and prejudice against people from different cultural groups. Teacher should adopt such teaching methodologies and practices in the classroom that would help learners to look at the cultural

perspectives associated with their culture and foreign cultures with a critical eye so that they can diminish the impact of ethnocentrism successfully.

As the world has become globalized in the present era, cultural disparity among employees is a great concern for management. Cultural diversity among workforce comprises several problems (such as grouping among workers, ethnocentrism) and compatibility and cooperation among members of a multicultural team is essential for the success of a company. A certain degree of intercultural communicative competence is required in order to diminish the impact of some issues related to cultural diversity in a workplace. Intercultural communicative competence is mostly explored by researchers under academic settings aiming at the classroom environment, curriculum and teaching materials but it is not examined under other contexts, such as the workplace setting. It is significant to note that intercultural communicative competence is not confined to the educational institutions merely as it is not only useful for students and teachers. People who possess intercultural communicative competence can apply it under numerous contexts like stay in a foreign country, communicating with people from other cultural groups in their homeland, and in situations where hybridity of culture are involved (Byram, 2009). The present study aimed to explore the impact of ethnocentrism on intercultural communicative competence under the workplace setting.

3.6.2 Criticism on Byram's Model of Intercultural Communicative Competence

Critical scholars criticized Byram's model of Intercultural Communicative Competence (1997) as it associates the notion of culture with national culture which is characterized by the sense of unity, homogeneity, a set of fixed beliefs and values and so on. The model is deficient of addressing the issues related to cultural diversity. Although Byram (1997) gave reference to cultural diversity while talking about the experiences of minority groups within the national culture which suggests that he admitted the fact that societies are multicultural and pluralistic in the present era (Hogg, 2020). Hogg (2020) further stated that Byram identified classroom and fieldwork as locations for learning and this confines the model to face-to-face interaction only. While commenting on the shortcomings of the model, Szuba (2016) stated that the model gives an account of the ideal intercultural speaker and does not describe the stages the speaker undergoes before reaching this ideal stage.

Another criticism which is raised against the model is that it fails to account the internal relationship among different competence and the order of interaction which these competences follow. Similarly, how knowledge, skills, and attitude interact and complement one another is not mentioned. Byram (2009) himself admitted this shortcoming of the model and claimed that the model was a list model which did not illustrate the interdependence of competences but described the characteristics of intercultural competence. The arrows which were present in the 1997 version of the model got vanished in the 2009 version which indicates that the model is a list model. Diaz (2013) believes that the list-like nature of the model reflects a lack of connection between linguistic competence and intercultural competence and their articulation into learning activities and outcomes.

Despite having some shortcomings, the model is considered influential in the area of foreign and second language learning and is widely examined by research scholars all over the world.

3.7 Integration of the Models for the Study

The present study integrates the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009) to meet the requirements of interdisciplinary research involving a psychological construct (ethnocentrism) and a linguistic construct (intercultural communicative competence). The constructs of Cameron's model of Social Identity (2004), which comprises in-group ties, cognitive centrality, and in-group affect, represent ethnocentrism as cognitive and affective dimensions of the model are capable of influencing communicative behaviours of individuals to show discrimination against people of foreign cultures and nationalities. The constructs of Byram's model of Intercultural Communicative Competence (2009), which consists of linguistic competence, sociolinguistic competence, discourse competence, knowledge, skills, attitude, and critical cultural awareness, act as dependent variable. The researcher examined the nature of associations (via correlation analysis) between variables and the effects of the independent variables on the dependent variable (via regression analysis). For more comprehensive understanding, these variables were further investigated by qualitative lens by employing thematic analysis. In other words, the researcher added analytical approach by allowing qualitative analysis along with quantitative analysis. The constructs of both models were integrated by keeping in view the

antagonist nature of ethnocentrism and intercultural communicative competence. The researcher aimed to explore the conditions where ethnocentrism could jeopardize the survival and progress of an institution and affect intercultural communicative competence of employees working in a multicultural workplace.

The details about quantitative research tools, methods, and analysis of data are given in the next chapter.

CHAPTER 4

ANALYSIS OF DATA: QUANTITATIVE METHOD

The chapter, first part of the analysis of data, describes the results drawn from the quantitative data gathered through the survey. It presents the analysis of the collected data with the help of correlation analysis as well as regression analysis. The results have been shown with the help of tables and their interpretation at the end of each table reflects the strength, direction and impact of the independent variables on the dependent variable under study. The chapter ends with a detailed discussion along with the claims and opinions of other research scholars in relation to study variables. The results were also presented in association with the social identity perspective.

The study was intended to examine the effects of ethnocentrism on intercultural communicative competence by involving participants (teachers) serving in two public universities in Islamabad. The collection of data comprised two stages: first, the data were gathered for the survey followed by semi-structured interviews conducted by the researcher in the second stage. The data were collected from the National University of Modern Languages (NUML), Islamabad and the International Islamic University, Islamabad. Teachers from diverse cultural groups across the globe participated in the study. One hundred teachers, from both universities, took part in the study. Sixty teachers from NUML, Islamabad and forty teachers from the International Islamic University, Islamabad participated in the study.

The demographic profile of the participants is given below.

Table 2

The Demographic Profile of the Study Sample (the Survey)

Serial no.	Nationality	Total number
1	Pakistani	70
2	Indonesian	2
3	Italian	1
4	Turkish	4
5	French	3
6	German	2
7	British	2
8	Japanese	2
9	Russian	3
10	Sri Lankan	1
11	Egyptian	4
12	Sudanese	1
13	Chinese	5
		100

The participants of the study belonged to different countries of the world. The above-mentioned table shows division of the study sample in terms of nationality.

The teachers were exposed to a survey questionnaire that reflected ten constructs connected with the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009). The constructs related to the former model involved *In-group Ties*, *Cognitive Centrality*, and *In-group Affect* (Cameron, 2004) whereas the latter model comprised constructs like *Linguistic Competence*, *Sociolinguistic Competence*, *Discourse Competence*, *Knowledge*, *Attitude*, *Skills*, and *Critical Cultural Awareness* (Byram, 2009). The constructs of Cameron's version of Social Identity (2004) were independent variables, used to reflect ethnocentrism, for the research whereas the constructs related to Byram's model of Intercultural Communicative Competence (2009) were treated as the dependent variable. The Likert Scale ranged from 1-5, was used to collect data comprising the options: strongly disagree, disagree, undecided, agree, and strongly agree.

The researcher made the survey questionnaire herself, she needed to check the reliability of the statements of the questionnaire first. In the words of Mackey and Gass (2005, p.128) "Reliability in its simplest definition refers to consistency, often meaning instrumental

consistency. For example, one could ask whether an individual who takes a particular test would get a similar score on two administrations of the same test”. If a student takes a written test for checking the linguistic competence and scored a high grade, then the same student would be expected to score a high grade again if he or she would go through the same test. In this case, the test score is said to be reliable. However, if a student takes the test twice and obtained different scores on both tests then the test score is considered unreliable. It is essential for a researcher to check the reliability of his or her research instrument before proceeding to gather data from participants. The reliability of a construct is measured when all the statements associated with that particular construct are combined together to get a score. The reliability of the instrument should be in the acceptable range (.60) so that it can be utilized in the study.

The researcher of the present study measured the reliability of all constructs individually in addition to calculating the overall reliability of the research tool. The overall reliability of the questions, as calculated by Cronbach Alpha, was discovered to be .878 that is considered a high score for measuring internal consistency. All the variables under observation were found to be in an acceptable range and the details are given below in the tabular form.

Table 3

Descriptive Statistics Showing Reliability of the Study Variables

Variables	Reliability of the Variables
In-group Ties	.722
Cognitive Centrality	.857
In-group Affect	.835
Linguistic competence	.881
Sociolinguistic Competence	.703
Discourse Competence	.724
Knowledge	.780
Attitude	.804
Skills	.818
Critical Cultural Awareness	.837

After measuring the reliability of the variables, the researcher visited NUML and the International Islamic University to collect data for the survey. Prior to the analysis of the survey questionnaire, the researcher measured the degree of ethnocentrism of the participants by utilizing the revised version of the Generalized Ethnocentrism scale or GENE scale (Neuliep, 2002) so that the participants could be divided into two groups comprising high ethnocentric

teachers as well as low ethnocentric teachers. The scale centers on individuals' in-group/out-group distinction based on different cultural, racial or ethnic backgrounds along with the cognitive and affective dimensions which generate a sense of superiority and preference in relation to members of in-group (Neuliep, 2002). It was necessary for the researcher to utilize the GENE scale for dividing the study sample into two groups comprising high ethnocentric and low ethnocentric participants so that, after analyzing the data, she could examine the difference reflected by both groups. Neuliep and McCroskey (1997b) stated that ethnocentrism comprises both positive and negative features; therefore, the researcher of the present study thinks that it is not ethnocentrism but degrees of ethnocentrism that matter.

Neuliep (2002) stated that Cronbach's alpha of the GENE scale applied in previous studies reflected a score that ranged from .82 to .92 (cited in Neto & Neto, 2022). This reveals that the scale has high reliability. The GENE scale (2002) was distributed among the participants along with the survey questionnaire. The highest score reflected by the participants was forty-seven whereas the lowest score revealed was fifteen. All participants scored less than 55 out of 100 which means that none of them could be consider highly ethnocentric by following the standard set by Neuliep and McCroskey (1997b). The researcher believed that education is a possible reason which motivates people to evade ethnocentric sentiments. Some research scholars also found the same factor. Highly educated people were less prone to ethnocentrism or ethnic distancing than less educated people (Hello et al., 2006). The researchers believed that education brought personal and cognitive development. Twenty-five among the teachers scored between 40 and 55 and showed moderate degree of ethnocentrism. As they reflected relatively higher degree of ethnocentrism, therefore, they were labeled as highly ethnocentric by the researcher to meet the requirement of the study. On the other hand, the participants who scored less than forty were considered as low ethnocentric by meeting with the criterion of the GENE scale (2002). After that the researcher moved towards the analysis of the data and for that she used inferential statistics by employing SPSS version 20.0 in the study. In order to analyze data, she made use of the correlation test followed by the regression test.

4.1 Results of the Correlation and Regression Tests

The results of the correlation and regression tests of the low ethnocentric teachers are given below.

Table 4.1

Results of Correlation Coefficients between Study Variables

		In- group Ties	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge	Attitude	Skills	Critical Cultural Awareness
In- group Ties	Pearson Correlation	1	.288 [*]	.073	.016	-.080	.027	.094	.148
	Sig. (2- tailed)		.012	.532	.893	.495	.821	.420	.204
	N	75	75	75	75	75	75	75	75

Correlation analysis is performed to explore the strength and directionality of the variable In-group Ties with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals a significant and positive correlation between In-group Ties and Linguistic Competence, where $r = .288$, $p = .012$.

The above results show that there is sufficient evidence to claim that Linguistic Competence has a linear relationship with In-group Ties. However, the results reflect insufficient evidence to conclude that the variable In-group Ties has a linear relationship with Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness.

Table 4.2*Results of Correlation Coefficients between Study Variables*

		Cognitive Centrality	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge	Attitude	Skills	Critical Cultural Awareness
Cognitive Centrality	Pearson Correlation	1	.301**	.231*	-.097	.124	.164	.204	.452**
	Sig. (2- tailed)		.009	.046	.407	.288	.160	.079	.000
	N	75	75	75	75	75	75	75	75

Correlation analysis is performed to explore the strength and directionality of the variable Cognitive Centrality with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals a significant and positive correlation between Cognitive Centrality and Linguistic Competence, where $r = .301$, $p = .009$. A significant and positive correlation is also found between Cognitive Centrality and Sociolinguistic Competence, where $r = .231$, $p = .046$. It is also discovered between Cognitive Centrality and Critical Cultural Awareness where $r = .452$, $p = .000$.

The above results show that there is sufficient evidence to claim that Linguistic Competence, Sociolinguistic Competence and Critical Cultural Awareness have linear relationship with Cognitive Centrality. However, the results reflect insufficient evidence to conclude that Cognitive Centrality has a linear relationship with Discourse Competence, Knowledge, Attitude and Skills.

Table 4.3*Results of Correlation Coefficients between Study Variables*

		In- group Affect	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge	Attitude	Skills	Critical Cultural Awareness
In- group Affect	Pearson Correlation	1	.274*	.039	-.034	.136	.297**	.309**	.405**
	Sig. (2- tailed)		.017	.737	.770	.245	.010	.007	.000
	N	75	75	75	75	75	75	75	75

Correlation analysis is performed to explore the strength and directionality of the variable In-group Affect with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals a significant and positive correlation between In-group Affect and Linguistic Competence, where $r = .274$, $p = .017$. A significant and positive association is found between In-group Affect and Attitude, where $r = .297$, $p = .010$. A Pearson's r data analysis reveals a significant and positive correlation between In-group Affect and Skills, where $r = .309$, $p = .007$. It is also discovered between In-group Affect and Critical Cultural Awareness where $r = .405$, $p = .000$.

The above results suggest that there is sufficient evidence to support the claim that Linguistic Competence, Attitude, and Skills have linear relationship with In-group Affect. However, the results reflect insufficient evidence to conclude that In-group Affect has a linear relationship with Sociolinguistic Competence, Discourse Competence, and Knowledge.

Table 4.4*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		6.743	.000
1 In-group Ties	.185	1.473	.145
Cognitive Centrality	.204	1.630	.107
In-group Affection	.091	.668	.506

The response variable (Linguistic Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group ties, Cognitive Centrality and In-group Affect do not influence one's Linguistic Competence.

Table 4.5*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		9.691	.000
1 In-group Ties	.046	.348	.729
Cognitive Centrality	.268	2.054	.044
In-group Affect	-.108	-.760	.450

The response variable (Sociolinguistic Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The result reveals that Cognitive Centrality has a significant and positive impact on Sociolinguistic Competence, $B=.268$, $t=2.054$, $p=.044$. However, the results reflect insufficient evidence to

conclude that In-group Ties and In-group Affect have a significant impact on Sociolinguistic Competence.

Table 4.6

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		12.783	.000
1 In-group Ties	.052	.383	.703
Cognitive Centrality	-.109	-.810	.421
In-group Affect	-.008	-.056	.956

The response variable (Discourse Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group Ties, Cognitive Centrality and In-group Affect do not influence one's Discourse Competence.

Table 4.7

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		10.273	.000
1 In-group Ties	-.196	-1.486	.142
Cognitive Centrality	.096	.728	.469
In-group Affect	.185	1.294	.200

The response variable (Knowledge) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group Ties, Cognitive Centrality and In-group Affect have no significant impact on Knowledge.

Table 4.8*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		12.391	.000
1 In-group Ties	-.152	-1.190	.238
Cognitive Centrality	.046	.360	.720
In-group Affect	.348	2.513	.014

The response variable (Attitude) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The result reveals that In-group Affect has a significant and positive impact on Attitude, $B=.348$, $t=2.513$, $p=.014$. However, the results reflect insufficient evidence to conclude that In-group Ties and Cognitive Centrality have significant impact on Attitude.

Table: 4.9*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		11.916	.000
In-group Ties	-.075	-.587	.559
1 Cognitive Centrality	.083	.651	.517
In-group Affect	.306	2.204	.031

The response variable (Skills) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group Affect has a significant and positive impact on Skills, $B=.306$, $t=2.204$, $p=.031$. However, the results reflect insufficient evidence to conclude that In-group Ties and Cognitive Centrality have significant impact on Skills.

Table: 4.10*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		8.220	.000
1 In-group Ties	-.089	-.763	.448
Cognitive Centrality	.344	2.960	.004
In-group Affect	.287	2.271	.026

The response variable (Critical Cultural Awareness) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that cognitive centrality has a significant and positive impact on Critical Cultural Awareness, $B=.344$, $t=2.906$, $p=.004$. The results also reflect a significant and positive impact of In-group Affect on Critical Cultural Awareness, $B=.287$, $t=2.271$, $p=.026$. However, the results reflect insufficient evidence to conclude that the variable In-group Ties has a significant impact on Critical Cultural Awareness.

The following tables throw light on the results, gathered through highly ethnocentric teachers, of correlation and regression tests.

Table 4.11*Results of Correlation Coefficients between Study Variables*

		In-group Ties	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge Attitude	Critical Skills	Cultural Awareness
In-group Ties	Pearson Correlation	1	-.074	-.064	.017	.161	.297	-.345
	Sig. (2-tailed)		.726	.763	.934	.443	.149	.091
	N	25	25	25	25	25	25	25

Correlation analysis is performed to explore the strength and directionality of the variable In-group Ties with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals insufficient evidence to conclude that the variable In-group Ties has a significant association with Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness.

Table 4.12

Results of Correlation Coefficients between Study Variables

		Cognitive Centrality	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge	Attitude	Skills	Critical Cultural Awareness
Cognitive Centrality	Pearson Correlation	1	-.406 [*]	-.193	-.541 ^{**}	-.440 [*]	-.359	.427 [*]	-.203
	Sig. (2- tailed)		.044	.355	.005	.028	.078	.033	.332
	N	25	25	25	25	25	25	25	25

Correlation analysis is performed to explore the strength and directionality of the variable Cognitive Centrality with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals a significant and negative correlation between Cognitive Centrality and Linguistic Competence, where $r = -.406$, $p = .044$. A significant and negative association is found between Cognitive Centrality and Discourse Competence, where $r = -.541$, $p = .005$. Knowledge and Cognitive Centrality are found to be significant and negative in relation to each other, where $r = -.440$, $p = .028$. A Pearson's r data analysis also reveals a significant and negative correlation between Cognitive Centrality and Skills, where $r = -.427$, $p = .033$. However, the results reflect insufficient evidence to conclude that Cognitive Centrality has a significant association with Sociolinguistic Competence, Attitude, and Critical Cultural Awareness.

Table 4.13*Results of Correlation Coefficients between Study Variables*

		In-group Affect	Linguistic Competence	Sociolinguistic Competence	Discourse Competence	Knowledge	Attitude	Skills	Critical Cultural Awareness
In- group Affect	Pearson Correlation	1	.075	-.519**	-.127	.003	.154	-.052	.081
	Sig. (2-tailed)		.720	.008	.546	.990	.462	.805	.699
	N	25	25	25	25	25	25	25	25

Correlation analysis is performed to explore the strength and directionality of the variable In-group Affect with variables Linguistic Competence, Sociolinguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness. A Pearson's r data analysis reveals a significant and negative correlation between In-group Affect and Sociolinguistic Competence, where $r = -.519$, $p = .008$. However, the results reflect insufficient evidence to conclude that In-group Affect reflects a significant association with Linguistic Competence, Discourse Competence, Knowledge, Attitude, Skills, and Critical Cultural Awareness.

Table 4.14*Results for Regression Models of the Study Variables*

Model	Beta	t	Sig.
(Constant)		4.786	.000
1 In-group Ties	-.103	-.482	.635
Cognitive Centrality	-.510.	-2.459	.023
In-group Affect	.324.	1.428	.168

The response variable (Linguistic Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that Cognitive Centrality has a significant and negative impact on Linguistic Competence, $B = -.510$, $t = -2.459$, $p = .023$. However, the results reflect insufficient evidence to conclude that In-group Ties and in-group Affect have a significant impact on Linguistic Competence.

Table 4.15

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		8.700	.000
1 In-group Ties	.219	1.073	.295
Cognitive Centrality	.001	.005	.996
In-group Affect	-.620	-2.864	.009

The response variable (Sociolinguistic Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group Affect has a significant and negative impact on sociolinguistic competence, $B = -.620$, $t = -2.864$, $p = .009$. However, the results reflect insufficient evidence to conclude that In-group Ties and Cognitive Centrality have a significant impact on Sociolinguistic Competence.

Table: 4.16

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		7.171	.000
1 In-group Ties	.134	.657	.518
Cognitive Centrality	-.590	-2.994	.007
In-group Affect	.045	.210	.836

The response variable (Discourse Competence) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The result reveals that cognitive centrality has a significant and negative impact on Discourse Competence, $B = -.590$, $t = -2.994$, $p = .007$. However, the results reflect insufficient evidence to conclude that In-group Ties and In-group Affect have a significant impact on Discourse Competence.

Table 4.17

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		6.071	.000
1 In-group Ties	.237	1.132	.270
Cognitive Centrality	-.537	-2.652	.015
In-group Affect	.107	.481	.635

The response variable (Knowledge) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The result reveals that Cognitive Centrality has a significant and negative impact on Knowledge, $B = -.537$, $t = -2.652$, $p = .015$. However, the results reflect insufficient evidence to conclude that In-group Ties and In-group Affect have a significant impact on Knowledge.

Table 4.18

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		5.642	.000
1 In-group Ties	.320	1.572	.131
In-group Centrality	-.518	-2.625	.016
In-group Affect	.212	.985	.336

The response variable (Attitude) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that Cognitive Centrality has a significant and negative impact on attitude, $B = -.518$, $t = -2.625$, $p = .016$. However, the results reflect insufficient evidence to conclude that In-group Ties and In-group Affect have a significant impact on Attitude.

Table 4.19

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		8.576	.000
In-group Ties	-.376	-1.842	.080
Cognitive Centrality	-.458	-2.317	.031
In-group Affect	.301	1.391	.179

The response variable (Skills) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reflect that cognitive centrality has a significant and negative impact on skills, $B = -.458$, $t = -2.317$, $p = .031$. However, the results reflect insufficient evidence to conclude that In-group Ties and In-group Affect have a significant impact on Skills.

Table 4.20

Results for Regression Models of the Study Variables

Model	Beta	t	Sig.
(Constant)		5.145	.000
1 In-group Ties	.117	.497	.624
Cognitive Centrality	-.285	-1.251	.225
In-group Affect	.141	.564	.579

The response variable (Critical Cultural Awareness) is regressed in relation to explanatory variables of In-group Ties, Cognitive Centrality, and In-group Affect. The results reveal that In-group Ties, Cognitive Centrality and In-group Affect have no significant impact on Critical Cultural Awareness.

The researcher collected the data via the survey method. All the statements given in the questionnaire were followed by a five-point Likert scale. The study variables were qualitative but the researcher quantified the responses of the statements and calculated the mean of responses obtained from the statements related to each variable of the questionnaire. The resultant score was treated like a continuous variable. Therefore, the use of correlation and regression tests was appropriate to be carried out for the study. Grace-Martin (n.d.) maintains that some statisticians believe that parametric tests like correlation and regression tests carried out on Likert data produce valid results. Murray (2013, p.262) asserts that tests like Pearson correlation test “conducted on Likert scale data do not affect the conclusions” of the study.

4.2 Discussion

The study was intended to examine the effects of ethnocentrism on intercultural communicative competence by involving teachers who served in two public universities of Islamabad. The researcher first examined the nature of association among the variables involved in the study which was then followed by studying the effects of the independent variable (ethnocentrism) on dependent variable (intercultural communicative competence). The survey questionnaire was then analyzed with the help of SPSS 20 utilizing correlation analysis and regression analysis. The results of correlation and regression tests revealed a significant difference between highly ethnocentric and low ethnocentric teachers. All the significant variables, in the case of low ethnocentric teachers, reflected positive impact. However, some showed negative impact but the association between them was non-significant. The findings related to highly ethnocentric teachers depicted a negative impact of the independent variables on the dependent variable under study.

With reference to low ethnocentric teachers, the results of regression test depicted a significant and positive impact of cognitive centrality on sociolinguistic competence and critical cultural awareness whereas in-group affect was noted to have such impact on attitude, and skills. The results of the correlation test also reflected a significant and positive association, in addition

to the previously mentioned variables, between cognitive centrality and linguistic competence and in-group affect and linguistic competence. However, the results of regression test did not reflect a significant impact of in-group ties, cognitive centrality, and in-group affect on linguistic competence. In the case of correlation test, linguistic competence was the only variable observed to be associated with cognitive centrality and in-group affect but the exact opposite results were found via regression test where none of these variables affected linguistic competence. In other words, the degree of ethnocentrism does not have an impact on one's competence related to language.

The major difference between high ethnocentric and low ethnocentric teachers was that the earlier reflected a positive association and impact and the latter depicted a negative relationship and impact in relation to variables under study. The positive relationship between the constructs under study does not suggest impact of ethnocentrism on intercultural communicative competence but the results obtained from the highly ethnocentric teachers under study provided scope for the researcher to discover adverse effects that ethnocentrism could have on intercultural communicative competence. Therefore, the researcher turned her attention to the results obtained from the highly ethnocentric teachers for exploring the impact of strong ethnocentrism on intercultural communicative competence. Some research scholars believe that human beings cannot evade ethnocentric tendencies which are present by instinct to a certain degree. They like to perceive the world around them from their own perspective. People can exhibit a high or low level of ethnocentrism but they cannot avoid ethnocentrism completely (Gudykunst and Nishida, 2001). Neuliep and McCroskey (1997b) do not view ethnocentrism as a negative attribute and suggest that ethnocentrism should be viewed along a continuum. Patriotic sentiments and altruism for one's group are located at one extreme while contempt and discrimination against people of out-group cultures are placed at the other extreme. This reflects that ethnocentrism involves both positive and negative attributes but some attributes are associated with higher degrees of ethnocentrism such as, derogatory behaviour towards people of other cultures and ethnic cleansing. Such discrimination and prejudice are not reflected by people who possess lower degrees of ethnocentrism. Therefore, it is clear that higher degrees of ethnocentrism give birth to numerous issues that affect personal, social, educational and professional lives of individuals to a great extent.

The following discussion is associated with the results gathered by the highly ethnocentric teachers and which throws light on the nature of relationship between ethnocentrism and intercultural communicative competence and the impact of the former construct on the latter construct by involving constructs of the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009).

The study reflected negative effects of cognitive centrality on skills which suggest that the teachers who reflected high degrees of cognitive centrality during intercultural encounters with their colleagues were incapable of comprehending traits associated with foreign cultures and foreign people, sorting out miscommunication that occurred as a consequence of cultural variations, and acquiring and utilizing knowledge about foreign cultures when required. Such skills are indispensable to avoid miscommunication which is essential for a healthy and progressive atmosphere in the workplace. In the view of Triapthy (2019), when people of different cultures communicate, a petty miscommunication may turn into a serious dispute. Verbal as well as non-verbal (gestures) communication plays a vital role in making intercultural interaction effective. Houghton (2009) asserts that intercultural speakers require certain skills, such as skills of discovery and interaction, for successful communication. Such communication skills enable people to gain knowledge about their own culture and that of other cultures without relying on ethnocentric beliefs and discrimination. Justen (2009) gives stress on the need for getting intercultural training so that people from diverse cultural and geographical backgrounds interact with one another and thus reduce ethnocentric sentiments against foreign cultures.

The negative impact of cognitive centrality on linguistic competence suggests that those teachers who attached much importance to their cultural identities were not competent while interacting in English. In other words, they lacked linguistic competence. Highly ethnocentric people prefer to work with colleagues of their cultural group and are usually reluctant to communicate and befriend a foreign colleague. Therefore, their linguistic abilities also get affected. The English language occupies a significant position in intercultural communication. In the present study, English is the common language or *lingua franca* shared among colleagues belonging to different nationalities and cultures across the globe. People who are not highly ethnocentric enjoy communicating and working with their colleagues regardless of their cultural groups as they are not conscious of their cultural identity as well as that of their colleagues. This

is how they also get an opportunity to improve their level of competence related to the English language. It was discovered by Nameni (2020) that English language proficiency had a negative correlation with ethnocentrism and positively correlation with intercultural willingness to communicate. The Iraqi students, in the study, were found to be more ethnocentric and least willing to participate in intercultural interaction than their Iranian counterparts. Iraqi students reported their level of proficiency in English as intermediate whereas the Iranian students considered their level slightly lower than advance. This suggests the connection of English proficiency and ethnocentrism in intercultural encounters.

The negative influence of cognitive centrality on discourse competence was also examined in the study. It shows that the teachers who related themselves most often to their in-group while communicating and making friendly relations with colleagues of out-group cultures had difficulty in producing coherent and cohesive texts in English. They also felt problem while reading and interpreting the content produced in the English language. Language, like all skills, require practice and a lack of exposure to English contributed to their deficient English competence in addition to their ethnocentric behaviour which caused them to detach themselves from their colleagues from different cultural groups. Thatcher (2004) asserts that in addition to intercultural competence, understanding of literacy in an additional language may help one to mitigate the intensity of ethnocentrism. This clearly suggests that intercultural communicative competence can help individuals to diminish the negative effects of ethnocentrism and it has the power to bring people from different cultural and geographical backgrounds together.

Cognitive centrality was also found to affect knowledge related to other cultures adversely in the study. Teachers who were conscious of their cultural identities and expressed reluctance to mingle with their colleagues of different cultural groups reported lacking knowledge about the cultural beliefs, norms and values of their out-group colleagues. The ethnocentric perceptions harboured by such teachers encouraged them to interact with the colleagues of their cultural group. They used to to ignore foreign colleagues as much as possible which could not help them to acquire knowledge about the cultures of their foreign colleagues. The knowledge of foreign cultures is necessary for attaining cultural relativism. Individuals who do not possess cultural relativism are incapable of understanding the differences that are present among diverse cultures across the globe. In the study carried out by Neuliep et al. (2001),

American students who had interacted with foreigners were discovered to be less ethnocentric as compared to those students who did not get an opportunity to interact with people of other cultures. They did not reflect prejudice or discrimination against students from other geographical and cultural backgrounds. Japanese students, on the other hand, were observed to be least willing to communicate with non-Japanese students and reflected discrimination and ethnocentrism. Therefore, they failed to assimilate into foreign culture and traditions.

A negative impact of cognitive centrality on attitude has been observed by the researcher which clearly asserts that teachers who were obsessed with the notion of in-group identity and were prone to recognize themselves in terms of their cultural group identity could not dispel misconceptions associated with foreign people and their cultures. Moreover, they could not comprehend the situation from the perspective of their foreign colleagues in the case of miscommunication due to a lack of knowledge about foreign cultures. The significance of attitude in intercultural communication was also highlighted by Houghton (2009). The researcher claimed that intercultural communicative competence, curiosity and openness, and readiness to suspend disbelief related to other cultures and one's culture are attitudes that bless an individual with awareness of cultural norms, values and traditions of his/her culture as well as that of other cultures of the world (Houghton, 2009).

The researcher discovered a negative impact of in-group affect on sociolinguistic competence. This gives an idea that teachers who preferred to communicate with colleagues of their cultural group over colleagues of foreign cultural groups due to their extreme sense of pride in their cultural group membership were incapable of using correct structures and appropriate expressions of English by keeping in view the social and cultural context while communicating with foreign colleagues. Their sociolinguistic competence could not get polished as they usually did not communicate and avoid foreign colleagues during working hours. This clearly shows that ethnocentrism contributed to lack of sociolinguistic competence in this case. Intercultural encounters among colleagues bless them to gain awareness of foreign cultures, norms, traditions and values. Such awareness facilitates interlocutors, from different cultural backgrounds, to interact by keeping in view the social and cultural perspectives of each other. People who possess higher levels of in-group affection may develop the distance of indifference, the concept

described by Peng in 1974, which is defined in terms of cultural insensitivity during intercultural communication.

The results of the regression test do not suggest that any variable related to ethnocentrism (in-group ties, cognitive centrality, and in-group affect) influences critical cultural awareness. This finding is related to the group comprising highly ethnocentric teachers. The results drawn from the data gathered through the low ethnocentric teachers presented a different picture where the results of regression analysis reflected a positive impact of in-group affect and cognitive centrality on critical cultural awareness. The difference provides scope for further research for other research scholars. In the revised Model of Intercultural Communicative Competence (Byram, 2009), critical cultural awareness occupies the central location. Byram (2009) maintains that a person may acquire intercultural competence by knowledge, skills, and attitudes. Critical cultural awareness can be excluded but in that case language teaching cannot achieve its desired goals and objectives to its level best. Houghton (2009) also supported the assertion made by Byram. In her view, the teaching methodologies and activities that would enable students to form attitudes for appreciating cultural perspectives and traditions of their culture and foreign cultures should be employed in the classroom by teachers (Houghton, 2009). This will help them to vanquish ethnocentric thoughts and sentiments against foreign cultures.

It is significant to note that the negative impact of cognitive centrality and linguistic competence, in-group affect and sociolinguistic competence, cognitive centrality and discourse competence, or in other words ethnocentrism and aforementioned forms of communicative competence reflect that the teachers who were examined to be highly ethnocentric did not express much interest in learning and communicating in English. A lack of interest in English may suggest ethnocentric sentiments related to the language indirectly because English is the lingua franca among people who do not share common language and culture. Dong (2018) studied the association between ethnocentrism and English proficiency. The participants comprised two groups of Chinese students: one who studied English as an academic major and the other who did not opt English as an academic major. The results indicated that the former were less ethnocentric and apprehensive to participate in intercultural encounters in comparison with the latter.

In the case of highly ethnocentric teachers, all the constructs comprising intercultural communicative competence, with the exclusion of critical cultural awareness, were discovered to reflect negative impact of strong ethnocentrism. For example, cognitive centrality was found to affect linguistic competence, discourse competence, knowledge, and skills. In-group affect influenced skills and sociolinguistic competence respectively. Cognitive centrality was found to be the most stringent form of ethnocentrism that could impact intercultural communicative competence or ICC. In comparison to in-group ties and in-group affect, cognitive centrality reflected more significant associations with the constructs of ICC. This finding is applicable to both groups comprising low ethnocentric and high ethnocentric teachers under study. Cognitive Centrality is associated with the cognitive dimension whereas both in-group ties and in-group affect belong to the affective dimension of the Three-Factor Model of Social Identity proposed by Cameron in 2004. The findings of the study suggest that the cognitive dimension of the social identity is more harmful as compared to the affective dimension. When a person forms such a mental framework which motivates the person to define himself or herself in terms of the collective identity represented by the social or cultural group to which the person belongs, he or she forms emotional bonds with members of his or her group, feels pride in the group membership and extends loyalty with his or her in-group. This shows that the cognitive dimension affects the affective dimension of the social identity theory (Cameron, 2004).

The results of the study reflected that people with a deep sense of belonging to their cultural group do not have knowledge about other cultural groups which they can operationalize during communicative encounters with people of other cultures. They cannot sort out issues related to miscommunication involving people of different cultures as they neither realize the cause that is rooted in cultural differences nor able to express themselves clearly during such encounters. In addition to the frequent thoughts that they belong to a particular culture distinct from other cultures, their deep association with members of their own cultural group do not let them developing skills for acquiring knowledge about other cultures and sorting out miscommunication during interacting with people of different cultures. The results of the study carried out by Chen (2010) showed negative correlation between ethnocentrism and intercultural sensitivity (awareness of cultural variations) while positive correlation was found to be existed between ethnocentrism and intercultural communication apprehension. The students, in the

study, with high level of intercultural sensitivity were less ethnocentric and apprehensive to communicate with people of different cultures. This indicates that understanding about the beliefs, norms and values of other cultures makes people least apprehensive to participate in intercultural communicative encounters. Wrench et al. (2006) also found that people who possess higher degrees of ethnocentrism are more apprehensive to communicate in intercultural settings. This throws light on the positive association between ethnocentrism and intercultural communication apprehension. Justen (2009) believed that higher levels of ethnocentrism diminish willingness in people to participate in intercultural interaction but a certain degree of ICC may aid them to take part in intercultural communication.

The results of the study are also in line with the Three-Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009). Social identity refers to individual's awareness of 'self' based on his or her membership with the social or cultural group or groups along with the emotional attachment and importance associated with the group membership (Tajfel, 1974). Individual's awareness of his or her group affiliations, ties and bonds with members of in-group and the emotional association experienced by a person come under the scope of the social identity theory. Cameron (2004) asserted that social identity can be represented through three factors namely, in-group ties, cognitive centrality, and in-group affect. The above-mentioned three factors are represented in the description of the social identity presented by Tajfel in 1974. The more the person reflects the aforementioned factors, the more the person is ethnocentric towards his/her in-group and out-group cultures.

The teachers, comprising highly ethnocentric group in the study, showed emotional attachment with their in-group and shared deep bonds and connections with colleagues of their cultural group. Their sense of affiliation with a particular group identity affected their relation with colleagues of other cultural groups. Under the deep impact of in-group ties, cognitive centrality, and in-groups affect, the teachers tended to associate themselves with their in-group which, on the one hand, affected their relationship with colleagues of other groups and this ruins the working environment of the institution on the other hand. Social identity encapsulates three cognitive processes: social categorization, social identification, and social comparison. These processes function as a network occurring one after another. In the first stage, people label

themselves and those who are similar to them as ‘us’ and name those as ‘them’ who do not resemble them. Categorisation of people into groups is also known as social categorization which, in the theory of social identity, reflects an individual’s tendency to view people not as individuals but as part of groups. In the second stage, people adopt the identity of their in-group and act in accordance to the norms and values of their group. This stage is marked by the emotional significance they associate with their group and their self-esteem as the member of the group. The final stage involves the comparison of in-group with out-groups. The comparison between groups may lead to dispute in the case of hostility and rivalry. This stage is extremely importance as it may cause people to develop ethnocentric tendencies against members of out-groups. The results reflected by the teachers comprising highly ethnocentric group indicated these processes. Numerous departments of NUML and the International Islamic University comprise teachers from different geographical and cultural group. The teachers in those departments categorized their colleagues into ‘us’ and ‘them’ based on cultural similarities and differences respectively. They identify themselves with their cultural group perpetuating the idea that they were distinct from colleagues of their out-group cultures. They compare their respective groups with out-groups and the communication gap between colleagues of different groups suggests discrimination among colleagues of different cultures. The majority among the highly ethnocentric teachers admitted, in the survey questionnaire, that they shared a sense of belonging with colleagues of their own group and felt difficulty while working with colleagues of different cultures and making bonds with them. They considered their cultural identity extremely important for their self-image which often stuck their minds when they communicate and befriend colleague of other cultural groups. Moreover, they felt pride in their cultural identity and enjoyed working with colleagues of their own culture in comparison with colleagues of different cultural group. In-group ties shed light on a person’s social skills, cognitive centrality reflects the significance given by a person to his or her in-group, and in-group affect is indicated by group cohesion and unity. The teachers, under study, did not polish and develop their social skills by confining themselves to colleagues of their cultural group only. They gave a lot of importance to their own cultural identity that obstructed them to extend friendly relations with colleagues of other cultures. Their pride in their cultural identity did not let them enjoy working with colleagues of foreign cultural groups rather they felt comfortable while working with colleagues of their own culture and preferred them over their foreign colleagues. In-group ties,

cognitive-centrality, and in-group affects at a high level act as a hindrance for developing better relations among colleagues of different group and ensuring conducive environment at a workplace. This clearly suggests that higher degrees of the above mentioned factors of the social identity theory pave way for ethnocentric discrimination against people of out-group cultures.

The core of the social identity theory lies in the assertion that individuals who identify themselves in relation to their in-group depict extreme association with their in-group which leads to discrimination and prejudice for out-groups (see Tajfel, 1974; Perreault & Bourhis, 1999). The sample involving highly ethnocentric teachers of the present study identified themselves with reference to their culture. Cultural similarities shared by colleagues of the same culture led to developing bonds with colleagues of their in-group, ignoring the employees of other cultures which led to subsequent communication gaps and deficiency of knowledge about the culture of foreign colleagues (cultural insensitivity). Ethnocentric tendencies of teachers representing one cultural group against teachers of other cultural groups were reflected by collective self-esteem (an individual's perception about his/her in-group) and perceived in-group cohesion (emotional bonds and feelings one has for one's group and for its members) and indicated social identification among groups based on the parameter of cultural group membership. The process of self-categorization into group accentuates similarities with members of in-group and differences reflected by members of out-groups (Neuliep & Speten-Hansen, 2013). The placement of self into in-group may result in extreme love and affection for one's group and contempt for members of other groups. Obst et al. (2011) believed that in-group affect and in-group ties are associated with collective self-esteem which means that individuals who have positive feelings about their in-group membership possess higher degrees of collective self-esteem. Rubin and Hewstone (2004) asserted that the social-psychological component of social identity attaches much importance on the membership of one's in-group. It is a cognitive process that discriminates people of out-groups and provokes a sense of competition between in-group and out-group, which may turn into a serious conflict. The members of in-group come up with different strategies for creating or securing high social status and building a positive image for in-group. The competition between in-group and out-group gives rise to dispute or discrimination. However, Allport (1954) stated in his book *The Nature of Prejudice* that emotional bonds and feelings for in-group do not necessarily lead to out-group contempt and

hostility. It is not the case that in-group always combats with out-group, but the practice exists in the case of rivalry and common interests.

The in-group ties, cognitive centrality, and in-group affect reflected by the participants had a deep impact on the communicative competence of the participants. The majority among them reported their deficient linguistic, sociolinguistic, and discourse competence. As they did not communicate much with their colleagues of foreign nationalities, their English communication skills did not get polished, unlike their low ethnocentric colleagues who used to interact with their foreign colleagues. English was the common language among the colleagues of different cultural and linguistic groups, so interaction among colleagues of different cultures provided them an opportunity for improving their communication skills related to the English language. Communication among colleagues from diverse cultural and geographical boundaries is also useful for improving knowledge related to the norms and values of the foreign culture and thus helps them utilize the appropriate mode of interaction required in intercultural communicative encounters and particularly during incidents involving miscommunication with a foreign colleague. The participants seem to be influenced by homophily or the tendency to get fascinated with similarities. They felt relaxed while interacting and working with colleagues of their own culture and felt uneasiness and discomfort while communicating and working with colleagues of different cultural groups reflected their fascination with similarities and a lack of tolerance for differences. The similarities that existed among colleagues of one cultural group strengthened their sense of identification with their in-group that affected their communication with colleagues of out-group cultures. The association of ethnocentrism with homophily was also proved by Neuliep and Speten-Hansen (2013) when their subjects, undergraduate students of American origin, reflected ethnocentric tendencies against the speaker who spoke in non-native accent of English.

In addition to communicative competence, intercultural competence is also affected by ethnocentrism. The ethnocentric tendencies of teachers of one cultural group against other cultural groups led them to confine themselves to people of their community and limited communication with their colleagues of other cultures. Most of the participants admitted that they were not interested in getting knowledge about foreign cultures and did not attend the social gatherings of their foreign colleagues for becoming familiar with their culture. They could not understand foreign cultural perspectives and resolve miscommunication with colleagues of other

cultures that occur on account of cultural differences. Byram (1997) believed that an intercultural speaker, a person who is capable of appreciating cultural differences and can understand the perspectives of people of foreign cultures, possesses communicative competence and intercultural competence to a certain degree and can act well in a multicultural society. People who are highly ethnocentric cannot get out of the comfort zone that they share with people of their own culture and always feel difficulty to get along with their colleagues of foreign cultures. They are obsessed with their in-group identity which provokes discrimination and prejudice for people or colleagues of foreign cultures. Highly ethnocentric people follow the essentialistic view of culture which divides people into groups. Based on similarities and differences, people are given in-group and out-group identities. The findings of the study suggest that highly ethnocentric teachers follow the essentialistic notion of culture by showing discrimination between their in-group cultural group and out-group cultural groups. They lack cultural knowledge, skills, and attitude required for effective communication among colleagues of different cultures and nationalities. Their sense of affiliation with their in-group restricts their interaction with their foreign colleagues and affects their relations with them. The teachers reflected intragroup ethnocentrism by identifying and confining themselves with colleagues of their own culture. By doing this, they showed dedication, unity and emotional association with colleagues of their own cultural group. This finding is also supported by the study conducted by Neuliep et al. (2001). The researchers discovered that Japanese students' extreme sense of belonging to their culture led them to isolate from students of other cultures. The Japanese notion of "gaijin" which is translated as "people from outside" deeply affected their interaction and relationship with students of different cultures and nationalities.

The categorisation of employees into cultural or ethnic groups is detrimental for the peace and progress of an institution. The standard operating procedures (SOPs) of a workplace urged all its employees to identify themselves as a single unit or team and evade discrimination based on the cultural, geographical, racial and religious boundaries. The workplace environment which is filled with ethnocentrism and discrimination among colleagues is vulnerable to a lack of trust and cooperation among colleagues. It adversely affects the interests of the institution and its workers. All possible measures should be taken by the administration of institutions and organizations, comprising a workforce from diverse cultural backgrounds, to reduce

ethnocentrism among workers and promote unity among them by developing intercultural communicative competence.

The constructs used to represent intercultural competence and communicative competence in the Byram's model of Intercultural Communicative Competence (2009) proved to be helpful in reducing ethnocentric tendencies among people of different cultures. An individual is capable of understanding a set of beliefs and practices that are unique to a particular culture. This knowledge also helps a person to adopt an appropriate mode of communication and avoid addressing cultural-sensitive issues while interacting with his or her foreign colleague. Culture-specific knowledge thus aids a person to overcome the intensity of ethnocentric thoughts and feelings associated with foreign cultures. Effective communication takes place between colleagues of different cultures when a person operationalizes knowledge that he or she acquires about the culture of his or her foreign colleague. When a person acquires the skill of interpreting foreign cultural traits, then he or she will be able to understand the major cause (that is cultural differences) behind incidents involving miscommunication with colleagues of other cultural groups. The person is able to prevent or resolve miscommunication with his/her foreign colleague. The application of knowledge related to the norms, values and traditions of foreign cultures helps colleagues to develop healthy relations and reduce ethnocentrism. Awareness of the foreign cultural perspectives helps colleagues for developing an attitude that is capable of suspending misperceptions about foreign colleagues and generating new perceptions about foreign people and their culture. The intensity of ethnocentrism is certainly decreased with the realizing of misperception about the foreign cultural beliefs and practices. Furthermore, extensive communication between colleagues of diverse cultural groups helps them to improve their English communication skills as English is the lingua franca among colleagues of different geographical and cultural groups who do not share a common language. Linguistic competence helps workers to use words, phrases, and sentence-structures accurately while interacting with foreign co-workers in workplace. Sociolinguistic competence enables them to use expression according to social and cultural context while discourse competence is helpful for producing coherent and cohesive text and reading and interpreting texts appropriately. In other words, communicative competence, along with the intercultural competence, helps workers of different cultural and geographical groups to break cultural barriers, come close to one another and reduce communication gaps. Good communication skills facilitate extensive interaction among

colleagues of different cultural groups which mitigates ethnocentric sentiments and gives birth to healthy and productive environment in the workplace. It is important to mention that of the constructs representing intercultural competence, critical cultural awareness was not found to be associated with ethnocentrism in the case of highly ethnocentric teachers but all the other constructs of the intercultural competence was discovered to be associated with ethnocentrism. The researcher got another opportunity to explore the connection between ethnocentrism and critical cultural awareness through conducting interviews and probe into the matter through the lens of qualitative tradition of enquiry. Another reason of giving much focus on investigating the role of critical cultural awareness was that it got the central position in the model of Intercultural Communicative Competence (Byram, 2009). The researcher wanted to know that whether ethnocentrism affects critical cultural awareness or not.

For the convenience of the readers, the results of the quantitative analysis are briefly stated in the next section.

4.3 Findings of the Quantitative Analysis

The results drawn via statistical analysis (correlation analysis and regression analysis) are given below.

1. The negative impact of cognitive centrality on skills suggests that skills to get knowledge about foreign cultural traits could not be attained by the participants who were over-conscious of their cultural identity. Moreover, they could not resolve miscommunication with a foreign colleague that occurred as a result of cultural differences as they lacked awareness of foreign cultures.
2. A negative influence of cognitive centrality on linguistic competence suggests that participants who gave much importance to their cultural identity were incompetent while interacting in English as they preferred to work with colleagues of their cultural group and were usually reluctant to communicate and befriend a foreign colleague. Therefore, their linguistic abilities also got affected.
3. A negative influence of cognitive centrality on discourse competence shows that the teachers who used to relate themselves most often with their in-group while communicating and making friendly relations with colleagues of out-group cultures had difficulty in producing and comprehending coherent and cohesive texts in

- English. As they had friendly relations with the colleagues of their culture, therefore they did not need to communicate in foreign or second language (English). Their discourse competence got affected like their linguistic competence.
4. Cognitive centrality also impacts knowledge related to foreign cultures adversely. Participants who confined themselves to the colleagues of their culture due to their unique cultural identity reported lacking knowledge about the cultural beliefs, norms and values of their foreign colleagues. This suggests that they could not attain cultural relativism as it requires knowledge about foreign cultures.
 5. A negative impact of cognitive centrality on attitude reflects that teachers who were prone to recognize themselves in terms of their cultural group identity could not dispel misconceptions associated with foreign people and their cultures. Moreover, in the case of miscommunication with a foreign colleague, they failed to understand the situation from the perspective of the colleague due to a lack of knowledge about foreign cultures. In other words, they could not empathize with their foreign colleagues in such situations.
 6. The negative influence of in-group affect on sociolinguistic competence gives an idea that participants who preferred to interact with colleagues of their cultural group only, due to their extreme sense of pride in their cultural group, were incapable of using correct structures and appropriate expressions of English by keeping in view the social and cultural context while communicating with foreign colleagues. Their sociolinguistic competence could not get polished as they usually did not communicate and avoid foreign colleagues during working hours.
 7. Critical cultural awareness did not affect any variable related to ethnocentrism (in-group ties, cognitive centrality, and in-group affect) in the case of highly ethnocentric participants.
 8. Cognitive centrality was found to be the most intimidating form of ethnocentrism that could impact intercultural communicative competence (ICC). In comparison to in-group ties and in-group affect, cognitive centrality reflected more significant impact on the constructs of ICC. This finding is applicable to both groups comprising low ethnocentric and high ethnocentric teachers under study.

9. Intercultural competence is also observed to be affected by ethnocentrism. The ethnocentric tendencies of teachers of one cultural group against other cultural groups led them to restrict themselves to people of their community and limited communication with their colleagues of other cultures. Most of the participants admitted that they were not interested in getting knowledge about foreign cultures and did not attend the social gatherings of their foreign colleagues for becoming familiar with their culture. They could not understand foreign cultural perspectives and resolve miscommunication with colleagues of other cultures that occurred on account of cultural differences.
10. The findings of the study suggest that highly ethnocentric teachers follow the essentialistic notion of culture by categorizing people into in-group and out-group based on similarities and differences. The teachers reflected intragroup ethnocentrism by identifying and confining themselves with colleagues of their own culture which reveal their dedication, unity and emotional association with colleagues of their in-group culture.

In addition to the survey method, the present study also comprises the interview method for a more in-depth analysis and validity of the results obtained by the survey method. The next chapter describes the qualitative analysis by involving the interview method.

Chapter 5

ANALYSIS OF DATA: QUALITATIVE METHOD

The chapter, the second part of the analysis of data, throws light on the results and findings deduced in the light of the interviews carried out by the researcher through the lens of thematic analysis. The purpose is to triangulate its results with the results of the survey, conducted prior to the interviews, for ensuring validity to the results and findings. The conclusion has been described with the help of the themes evolved through the codes formed by the researcher. To enable precision and comprehensibility, the chapter also presents tables involving codes, themes and sub-themes along with extracts from the interviews. In the end, the researcher presented her own model developed in the light of the findings by involving two theories employed as framework of the study.

The interview method was employed by the researcher for deeply probing into the adverse effects on intercultural communicative competence caused by strong ethnocentrism and examining the validity of the results drawn by the survey method. The structured questions of the semi-structured interview were intended to investigate that how strong ethnocentrism or a deep sense of belonging to a particular culture affects an individual's desire for acquiring knowledge about foreign cultures, skills for sorting out miscommunication with foreign colleagues, developing an attitude that reflects cultural relativism. The role of the English language (as the *lingua franca*) for effective interaction with foreign colleagues and the significance of knowledge related to foreign cultural perspectives and practices in making better relations with foreign colleagues were examined. The researcher was also interested to explore the role played by critical cultural awareness for reducing communication gaps and resolving miscommunication with foreign colleagues at the workplace.

The qualitative analysis is employed by means of thematic analysis consisting of the codebook approach. The approach is incorporated in the study through the framework method for carrying out thematic analysis. Gale and his colleagues identified seven recursive phases for analyzing data: transcription, familiarisation with the interview, systematic data coding, developing a working analytical framework, applying the analytical framework, charting data into the framework matrix and reviewing themes, refining, defining and naming themes, and

interpreting the data (Gale et al., 2013). A detailed description about data analysis is given below.

5.1 Analysis of the Data

The phase of qualitative data analysis began with a careful listening of the audio recordings of the twenty participants who took part in the interview. Initially, transcripts of six interviews were prepared which was followed by reading and re-reading those transcripts for getting familiar with the data and making initial codes. A few lines were deliberately left at the end of the page for noting any interesting point observed by the researcher and her own reflections about the interview. An empty space was also left above every line of the transcript for making codes. The first draft of the codebook contained some overlapping, due to which the researcher felt the need to revise the codebook. She examined close connections among codes and made categories. The codes were also examined to check whether they could answer the research questions or not. Coding was done at the surface level (semantic codes) but the researcher also probe into the deeper level while examining some reflections given by the interviewees that seemed interesting for the analysis. All the parts of the data that were relevant to the codes were highlighted and labeled with the related codes. In order to save time, the researcher made brief codes by initials letters of the words used in the codes and applied that brief codes to the interview transcripts. The codes were organized manually by the researcher as she did not make use of any software program, such as CAQDAS, designed for the arrangement of codes. The process of coding was carried out by the researcher with the help of the three stages of code development. The initial stage of the coding involved open coding in which the researcher broke down the data into fragments and provided them labels based on the meanings reflected by those fragments. Following this, the researcher combined all fragments of the data that were interconnected in the next step. At the final stage, the researcher generated themes and sub-themes from the codes developed earlier by her.

The researcher then prepared a codebook consisting of codes along with their definition and characteristic features. The codebook was then applied to all twenty interview transcripts prepared by the researcher. A matrix was developed which consisted of codes along with the summaries of the data associated with the code. The themes and sub-themes, originating from the codes included in the codebook, were explored by the researcher by identifying the patterns and

features common among the majority of the participants. The themes and the sub-themes were combined and their relevance to answer the research questions was examined. The researcher read all transcripts thoroughly by looking at every line. Although she followed a deductive approach, she was vigilant to explore other interesting aspects that could be useful for her study or could open door for new research. The results, which emerged from themes and sub-themes, were presented and compared with the results drawn by the survey method, conducted prior to interviews, to examine similarities and differences.

The qualitative analysis consists of three forms involving the examination of patterns, interactions, and stories shared by the participants (Braun and Clarke, 2013). The researcher probed into the personal experiences and opinions shared by the participants during interviews. The respondents narrated brief stories about their experiences with foreign colleagues during their interviews carried out by the researcher. The researcher found these brief narratives very helpful during data analysis as it threw light on their thoughts and emotions about colleagues of their out-group cultures. Special emphasis was given on the similarity of views among the participants by the researcher but she also captured some other reflections that appeared to have implications of ethnocentrism on intercultural communicative competence in the context of workplace.

Twelve teachers serving at NUML, Islamabad and eight teachers teaching at the International Islamic University, Islamabad took part in the study. Overall, seven foreign teachers and thirteen Pakistani teachers participated in the interviews.

Table 5*The Demographic Profile of the Study Sample (the Interview)*

Serial no.	Age	Gender	Nationality	University
1	53	Male	Pakistani	IIU
2	40	Male	Pakistani	IIU
3	43	Male	Egyptian	IIU
4	52	Male	Egyptian	IIU
5	54	Male	Pakistani	NUML
6	55	Female	British	NUML
7	45	Male	Pakistani	IIU
8	44	Male	Pakistan	IIU
9	41	Female	Pakistani	IIU
10	43	Female	Pakistani	IIU
11	43	Male	Pakistani	NUML
12	30	Male	Pakistani	NUML
13	48	Male	Pakistani	NUML
14	60	Female	Pakistani	NUML
15	42	Male	Pakistani	NUML
16	60	Female	Pakistani	NUML
17	43	Female	Turkish	NUML
18	46	Female	Turkish	NUML
19	42	Male	Turkish	NUML
20	60	Male	Chinese	NUML

5.1.1 Initial Codes

The codes along with their description are as follows:

Table 6.1

Showing the Initial Codes and their Description

Initial Codes	Description
Learning Other Cultures by Communication	Physical interaction as a Source for Enriching Culture-specific Knowledge Reducing Communication Gaps by Culture-specific Knowledge Sorting Out Miscommunication Diminishing Ethnocentrism. Promotion of Better Understanding and Healthy Relations
The Deep Sense of Belonging to One's Culture	Dislike Isolation A Lack of Trust Superiority Complex A Lack of Awareness about the Foreign Cultures A Lack of Communication Affecting Linguistic, Sociolinguistic, and Discourse Competence Skills for Sorting Out Miscommunication Not Developed Skills for Acquiring Knowledge Related to the New Culture Not Developed
Acquisition of Culture-specific Knowledge	Determines Attitudes and Behaviours for Effective Intercultural Communication Making Adaptability to the Foreign Country Easier Enabling Better Communication Promoting Better Relations Language: A Mean for Knitting People Together
The Uniqueness of Cultures	Understanding Foreign Culture and Foreign People Bridges Communication Gaps Sorts out Miscommunication Equality for All Cultures Respect for All Cultures Empathy with Other Cultures and Foreign

	People Facilitates Effective Communication
The Role of English in Intercultural Communication	Lingua Franca Global Language Second Language in Some Countries

The codes mentioned in the above table were developed after reading six interview transcripts prepared by the researcher in the first stage of analysis as she employed the deductive approach. The researcher was interested to explore similarities in the text which could be developed into codes. To avoid repetition and ensure precision, the researcher refined the codes. Finally, a codebook was evolved for the data analysis which is given in the next table.

5.1.2 The Codebook

The structured codebook developed for the study is given below:

Table 6.2

Indicating the Codes, their Definitions, and Characteristic Features

Codes	Definition	Characteristic Features
Discriminating Colleagues of Other Cultures	Regards one's cultural group as superior, better and reliable as compared to out-groups	Disliking for out-group Absence of trust The sense of superiority for one's in-group Isolation and communication gaps
Effects on Communicative Behaviour	A deep sense of belonging to one's culture adversely affects interaction among colleagues of different cultures	Lacking knowledge related to other cultures Poor English communication skills Communication gaps Miscommunication due to cultural differences
Awareness about Other Cultures	Understanding about cultural norms, values, believes, and practices facilitates effective intercultural communication	Understanding other cultural perspectives Bridges communication gaps Sorts out miscommunication that occurs due to cultural differences Promotes respect for other cultures
English in Intercultural Communication	Common language among people who have different cultures and languages	Lingua franca of the world Universal language

The above-mentioned codes were applied to all transcripts for extracting themes and drawing results eventually. The researcher also looked for connections among all codes to get more precised and systematic analysis. The code labeled as “Discriminating Colleagues of Other Cultures” was merged with “Effects on Communicative Behaviour” by keeping in view that discrimination on grounds of cultural differences adversely impacts intercultural communication. Moreover, the code titled as “Awareness about Other Culture” is broken into “Knowledge about Other Cultures”, “Recognition of Cultural Variations”, and “Developing skills to Sort out Miscommunication” to present more clear and comprehensive analysis.

Table 6.3*Showing Codes, Extracts from the Data, Themes and Sub-themes*

Codes	Extracts from the Data	Themes	Sub-themes
Reluctance to Know Other Cultures	People who have an extreme sense of belonging to their culture have no interest in the activities of their foreign colleagues. They are quiet narrow-minded and do not accept the practices of other cultures which are inappropriate in their view.	Lacking knowledge of the cultural norms, values, and practices of their foreign colleagues Discriminating the foreign colleagues	Rigidity Lack of acceptance Over-conscious of their cultural identity
Ignorance of Cultural Variations	Such people feel difficulty in understanding the cultural perspectives and problems of their foreign colleagues who serve in a foreign land. When miscommunication occurs, they do not realize that this is because of cultural differences.	Do not realize the uniqueness related to all cultures of the world	Do not understand the perspectives of other cultures Cannot suspend misconceptions related to other cultures
Miscommunication	If I do not mingle and reduce communication gaps with my foreign colleagues, I cannot understand them well and clear misunderstanding.	Do not develop skills to sort out miscommunication	Communication gap

Knowledge about Other Cultures	If I have knowledge about the cultural norms and values of my foreign colleagues then I will avoid talking on culturally-sensitive issues and develop better relations.	Helps to determine a mode of interaction required in intercultural communication	Critical Awareness	Cultural
Recognition of Cultural Variations	A person should be open to all cultures, only then he/she can understand and respect cultural differences.	Awareness of cultural variations results in an attitude that reflects cultural relativism	Respect for Cultures	Other
Developing Skills to Sort out Miscommunication	When we have more knowledge about the culture of our foreign colleagues than we can understand their point of view and sort out miscommunication.	Having knowledge on other cultures prevents miscommunication	Empathy	
English in Intercultural Communication	English is a useful tool to communicate and bring people of different cultures together. If you speak in English nicely, using nice gestures then you will never be misunderstood. .	A tool of communication in intercultural encounters	Prevents Miscommunication	

Table 6.4*The Number of Occurrence of Codes in the Data*

Codes	Number of Occurrence
Reluctance to Know Other Cultures	38
Ignorance to Cultural Variations	22
Miscommunication	26
Knowledge about Other Cultures	29
Recognition of Cultural Variations	24
Developing Skills to Sort out Miscommunication	18
English in Intercultural Communication	27

To make codes from the data, the researcher first noted the parts of the qualitative data that shed light on the association between ethnocentrism and intercultural communicative competence and the effects of ethnocentrism on the intercultural communicative competence of colleagues hailing from different cultures. The researcher then looked for similarities present in the content produced by the participants which were then developed to function as codes. With meticulous care, the researcher examined the relationship among different fragments associated with a particular code. For example, the code “Knowledge about Other Cultures” clusters the notions that show positive impact of cultural awareness on interlocutors during intercultural communication: culture-specific knowledge enables interlocutors to evaluate the norms and values of other cultures critically, understand each other’s perspective and decide what to say and how to say while interacting with colleagues of a foreign culture. As a result, cultural awareness facilitates *an appropriate mode of interaction* between interlocutors/employees of different cultures and provokes *critical cultural awareness* were developed as theme as sub-theme respectively by the researcher.

A framework matrix comprising a brief summary of the data related to all codes was formed by the researcher. Themes and sub-themes were then connected. A matrix involving a code is given under for the understanding of readers.

Table 6.5

Code: Reluctance to know other culture

No. of Participants	Summary of the Data Associated with Codes	Themes/Subthemes
1	A sense of superiority for in-group results in reluctance to gain knowledge about other cultures.	1
2	Bad opinions about foreign cultural practices.	4
	A rigid approach to view foreign cultures.	3
3	In extreme cases, one considers foreign cultures inferior to one's in-group culture.	2
	An extreme sense of cultural identity leads to reluctance to gain knowledge about other cultures.	5
4	People who think their culture is better do not take interests in the activities of their foreign colleagues.	2
	It is very difficult to persuade such people..	3
5	They do not want to gain knowledge about foreign cultures.	1
	They remain isolated from foreign colleagues.	2
6	They disliking foreign people and their cultures.	2
7	Some people do not accept and criticize out-group cultures.	4
	They do not tolerate differences.	4
	They do not make relations with people of other cultures.	5
8	Highly ethnocentric people cannot understand the norms and values of foreign cultures.	1
	They have inflexible mode of thinking.	3
9	Cultural differences, particularly difference of religion, affect relations among colleagues of different cultures.	2
10	Differences based on cultures and religions motivate people to show discrimination for out-groups.	2
11	Highly ethnocentric people regard their cultural values right and that of foreign cultures as wrong.	2
	They do not praise the positive traits of foreign cultures.	4

The themes and sub-themes associated with the above code are given below:

Theme 1: Lacking knowledge of the cultural norms, values, and practices of their foreign colleagues

Theme 2: Discriminating foreign colleagues

Theme 3 (Sub-theme): Rigidity

Theme 4 (Sub-theme): A lack of acceptance

Theme 5 (Sub-theme): Over-conscious of their cultural identity

5.2 Discussion

While reflecting on ethnocentrism, almost all participants were of the view that human beings are ethnocentric by nature. Some scholars too believe that man is ethnocentric to a certain degree by nature. An individual possesses a high or low degrees of ethnocentrism as he or she cannot evade ethnocentric tendencies completely (Gudykunst & Nishida, 2001; Neuliep & McCroskey, 1997b). People have deep sentiments associated with their homeland, language, code of dress, and they hold positive opinions about the traditions and rituals they practice in their community. But the sense of belonging to a particular culture at an extreme level is detrimental, particularly in the workplace that comprises workforce involving people from diverse cultures and geographies. Ethnocentric tendencies among colleagues of different cultural groups adversely affect their communicative behaviour and therefore, the working atmosphere.

A participant believed that an extreme sense of superiority for members of one's cultural group prevents one to gain knowledge about the beliefs, values and practices of foreign cultural groups and thus closes door to get new learning and experiences. Another participant stated that people who have a deep sense of belonging to their culture do not want to mix up with their colleagues of different culture because they are over-conscious of their cultural identity and have friendly relations with colleagues of their own culture only. "At the workplace, people who are extremely associated with their own cultural group do not show interest in the activities and practices of their foreign colleagues, and even ignore the positive aspects found in the culture of their colleagues". They often reflect derogatory attitude towards their foreign colleagues which reflects their lack of knowledge related to foreign cultures. In the words of a British teacher "there are actually many people who do not want to learn (the foreign culture), who are quiet narrow-minded". She believed that, as compared to the younger generation, the older generation is more rigid, inflexible and does not accept changes.

Highly ethnocentric people do not wish to communicate much with colleagues of other cultures and have formal relations with them. They lack knowledge related to other cultures

which often contributes to miscommunication during intercultural interactive encounters. In other words, their ethnocentric tendencies do not let them develop skills to understand and sort out miscommunication that occurs due to differences related to their culture and that of their colleagues. A participant remarked that people with a deep sense of belonging to their culture do not understand the perspectives of other cultures. They are preoccupied by in-group and out-group distinction which always strikes their minds when they communicate and wish to befriend colleagues of different culture. At the workplace, such people usually dislike, distrust and disagree with the colleagues who do not belong to their cultural group. They prefer to remain isolated from their colleagues of other cultures and when they need to communicate, mostly for fulfilling official requirements, miscommunication may take place as they lack sufficient information about the cultural perspectives of their foreign colleagues. The miscommunication might turn into serious conflicts and disputes devastating for the growth and progress of the workplace where they serve. Triapthy (2019) believe that a trivial matter during cross-cultural communication may turn into a serious quarrel or conflict due to a lack of knowledge related to foreign cultures. Highly ethnocentric people, in the study carried out by Chen (2010), were found to be least cultural sensitive and reluctant to communicate with people of different cultures whereas Triapthy (2019) asserts that cultural sensitivity and effective communication skills are required to overcome stereotyping and ethnocentrism.

The majority of the participants thought that those who have a deep sense of belonging to their cultural group do not realize variations or the uniqueness associated with different cultures. As they are not interested in exploring the cultural norms and practices of their foreign colleagues, therefore they cannot understand the uniqueness related to different cultures of the world. Such people believe in the essentialistic view of culture. The proponents of the essentialistic view stress categorising people into groups based on certain common qualities. They divide people into we/them categories and differentiate between members of in-groups and out-groups. People of in-group are considered superior to people of out-groups. This approach gives rise to stereotyping and discrimination (Yousaf et al., 2022). A participant believed that people who have a deep sense of belonging to their culture are much more rigid in their approach and do not accept those beliefs, habits, and practices that are not consistent with the customs and traditions of their own culture. Their thoughts keep on revolving around the idea, which they cannot overpower, that they belong to a particular culture. In other words, they reflect a higher

degree of cognitive centrality. They do not realize cultural variations and always think bad about those people who are dissimilar to them. The salience or prominence of a particular social categorization determines the social perception and behaviour of individuals. It, in turn, affects the way people attach significance to their in-group (Cameron, 2004). A participant stated that it is not easy to talk and convince such people because of their rigid mind-set. It is certain that such people are not an asset for their employers and the workplace because they cannot adapt themselves in the working environment and are often at loggerheads with their colleagues of different cultural groups. Such people cannot develop an attitude that promotes cultural relativism: the belief that all cultures are equal in terms of moral codes and there is no objective standard to judge right or wrong which varies from culture to culture. Therefore, all cultures should be tolerated (Rachels & Rachels, 2018). Cultural relativism, the opposite to ethnocentrism, gives rise to respect for all cultures which is indispensable for the workplace comprising workers of different cultures.

The above-mentioned views clearly suggest that those people who are so engrossed in their own culture, values, beliefs, and practices deprive themselves of viewing the world with different perspectives, learning new experiences, and therefore from progression. Their overwhelming sense of superiority associated with members of their cultural group and inflexible thoughts force them to view people of other cultures as inferior, unreliable, and unsupportive. All this results in isolation and communication gaps among colleagues of different cultures. Justen (2009) asserted that a higher degree of ethnocentrism encourages a person to avoid intercultural communication whereas a certain degree of ICC can be helpful for a person to initiate intercultural communication.

Communication among workers is indispensable for the progress of an institution. Many of the participants believed that effective communication among colleagues can solve issues related to the workplace. Intercultural communication among colleagues enriches interlocutors with culture-related knowledge which helps them to identify and sort out misunderstandings during communication. A Turkish teacher at NUML said that she was fortunate enough to be in a working environment where she interacted and worked with people across different cultures and nationalities. She said that “physical interaction with people from diverse cultural groups blessed me with knowledge about foreign cultures and people”. While talking about the advantages of having knowledge of the Pakistani culture, a British participant said that this was not only

helpful in developing a good relationship with her Pakistani colleagues but also useful for understanding behaviour of the Pakistani students. In other words, knowledge about the culture of her students was deemed beneficial to her for her teaching career. When people are aware of liking, disliking, habits, customs, and practices of people of other cultural groups then they can easily identify the cultural variations existed between different cultures and societies. In the case of difference of opinion, this knowledge aids them to recognize cultural differences that might be the root cause giving rise to contention. They will then be able to sort out issues occurred due to differences among different cultures and geographies. Hinner and Freiberg (2020) believe that the culture-specific knowledge helps people to understand that why do people of a foreign culture believe and act in a particular way. It results in cultural sensitivity which is essential for reducing the intensity of ethnocentric thoughts and sentiments associated with foreign cultures.

People across the globe have unique modes of interaction: people of some cultures reflect much warmth and friendliness whereas some prefer to keep distance while interacting with strangers or people of different cultural groups. In this regard, a participant said that if she knew how people of different cultures interact then she could set her expectations accordingly. She believed that this could prevent her from an incident involving miscommunication due to cultural differences. Another participant said that “when I know their feelings (foreign colleagues), I can develop my relation in a better way as I would know what to say and what not”. This reveals to the researcher that having knowledge of foreign cultures gives birth to critical cultural awareness which enables individuals to observe similarities and differences among different cultures. They would then be able to explain why people of X culture behave differently from people of Y culture. Critical cultural awareness occupies the central part in the revised version of the model of Intercultural Communicative Competence presented by Byram in 2009. He maintains that a person can acquire intercultural competence by knowledge, skills, and attitudes. Critical cultural awareness can be excluded but in that case language learning cannot attain its goals and objectives to its best. Houghton (2009) also supported the assertion made by Byram. In her view, such teaching methodologies and activities should be utilized by teachers in the classroom that would help students to view cultural perspectives of their cultures and foreign cultures critically. In other words, their critical sense to evaluate cultural differences should be provoked. This would help them to reduce ethnocentrism against foreign cultures (Houghton, 2009). It is important to note that ethnocentric behaviour is not limited to educational setting but it is also

applicable to the workplace comprising workers of different geographical and cultural boundaries. Therefore, it is essential for the administration of an organization to come up with such strategies that promote better understanding among colleagues so that no space is left for ethnocentrism to get flourished.

It is significant to note that communication among colleagues is very essential for smooth functioning of an institution as it would cease to function properly in the case of communication gaps among colleagues. A Pakistani teacher said he became familiar with the cultural norms, values and practices of his foreign colleagues during conversations with them. He and his foreign colleagues learn from the experiences of one another. Another teacher remarked that in order to understand the cultural perspectives and differences and make better relations with foreign colleagues, he urged more communication and informal meetings with them. Official hours were not enough to fulfill this purpose to him. This clearly reflects that a better understanding of foreign cultures via more communication with foreign colleagues can help one to realize variations among different cultures across the globe, which in turn causes one to diminish ethnocentric tendencies by acknowledging that all cultures are equal and deserve unconditional respect. Sobkowiak (2019) observed that face-to-face interaction among participants (students) hailing from different cultures aided them realize cultural variations. It was also discovered in the study, carried out by Neuliep et al. (2001), that American students who stated that they were more willing to communicate with foreign students were least ethnocentric as compared to Japanese students who were reluctant to communicate and had discriminatory behaviour towards students who were not Japanese. The workplace where there are no ethnic, racial religious, cultural, and geographical boundaries among workers reflects the practice of cultural relativism.

In addition to having knowledge related to foreign cultures, an attitude reflecting cultural relativism, skills to sort out miscommunication with foreign colleagues and mutual respect among colleagues of different cultural and ethnic groups are essential for the smooth functioning of an institution. A participant remarked that a workplace must have the capacity to absorb the workforce from diverse ethnic and cultural backgrounds. All employees should respect one another and must unite as a whole to represent their institution or organization. Such an environment which promotes mutual respect among colleagues does not encourage in-group and out-group affiliations among colleagues but enables adaptability and integration. An Egyptian teacher said that people should not disrespect and criticize people of other cultures but attempt to

explore foreign cultures. They should examine that logic behind thinking and behaviour reflected by people of a particular culture. When people of one culture appreciate the differences that exist between their cultural norms and practices and that of a foreign culture, they develop the attitude that reflects cultural relativism which gives rise to respect for people of other culture. The participants, in the study conducted by Tagel (2021), stated that ethnocentric tendencies among people of different cultures can be reduced through awareness about foreign cultures and by showing tolerance towards cultural differences.

In intercultural communicative encounters, English holds a central position. As people from diverse cultures and geographies of the world have distinct languages, therefore they require a common language for communication. In this regard, English has a significant position as the lingua franca of the world. Most of the participants believed that English, as the common language in the context of intercultural communication, contributes a lot to establish better relations among colleagues of different cultures. It is a tool for reducing communication gaps and binding people of different cultural and geographical backgrounds together. Communication enables them to understand the beliefs, habits, customs and traditions of different cultures. In other words, they can understand cultural variations among different cultures which enable them to understand the reasons associated with the do and don'ts of a particular culture. Fatemi et al. (2016) noted that the students of the Iranian university who studied English as an academic major were less ethnocentric as compared to those students who did not opt English as an academic major. This indicates that learning a foreign language or second language helps people to understand the beliefs, norms, customs and practices of foreign cultures, and this in turn shuts door for ethnocentric thoughts and emotions.

While reflecting on the importance of the English language in intercultural communication, a Turkish participant remarked that she did not need to improve her Urdu communication skills as she was well-versed in English and could easily express her intentions in English. She said that she only felt need to learn some of the basic vocabulary items in Urdu, such as the names of food and grocery items, to accomplish her daily-life tasks and activities without much difficulty. A Pakistani teacher, serving in the Department of Chinese at NUML, remarked that the English language helped him a lot in teaching as he used to describe certain Chinese grammatical aspects in English. Similarly, an Egyptian teacher stated that he often described the complex Arabic terminologies and concepts in English and his students responded

in a better way. This means that English can be utilized effectively as a tool in the teaching-learning process for giving instructions on certain features and aspects related to other languages. The teacher also considered English useful for sorting out miscommunication during intercultural communicative encounters and said that “ I am able to express myself easily as I have good English communication skills and these skills also help me to make my point of view clear during miscommunication with people of foreign cultures at the workplace.” While talking on miscommunication in the context of intercultural communication, a British teacher remarked that miscommunication is not solely restricted to the difference of cultures; rather it is a language-cultural issue. In addition to the way language is structured, the lexical choice matters a lot. Using polite expression during conversation, particularly during scuffle, can solve issues and do not let petty matters turn into serious conflicts and disputes at the workplace. Language occupies a dominant position in intercultural communication. Sometimes language barriers are mistakenly viewed as cultural barriers that give rise to cultural misunderstanding during intercultural exchanges when interlocutors do not possess sufficient competence related to the language (Jackson, 2016). Panicker and Sharma (2021) asserted that cultural differences among colleagues may cause misunderstandings which can result in a lack of mutual trust and co-operation among co-workers, absenteeism, serious workplace conflict and huge financial loss for the company. All this affects the productivity of an organization and tarnishes its image and reputation.

The above reflections on the role of the English language in intercultural communication highlight its vital position and it is important to note that almost all the participants remarked that many of their colleagues lacked good English communication skills, particularly oral skills, which is also an impediment for extensive interaction among colleagues of different cultural communities. In the absence of communication, the co-workers cannot understand their foreign colleagues and their cultures and thus cannot determine the appropriate communicative behaviour required during intercultural communicative encounters. Moreover, the skills for sorting out miscommunication cannot be developed which is only possible through “extensive communication” as remarked by a participant. At the international Islamic University (Islamabad), some teachers remarked that many of their Arab colleagues did not have good English communication skills; particularly they lacked fluency in speech. At NUML (Islamabad), a foreign teacher said that some Pakistani colleagues of her department expressed

inhibition while talking in English and some even communicated in Urdu during official meetings with the head of the department. She maintained that she felt difficulty in grasping the conversation carried out in Urdu. Campbell (2017) discovered the language barrier as the most significant factor affecting the participants' willingness to take part in intercultural communicative encounters. All the participants of the present study, of both universities, expressed need to organize workshops on English skills particularly aiming at improving speaking skills so that they could communicate with their foreign colleagues in a better way. This would help them understand the culture of their foreign colleagues and establish good working relations and friendly terms with them. In addition to good oral communication skills, the participants believed that good writing skills were also required for official work. Almost all the participants urged their respective administrations to arrange workshops on intercultural communication so that they could learn knowledge, skills, and attitudes required for effective intercultural communication. They thought that workshops and seminars on intercultural communication must be arranged for the employees serving in institutions and organizations comprising workforce from diverse nationalities and cultures all over the world as such opportunities would bless them with culture-specific information. This would help them to reduce discriminatory thoughts and feelings related to employees of out-groups. The important role of English to reduce ethnocentric tendencies was also noted by Nameni (2020). Iraqi students, who reported their English proficiency at intermediate level, were found to be more ethnocentric than their Iranian counterparts whose English communication skills were reported to be near advanced by them. Similarly, Iraqi students were found to be reluctant to participate in intercultural communication unlike their Iranian counterparts. This shows that the English language, as the lingua franca of the world, has the power to subdue ethnocentric tendencies in individuals and has an impact on individuals' willingness to interact with people of different countries and cultures.

English can be utilized as a tool to curb ethnocentric tendencies among colleagues of different cultures as it reduces communication gaps among people of different cultures. Therefore, it promotes better understanding among colleagues of different cultural groups. A Pakistani participant called his Arab colleagues "strict", "authoritative", and "unpredictable in terms of behaviour". He believed that his Arab colleagues had superiority complex and consider their Pakistani colleagues (of equivalent positions) as inferior to them. He admitted that he had a

communication gap with them as most of them could not converse in English. This is obvious that the communication gap gives rise to a lack of understanding of the foreign cultural perspectives. This, in turn, does not permit an individual to understand and suspend misconception associated with foreign cultures and thus make better relations with foreign colleagues to promote a conducive working environment. The results of the study carried out by Yousaf et al. (2022) revealed the Chinese students least ethnocentric and more willing to take part in intercultural communicative encounters in comparison with the Pakistani students. Unlike the Pakistani students, the Chinese students, under study, got more opportunities to interact with people of different regions and cultures that enriched their knowledge about foreign countries and people. This motivated the students to participate in intercultural interaction with ease.

The above discussion reveals that people who have a deep sense of belonging to their cultural group (highly ethnocentric) do not possess knowledge about the cultural norms, values, and practices of their foreign colleagues whom they dislike and distrust. They do not realize that all cultures are unique in terms of the norms, beliefs, values, traditions, and practices. That is why they cannot understand the problems of their foreign colleagues and thus fail to empathize with them. Their discriminatory attitude does not let them mingle with their foreign colleagues and such attitude leads to communication gaps and a lack of understanding among colleagues. Miscommunication with foreign colleague often occurs and they fail to develop skills to understand and sort out miscommunication because of communication gaps with foreign colleagues and a lack of understanding related to foreign cultures. Having knowledge about the culture of foreign colleagues helps an individual to develop such a code of behaviour in intercultural communication which aids him/her to understand what and how to say and act and what to avoid while interacting with colleagues of different cultural groups. Their understanding about foreign cultures can also aid them to critically view their culture and the culture of their foreign colleagues. Having awareness of the cultural beliefs, values and practices of foreign colleagues helps an individual to sort out miscommunication occurred due to cultural variations. This also aids to understand the problems of foreign colleagues, particularly serving in a foreign land, and thus promotes empathy and respect for people of other cultures. It is pertinent to mention that extensive communication among colleagues is essential as communication with foreign colleagues helps one to understand their culture, which in turns facilitates understanding on variations among different cultures of the world. Moreover, this promotes an attitude

reflecting cultural relativism and respect for all cultures which is essential for smooth functioning and progress of an institution or organization. It is worthwhile to mention the role of English as lingua franca in intercultural communicative encounters. It helps to bind people of different nationalities and cultures together and helps to sort out miscommunication due to cultural differences as extensive communication among foreign colleagues helps to understand foreign cultures and traditions.

In addition to the above-mentioned details, the researcher found some interesting and important reflections given by the interviewees. Three Pakistani and two foreign teachers were of the view that similarity of religion may play a significant role for bringing colleagues of different cultures together. In the workplace, adaptability in a foreign country is much easier for foreigners if they and the country where they live share the same religion. Both Egyptian teachers in the study remarked that it was easier for them to adapt the Pakistani culture due to common religion, Islam. In the words of an Egyptian teacher, “We (Egyptians and Pakistanis) meet on the same line due to similarity of religion”. He thought that those who are non-Muslims felt more difficulty to get absorbed into the Pakistani culture. A Pakistani teacher admitted that he avoided discussion on religion with his non-Muslims colleagues as variation of perspectives associated with religious beliefs may turn into serious disputes among colleagues. It has also been observed that the similarity or difference of religion also plays an important part while making relations, particularly informal relations, with foreign colleagues. While talking about her relationship with foreign colleagues, a Pakistani teacher said that she would love to join them in their happiness and sorrow if they were Muslims. Almost all the participants stated that they had just formal relations with their colleagues of other cultures and had friendly terms with colleagues of their own culture. All the participants, with the exception of one British teacher, admitted they had never visited the houses of their foreign colleagues or attended festivals of their foreign colleagues and had only official terms with them. The majority among the participants said that they were comfortable while working with their foreign colleagues but had friendly relations with colleagues of their own culture.

Some research studies indicated the relationship between ethnocentrism and religion. Nameni (2020) discovered a positive association between practicing religion and ethnocentrism whereas a negative association was found between intercultural willingness to communicate and religion by the researcher. In the study, Iraqi students were observed to be more devoted to their

religion as compared to the Iranian students and they were more ethnocentric and least willing to take part in intercultural communication involving the Iranian students and other international students. In their study Abassi et al. (2022) found that the Pakistani Muslim students in Canada considered religion as a serious subject that may give rise to conflicts and disputes as all people are sensitive and emotional towards the teachings and practices of their religion. They found that Muslims, being a minority group, could not overpower the majority and sometimes had to experience indirect domination (such as, prohibition on wearing hijab), religious extremism (religious and racial slurs, hate-speech) and sometimes they had to endure physical violence as well. In this case an extreme form of ethnocentrism is reflected which is extremely devastating for the members of the minority groups.

A few participants of the study talked about the relation of ethnocentrism with age. The British teacher believed that the older generation is more rigid and ethnocentric as compared to the younger generation. Another teacher remarked that it was extremely difficult for the older people to show flexibility in thoughts and mould their behaviour. Awdziej et al. (2016) discovered older generation as more ethnocentric in relation to purchasing products produced by foreign companies. They found that the younger adults bought the foreign products more often as compared to the older adults. The researcher asserted that the degree of consumer ethnocentrism for buying products increases with the age of the consumer. Therefore, the positive correlation between ethnocentrism and age is reflected by the study. The results of the study were also supported by the findings of the study carried out by Erkaya (2018). The researcher studied the impact of age, in addition to some other demographic variables, on consumers' ethnocentrism involving the participants from the United States and Turkey. The researchers found the positive association between age and consumers' ethnocentrism in the cases of both American and Turkish participants. The younger generation, of both countries, was discovered to be the least ethnocentric as compared to the older generation. On the contrary, Ashuro (2021) did not find an association between age and ethnocentrism.

Another significant point found by the researcher to ponder is related to the association between education and ethnocentrism. It was discovered that some participants hold the view that educated people do not show discrimination against colleagues in terms of differences of culture and country. A participant said that "We are educated people and are expected to appreciate and tolerate cultural differences at the workplace". A Chinese teacher thought that

educated people are less ethnocentric as education refines an individual and it enables flexibility of thought. Hello et al. (2006) asserted that as education brought personal and cognitive development, therefore highly educated people harbour lesser degrees of ethnocentrism and are least prone to ethnic distancing unlike less educated people. This suggests to the researcher that employees working at relatively lower positions, such as clerical staff of a college or university, might discriminate their colleagues due to culture, language or religious differences as compared to teaching faculty that is more qualified. This finding is also relevant to the participants who took part in the present study as some of them were found to be moderate ethnocentric and none among them were discovered to be highly ethnocentric as discovered by the Generalized Ethnocentrism Scale (Neuliep, 2002).

Ethnocentric tendency against Muslims were also reflected by Hindu clerks in the study conducted by Taylor and Jaggi in 1974. The results of their study indicated that the participants, Hindu clerks, attributed internal factors (such as Hindu vendors are generous) with desirable social behaviour in the case of their in-group and associated external factors with desirable social behaviour in the case of their out-group, Muslims. They linked external factors with undesirable social behaviour with their in-group and attributed internal factors (such as ignoring an injured person) with undesirable behaviour in relation to Muslims. The results clearly show that the Hindu participants reflected their ethnocentric emotions towards Muslims by relating internal factors with undesirable social behaviour and external factors with desirable behaviour in the case of their out-group. As people who serve in clerical positions are not much educated, therefore their lack of educational accomplishments might lead them to develop ethnocentric thoughts and feelings towards their out-group, Muslims. Yousaf et al. (2022) found Chinese students, who were more qualified than their Pakistani counterparts, were least ethnocentric and more open to other cultures than the Pakistani students. They showed tolerance and respect for different cultures of the world and were willing to communicate in intercultural settings. Bizumic (2012) asserted that less educated people residing in the rural areas were prone to identify themselves with their ethnic groups and were more ethnocentric against people of different cultures whereas educated people living in the urban areas were not found to be associating themselves with their ethnic identities to define themselves. They did not reflect ethnocentric tendencies against people of foreign cultures. On the contrary, Ashura (2021) found that ethnocentrism did not have an impact on individuals' educational accomplishments.

A few participants believed that parental training and the home environment play a major role in making an individual high or low ethnocentric against people of different geographical, ethnic, cultural, and religious backgrounds. A participant remarked that many people in Pakistan are ethnocentric towards the Christian minority as parents instructed their children to make friends with people of their religious group and avoid eating and extending relations with the Christian community. Under such circumstances, people begin developing ethnocentric thoughts and feelings against people of out-groups. Such thoughts and feelings tend people to relate the sense of superiority with members of their in-groups and disgust and discrimination with members of out-groups. Neuliep et al. (2001) found Japanese students, in comparison with the American students, were more ethnocentric. Even those Japanese students who had interacted with foreigners were found to be discriminating people of other nations and cultures. The researchers attributed parental training to the Japanese children that led to hatred and discrimination for *gaijin*, translated as “people from outside” and their subsequent lack of understanding of foreign cultures.

Three of the participants connected individuals’ personality types with ethnocentric thoughts and sentiments. While reflecting on himself, a Pakistani teacher said that he exhibited introvert personality traits and it was very difficult for him to make friendly relations not only with colleagues of his cultural out-groups but also with co-workers of his own cultural group. During the interview, he stated that, being an introvert, he was quiet reserved which his colleagues and least expressive during communicative encounters. A female Pakistani teacher remarked that people who possess introvert personality do not wish to interact with their colleagues. The cultural affiliations of their co-workers do not matter to them. Such people are not actually ethnocentric but reserved and unfriendly. Ethnocentrism is reflected clearly in those cases when a person exhibits extrovert personality traits (being sociable) with colleagues of his or her cultural group and reflects introvert personality characteristics (being reserved) with colleagues of foreign cultures. This disparity of behaviour in relation to colleagues of one’s culture and colleagues of foreign cultures cannot be described in terms of personality traits but ethnocentrism. Another teacher stated that she was an extrovert and loved to talk and make friendly relations with her colleagues regardless of geographical and cultural differences. She said that, in addition to the colleagues of her own department, she had friends from different departments of the faculty. Kassing (2007) discovered that people who love to interact in

intercultural settings have more international friends as compared to those people who are not willing to take part in intercultural communicative encounters. Azadipour (2019) found extroverts, in comparison with introverts, are more willing to communicate with people of different cultures. Optimism and friendly behaviour reflected by extrovert people help them in making relations with people of different cultures. As extroverts are capable of getting out of their comfort zone, they can interact effectively with the people who do not belong to their cultural group. Introverts, on the other hand, find adaptation to a new culture quite tough and challenging. They feel difficulty in maintaining relations with their colleagues at their workplace due to their reserved behaviour.

An interesting observation is related to the participants who were discovered to be highly ethnocentric by the researcher via the GENE scale (Neuliep, 2002). All the participants stated that all cultures are equal and there should be no discrimination related to culture, ethnicity, religion, and colour. Unlike the low ethnocentric participants, the researcher found some of the highly ethnocentric participants making a lexical choice which reflects ethnocentrism. For example, a Pakistani teacher stated that he was equally comfortable while working with Pakistani or foreign colleagues but later he said that “when the administration requires me to work with foreign colleagues, I am bound to work with them...” The word “bound” suggests that the participant has no other option but to comply whether he likes it or not. While commenting on the cultural values of foreign cultures, another Pakistani teacher remarked that “It is not necessary that all traits of other cultures are negative...” This clearly shows that he judges other cultures from the yardstick of his own culture and cannot understand the perspectives of foreign cultures. Similarly, a Turkish teacher was also observed to be ethnocentric towards non-Muslims when he said that “peoples of Pakistan and Azerbaijan are very nice, friendly and welcoming” and he named two non-Muslim states where he spent some time and found the local people not friendly, caring and helping. This shows that the participants unconsciously develop ethnocentric tendencies against the out-groups but they did not realize. These participants scored relatively higher in the Generalized Ethnocentrism (GENE) scale (Neuliep, 2002). Furthermore, all these instances show that the lexical choice made by participants has scope to be examined by researcher scholars to study ethnocentrism.

While reflecting on ethnocentrism and intercultural communicative competence, some of the participants threw light on the possible factors that lead to ethnocentrism. Some of the

participants believed that an individual carries ethnocentric tendencies through their society. Bizumic (2012) asserts that ethnocentric tendencies are developed by the process of socialization. The norms, values and practices associated with a particular culture are internalized by the members of that culture through socialization. Adorno et al. (1950) believe that conformity to the norms and practices of one's in-group leads one to view members of out-groups as possessing negative traits. Some of the participants stated that highly ethnocentric people are quite narrow-minded and they keep on moving in their own orbit. They are obstinate enough to change their perceptions and have new experiences in relation to foreign cultures. They are extremely conservative and reflect prejudice in relation to the norms and values of the foreign cultures that are not consistent with the norms and values of their own culture. They lack a broader vision which is required for understanding differences among different cultures of the world. Matveev and Merz (2014) wrote about the cognitive dimension which is characterized by the attitude reflected by people during intercultural communication. The dimension required people to reflect open-mindedness and flexibility of thoughts in order to acquire intercultural competence which is essential for effective intercultural interaction. Tagel (2021) asserts that at the workplace, ethnocentrism can be reduced through a workforce that is not narrow-minded but have a broad vision for exploring the differences that exist among co-workers from diverse cultural and geographical boundaries.

In addition to the above-mentioned factors, the other causes that give birth to ethnocentric sentiments and attitude stated by the participants were the sense of superiority for one's culture, intense emotional attachment with the membership of one's cultural group, ignorance about the uniqueness associated with all cultures across the globe, a lack of understanding of perspectives of foreign cultures, and a lack of acceptance and tolerance for changes and dissimilarities. The participants seem to be influenced by the Similarity-Attraction Theory which asserts that people get attracted to similarities and dissimilarities do not appeal to their sense (see Panicker and Sharma, 2021). All these factors drive colleagues from diverse cultural group to stay away from one another as much as possible which creates a communication gap. The lack of communication among colleagues does not let them understand perspectives of the culture in which they were not born. All this results in discrimination and ethnocentrism against co-workers and people of foreign cultures. Noureen et al. (2019) found the Pakistani students in China highly satisfied with their social, cultural and educational experiences in the foreign country as there were no

communication gaps between Pakistani students and Chinese students. The students reported that besides the Chinese students, the teaching faculty of the university and particularly their supervisors helped them a lot in learning and adapting the Chinese culture.

Some of the participants were of the view that knowing the native language of people of other cultures plays a significant role in knitting people of different cultures together. In the context of workplace, if colleagues of two different cultures know each other's language then they will be able to make deep bonds and association with each other. A Turkish teacher stated that one of her acquaintances was a French national. Once she e-mailed the French national in English but she used a few French words in the letter that she knew. The French national appreciated her a lot for using some French lexical items in her reply to the Turkish teacher. She further stated that whenever she was greeted in Turkish by a foreign person or colleague, she got pleased and felt a sense of closeness to that person or colleague. An Egyptian teacher remarked that knowing the language of the host country is a vehicle to bring close to the people of the host country. He further stated that knowing Urdu was important for him for reducing the communication gap with the people of Pakistan and accomplishing daily activities with ease. He said that he could understand Urdu to a greater extent and was familiar with hundreds of vocabulary items related to the Urdu language.

The importance and advantages of knowing the native language of the host country is emphasized by Zhang and Peltokorpi (2016). The researchers discovered that proficiency in the Chinese language helped the emigrants in China to communicate with their Chinese colleagues and clients conveniently. The Chinese language served as a tool to connect with people of different languages and cultures. The expatriates who knew Chinese were able to create work-related networks. The expatriates who lacked proficiency in Chinese, on the other hand, found adaptation challenging in the foreign culture. At the workplace, they were not provided full translations of the projects they were supposed to perform by their Chinese colleagues due to the time constraint. They were only provided with a brief translated description of the project. The emigrants who lacked proficiency in Chinese also experienced difficulty in making social relations with the Chinese. The proficiency in Chinese is essential to enter the Chinese social circle and get closer to the Chinese nationals. The findings of the study clearly reveal the important role of proficiency in the native language of the host country in bridging a

communication gap between expatriates and indigenous population. It is a tool for expatriates for getting closer to the natives of the host country. Noureen et al. (2019) carried out a study on the emigrants in China. The participants of the study expressed satisfaction with their life as emigrants in China. They also expressed the importance of learning Chinese for adapting the Chinese culture by reporting that their Chinese national friends helped them in learning the Chinese language.

The findings of the study reflect the application of some tenets of the social identity theory. In order to simplify the world around them, people tend to place individuals into groups based on shared qualities, properties and characteristics. Tajfel and Turner (1986) claimed that the collective identities are constructed by people in relation to their ethnic or racial and gender identities. To seek group cohesion, the members of a group pass through a string of stages that begins with social categorization and moves to social identification to reach social comparison finally. At the first stage, people are categorized into ‘us’ and ‘them’ or in-group and out-group. For example, an Egyptian teacher used ‘We’ for Pakistani and Egyptian teachers. He categorized his Pakistani colleagues as members of his in-group while talking about the religion, Islam that is shared by the majority of people of both countries. He termed his non-Muslim colleagues as ‘them’ by relating them with their religious identity. This indicates social categorization into in-group and out-group. Most of the teachers expressed that in addition to working relations, they also had informal and friendly terms with colleagues of their culture and they had formal relations with their colleagues of foreign cultures. This shows they share emotional bonds with colleagues of their in-group cultures and consider them more trustworthy as compared to their foreign colleagues. In other words, they identify themselves with colleagues of their cultures and this affects their relationship with colleagues of different cultural groups. Comparison between in-group and out-group is a common practice. A Turkish teacher compared the Muslim natives of Pakistan and Azerbaijan with people of two non-Muslim countries and stated that the people of the former were “very nice, friendly and welcoming” as compared to the local population of the latter that were observed to be unfriendly, non-cooperative, and indifferent towards foreigners. While comparing his religious in-group with religious out-groups, he found his in-group was better and praiseworthy. Khan and Liu (2008) found the Hindu participants, residing in Pakistan, associated personal dispositions with the out-group (consisting of the Muslims) in the case of negative situations while they reflected different responses in the case of their Hindu

in-group by relating situational circumstances with negative scenarios presented by the researchers. In other words, the participants wanted to present a positive image of their in-group by connecting situational circumstances with negative situations. They wanted to depict the Hindu actor presented in the situations was helpless, could not evade the situation and had to perform a negative action. The social identity theory posits that people tend to reflect favorable biases towards members of their in-group and reveal discriminatory behaviour towards people of their out-groups. By engaging themselves in such ethnocentric reactions, the members of an in-group aim to secure a positive distinctiveness for their in-group (Tajfel & Turner, 1986) and intend to show that their in-group is better than out-groups and has its own distinct identity. Sumner (1906) asserts that ethnocentrism gives rise to pride, vanity, the sense of superiority for one's in-group and the sense of inferiority and contempt for those who belong to out-groups.

Self-categorization into a group is an extremely significant component of social identification. During this process an individual experiences depersonalization as he/she no longer considers himself or herself as an individual but a part of the in-group to which he or she belongs (Turner, Hogg, Oakes, Reicher., & Wetherell, 1987). The personal identity is replaced by group identity and the person thinks and acts in relation to his or her in-group interests and benefits. At the International Islamic University, some of the participants belonging to the Pakistani cultural group found the Arab teachers reserved and detached from their Pakistani counterparts. Their social circle was confined to the teachers of Arab countries like Saudi Arabia and Egypt. A participant stated that his Arab colleagues reflect much pride in relation to their cultural norms and traditions. He further stated that being a foreigner in Pakistan, Arab teachers of the university belonged to a minority group but were obsessed with superiority complex which they often show while communicating with Pakistani colleagues. The social-psychological component refers to the cognitive process that motivates people to discriminate people of out-groups. This approach promotes a sense of competition with members of out-groups which may turn into a serious conflict. One's social identity is placed on a high pedestal under this component of social identity. A variety of strategies are made by members of an in-group for creating or securing a high social status for their in-group. It appears to the researcher of the present study that the Arab teachers reflect the socio-psychological component of the social identity theory by isolating themselves from Pakistani teachers whom they consider their out-group. In the presence of Pakistani colleagues, the Arab teacher at the International Islamic

University might feel threatened or unsecured as they are in the minority group in the foreign country. Bizumic (2018) believes that people tend to reflect ethnocentric tendencies against people of their out-groups due to the sense of insecurity and they feel peace and security in their in-group.

The Social Identity Theory emphasizes the idea that members of a group intend to secure a positive distinctiveness for their in-group (Tajfel & Turner, 1986) and their desire to attain a positive distinctiveness results in *intergroup accentuation* (reflecting minimum differences to members of in-groups and showing maximum differences to members of out-groups), *in-group favoritism* (expressing emotional bond with one's in-group) and *social competition* (glorifying one's in-group and degrading out-groups). All this results in conflicts among people belonging to different cultures (Brewer, 2000). A Pakistani teacher, at the International Islamic University reflected intergroup accentuation and in-group favoritism by stating that whenever Pakistani teachers had issues with Arab teachers, the Pakistani teachers sought help from the Pakistani teachers serving at the higher positions. Those teachers negotiated with the relevant Arab teachers for sorting out the matter. He further stated that "we (the Pakistani teachers) do not communicate with the Arab teachers themselves during such situations". This throws light on the communication gap between Pakistani teachers and Arab teachers. Both fail to sort out differences and establish a healthy and trustworthy relationship as colleagues. Pakistani teachers sharing incidents involving issues with their Arab counterparts to Pakistani teachers suggests intergroup accentuation as this indicates that Pakistani teachers serving in the university have minimum differences with the faculty of their own culture and have good terms and maximum differences with their Arab colleagues and have weak relations with them. It also shows in-group favoritism as the Pakistani teachers consider colleagues of their cultural group capable of sorting out the matters involving disputes among co-workers but they do not find the concerned teachers of the other cultural group (Arab teachers) trustworthy to discuss and solve the matter mutually. The differences and weak relations among colleagues of different cultural groups promote the idea that all cultural groups are distinct from one another and such distinctiveness leads to a sense of competition among co-workers of different cultural groups. This is obvious that the division of employees into cultural and ethnic groups is devastating for their workplace which requires unity among its employees. It urges its workers to identify themselves in relation to their institution or organization and not with reference to their cultural or ethnic identities. Panicker

and Sharma (2021) believe that cultural and ethnic differences among co-workers can create misunderstandings among them which may result in a lack of mutual trust and cooperation among co-workers, absenteeism, serious workplace conflict and huge financial loss for the company. The workers of the minority cultural group may develop a sense of inferiority whereas the workers belonging to the majority cultural group may develop the superiority complex. This affects the relationship among colleagues on the one hand and ruins the environment of the workplace on the other hand. Therefore, it is indispensable to promote a sense of common identity among workers associated with the institution or organization in which they serve.

It has been noticed by the researcher that some of the teachers serving at the International Islamic University held negative feelings about their Arab colleagues. Teachers hailing from different countries, like Sri Lanka, Iran, and Afghanistan, serve in the university in addition to the teachers from Arab backgrounds. None among the Pakistani teachers passed negative comments about their colleagues of other cultural groups with the exception of the colleagues belonging to the Arab cultural group. It has been found by the scholars that the Arab people feel excessive pride and vanity in their race, ethnicity, heritage and culture. Due to the excessive pride and vanity in their cultural lineage and heritage, they may act reserved with their colleagues of different cultures. Awad, Hashem and Nguyen (2021) found that some of the Arab participants, living as a minority group in the United States, reflected pride in their Arab lineage and heritage and liked to be called an Arab. They thought that Arab was an appropriate label to describe their identity. Ethnocentrism is also reflected in the title *Umm Al Dunya* which is literally translated as ‘the Mother of the World’. The title is used by Egyptians in relation to their cultural heritage and achievements (Kotb, 2014).

It has been observed by the researcher that the Turkish teachers, at NUML, too express pride in their culture. While talking about the cultural practices in Turkey, a Turkish teacher compares her practices with the cultural practices of the people of Pakistan. The Turkish people do not enter their houses while putting on shoes. The teacher even inquired the researcher that “Why do the people of Pakistan not follow this practice?” She said that even guests are not supposed to enter the house with their shoes on and they keep separate footwear for their guests.

In relation to this practice, a Pakistani teacher teaching the Turkish language expressed that the Pakistani people cannot ask their guests to put off their shoes and wear the shoes given by the host as it is considered rude and against the norms of hospitality. The same Turkish teacher

talked about the hand-shaking practice between men and women that is common in Turkey but not in Pakistan. The teacher considered it a good practice which is all about human interaction. However, the other Turkish teacher did not find this practice appropriate by linking it with Islam which prohibits men and women from hand-shaking. He appreciated the Pakistani culture where hand-shaking between men and women is not a norm and considered undesirable in the society. The teacher reflected ethnocentrism related to non-Muslims states, particularly the Western and European nations. He thought that some Western and European countries did not show tolerance towards the religion Islam. They hold contempt and hostility against Muslims. Muslims, on the other hand, tolerate and respect all religions of the world as instructed by Islam. He referred to the social networking sites and stated that a large number of non-Muslims expressed their scorn and prejudice in relation to Islam and the Muslim community but Muslims evaded reflecting disgust and prejudice against non-Muslims. He thus reflects in-group favoritism as he himself is a Muslim. Demir and Kiran (2016) found the teacher candidates of the Turkish Language and Literature as the most ethnocentric among all the participants of the other disciplines (English Language and Literature, Social Sciences, and Primary Education) under study. The researchers stated that the Turkish education system gave a lot of emphasis on the Turkish national identity which arouse ethnocentric tendencies and sentiments in the Turkish people.

The majority of the Pakistani teachers, at NUML and the International Islamic University, expressed that they shared cordial relations with their colleagues of foreign cultures but they had official terms with their foreign colleagues only. However, they had friendly and informal terms with colleagues of their own culture. Just a Pakistani teacher in the Department of French (NUML) stated that, in his friend circle, he also had a French colleague. Both of them used to hang out together, visited Pakistani landmarks and cultural places, and often had meals together. This suggests to the researcher that the teachers were influenced by homophily while making relations and sharing emotional bonds with their colleagues. Although homophily is a natural tendency to get attracted to similarity but Pakistani teachers' preference to go beyond the formal working relations with the Pakistani colleagues reflects their ethnocentric discrimination towards colleagues of out-group cultures. This is not unique in association with the Pakistani teachers only. Most of the teachers of other cultures also stated that they had good terms but formal relations with their Pakistani counterparts and they shared friendly ties with colleagues of their country. The only exception was one British teacher who told that she loved to attend

festivals and wedding ceremonies of her Pakistani colleagues. This indicates that the participants, regardless of their cultural affiliation, reveal ethnocentrism in relation to extending friendly terms with their colleagues. In this regard, an Egyptian participant stated that differences exist in all cultures but these differences should not obstruct communication and getting knowledge about new cultures.

The findings of the present study reflect the role of in-group ties, cognitive centrality, and in-group affect in dispensing ethnocentric thoughts and emotions among people of different cultures. While describing the characteristics of highly ethnocentric people, the participants stated that such people often prefer to stay isolated from their colleagues of other cultures because they were over-conscious of their cultural identity. The in-group/out-group distinction interfered with developing better relations and friendly terms with foreign colleagues. This implies that cognitive centrality blocks their way when they intend to come out of their comfort zone, which they only share with colleagues of their cultural group, and interact with their colleagues of out-group cultures. The sense of identification with the in-group tends a person to discriminate against colleagues in making formal or informal ties. The in-group affiliations motivate him/her to extend friendly ties or relations with colleagues of his/her cultural group and have official terms with foreign colleagues. Therefore, in-group ties prevent a person from developing friendly relations and winning the trust of his/her foreign colleagues. People who share deep emotional bonds with their in-group reflect much pride in their group membership and do not understand the unique norms, values, traditions and practices of foreign cultures. In other words, in-group affect causes reluctance for gaining knowledge about cultural perspectives of foreign people or colleagues.

The three dimensions of the social identity, namely in-group ties, cognitive centrality, and in-group affect, are manifested in the results of the study. Therefore, the results support the assertion given by Cameron (2004) that the social identity can be described by these factors or dimensions. Cameron's belief that the social identity is multidimensional in nature (2004) and it is of major interest to researchers working on intergroup relations. For example, the in-group ties can be of prime importance for researchers exploring group cohesion and relations among the members of a group. Having healthy bonds and ties with members of one's group is essential for one's mental health but strong in-group ties may result in ethnocentrism. This indicates that in-group ties have a tendency to produce negative as well as positive consequences in one's social

life. Cameron (2004) emphasizes that the factors of social identity interact with one another. He further illustrates that social mobility among people of a group takes place when its member have weak ties with the group, low degrees of centrality and a negative emotional association with the group. None of the participants taking part in the interview conducted for the present study expressed weak ties, low centrality, and negative feelings in relation to their in-groups. Rather they related healthy ties, high centrality, and positive sentiments with their in-group identity and with other members of their in-group by limiting the colleagues of out-group cultures to formal terms and having informal terms with colleagues of their in-group cultures only. This discrimination is also reflected by the results drawn by the survey method conducted prior to the interviews.

The findings of the interview suggest the usefulness of the constructs of intercultural competence and communicative competence, presented in the model of Intercultural Communicative Competence proposed by Byram in 2009, for subduing the intensity of ethnocentrism. Knowledge related to foreign cultures is not only required in the professional settings for making better ties with colleagues of other cultures but it is also needed to adapt in a foreign land and culture. Culture-specific knowledge enables the interlocutors to identify cultural differences as the root cause behind difference of opinion while arguing with the colleague of a foreign culture. Extensive communication is required for developing better understanding among colleagues of different cultures and good English communication skills are helpful for achieving this goal as English is the lingua franca in intercultural communication. The English language helps one to express one's intentions clearly during miscommunication with a foreign colleague. The foreigners who are well-verse in English just need to learn a limited set of vocabulary items comprising the native language of the host country to carry out daily activities with ease. Intercultural competence and communicative competence polish the skills for sorting out miscommunication with foreign colleagues, promoting awareness about the cultural perspectives of different cultural groups which produces critical cultural awareness. This helps the employees to develop an attitude reflecting cultural relativism and respect for all cultures of the world. All these aid them to act as intercultural speakers capable of realizing cultural variations and comprehending perspectives associated with foreign cultures. In occupational settings, all activities are performed smoothly in the workplace when the employees

do not hold ethnocentric thoughts and sentiments against colleagues of foreign cultures but practice culture relativism.

5.3 Findings of the Qualitative Analysis

A summary of the findings discovered via qualitative analysis are stated below.

1. A deep sense of belonging to a cultural group prevents a person to explore the norms, values, perspectives, and customs of foreign cultures and obstructs extensive interaction and making friendly ties with foreign colleagues in the workplace.
2. A lack of cultural knowledge or cultural sensitivity often contributes to miscommunication, which may turn into a serious conflict, with a foreign colleagues as interlocutors are not aware of the culture perspectives and suitable mode of interaction required for intercultural communication.
3. Highly ethnocentric people are least interested to explore the cultural norms and practices of their foreign colleagues. Therefore, they cannot understand the uniqueness related to different cultures of the world. They believe in the essentialistic view of culture which categorizes people into groups based on certain common qualities and this categorization leads to intergroup biases.
4. The rigid approach adopted by highly ethnocentric people does not allow them to accept those beliefs, traditions, practices that are inconsistent with the perceptions and customs of their in-group culture. They do not believe that all cultures practice a unique set of moral code but consider their cultural norms and practices as the best. Consequently, cultural relativism cannot be provoked which is essential for the survival and progress of the multi-cultural workplace.
5. Intercultural communication blesses interlocutors not only with culture-related knowledge but also aids them to identify and sort out misunderstandings during communication. Cultural awareness also helps people to understand liking, disliking, behaviours, and modes of living of people hailing from foreign cultures which enable them to appreciate cultural differences.

6. At the workplace, knowledge about colleagues of other culture also helps to determine an appropriate mode of interaction during intercultural communication. This helps to evade or sort out miscommunication with a foreign colleague and making better relations. Cultural awareness polishes skills and attitude required for effective intercultural communicative encounters too.
7. Extensive communication and informal meetings are required to understand the cultural perspectives and expectations of foreign cultures. This can help employees to reduce their intensity of ethnocentrism against foreign colleagues and foreign cultures and attain cultural relativism. In other words, cultural awareness leads to cultural relativism which makes the working environment free from favoritism, biases and discrimination.
8. In the context of intercultural communication, English, as a common language, acts as a tool for reducing communication gaps among people of different cultures and nationalities and it knits them together. Extensive communication enables them to understand the beliefs, habits, customs and traditions of foreign cultures and foreign people.
9. As a global language, English also helps expatriates to settle in a foreign country and communicate with people of the host culture. They are usually required to learn a set of basic vocabulary items of the language of the country where they live to perform routine activities (like grocery shopping) with ease.
10. In educational environment, English helps foreign teachers to extend relations with the students of the host country and thus it enables them to understand the culture and habits of their students. Moreover, English can be utilized effectively as a tool in the teaching-learning process for giving instructions on certain terminologies, features and aspects related to other languages.
11. Miscommunication with a foreign colleague or people of other cultures is not restricted to the difference of cultures only. It is also a language-cultural issue. The way language is organized and words are chosen matter a lot. In the case of verbal spat, using polite expressions can solve issues and do not let petty matters turn into serious conflicts.
12. Certain factors play a significant role in making people ethnocentric towards people or colleagues of foreign cultures. Ethnocentric tendencies are developed in individuals by the process of socialization. It begins to flourish at home by parental training. Similarity

of religion among colleagues plays a significant role in bringing colleagues of common religion together and keeping distance from colleagues of different faith and religion. Old generation is considered more rigid and unwelcome to variations among different cultures. Less educated people exhibit more ethnocentric thoughts and sentiments related to foreign cultures as compared to more educated people. Individuals' personality types too play an important role in making people ethnocentric towards people of foreign cultures. Unlike extroverts, introverts find difficult to communicate and extend good formal and informal relations with foreign colleagues. Consequently, they cannot understand cultural variations that can help them develop strong bonds with their foreign colleagues.

13. The three dimensions of the social identity, namely in-group ties, cognitive centrality, and in-group affect (Cameron, 2004), immensely affect relations with foreign colleagues. Motivated by these traits, highly ethnocentric employees prefer to interact and have friendly relations with colleagues of their culture and they tend to discriminate their foreign colleagues. The in-group affiliations motivate them to extend friendly relations with colleagues of their cultural group and have official terms with foreign colleagues. They reflect much pride in their in-group and do not understand the unique norms, values, traditions and practices of foreign cultures. It is also discovered that highly ethnocentric employees are influenced by homophily, a natural tendency to get attracted to similarities, while making formal and informal relations with their colleagues.

In order to examine the credibility of the above results and findings, the researcher triangulated them with the results and findings drawn by the survey method. Triangulation was done by the researcher so that she could get a holistic view about this psychological phenomenon (ethnocentrism) under study. The triangulation enabled her to present the answers of the research questions more vividly. Triangulation helped her to avoid researcher biases which could occur when the study is conducted by a single researcher. Moreover, the study involving one research method has certain limitations and weaknesses. Such limitations and weaknesses can be reduced with the help of other research methods. The study utilizes methodological triangulation. Results gathered by analyzing two research methods helped the researcher for cross-checking the evidence and drawing valid results after triangulation. A discussion on the results gathered through triangulation is given in the next chapter.

5.2 Model Formation through the Findings of the Study

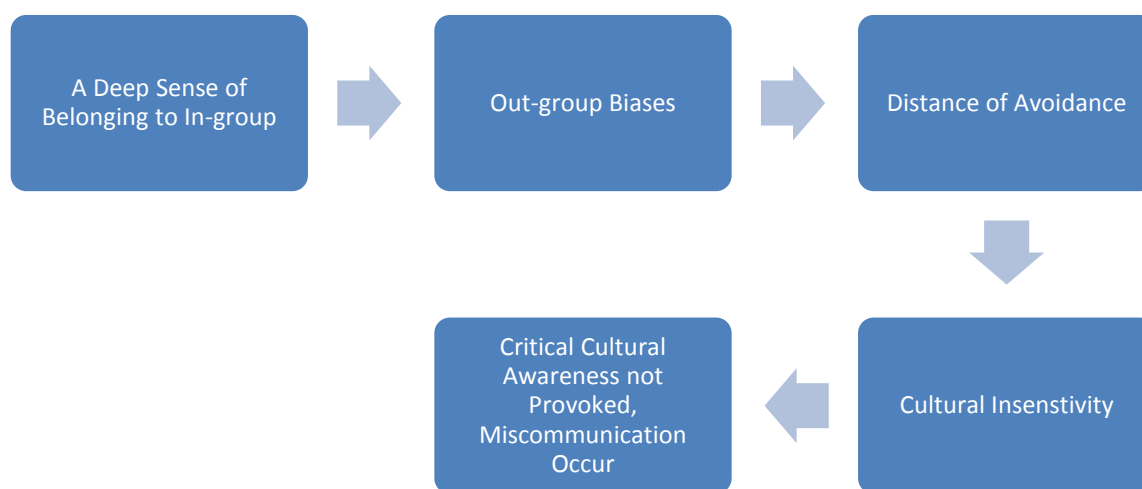
In the present study, the effects of ethnocentrism on the intercultural communicative competence of the participants (teachers) were examined. After analyzing quantitative data and qualitative data, the researcher devised her own model to study ethnocentrism and intercultural communicative competence based on her findings. In professional settings, the model presents the adverse effects of strong ethnocentrism on workforce hailing from diverse geographical and cultural groups and the role of communicative competence as well as intercultural competence to attain cultural relativism in the workplace. Higher degrees of ethnocentrism among workers can ruin the working atmosphere of a workplace by dividing them into in-groups and out-groups based on culture, ethnicity, and religion, etc. An organization can survive only if its workers are linked to one another inextricably like a network and show mutual respect, trust and cooperation. The idea of the model is centered on the claim that higher degrees of ethnocentrism give birth to misperceptions and negative feelings for people of other cultures and promote a sense of superiority for people of one's culture (Panda, 2019). It affects communication and relationship among colleagues in the workplace. Therefore, a higher degree of ethnocentrism is considered a threat to the survival of an institution.

In the model, "A Deep Sense of Belonging to In-group" represents strong in-group ties, cognitive centrality, and in-group affect or strong ethnocentrism in other words. "Out-group Biases", "Distance of Avoidance", "Cultural Insensitivity", "A lack of Critical Cultural Awareness" and "Miscommunication" reveal effects of strong ethnocentrism on communicative behaviour of employees from different cultures.

The following flowchart reflects the effects of strong ethnocentrism on the communicative behaviour of employees in a multicultural workplace.

Figure 2

Figure 2: The Effects of Strong Ethnocentrism on Communicative Behaviour of Employees



Note. The figure shows the effects of strong ethnocentrism on the communicative behaviour of employees in a multicultural workplace

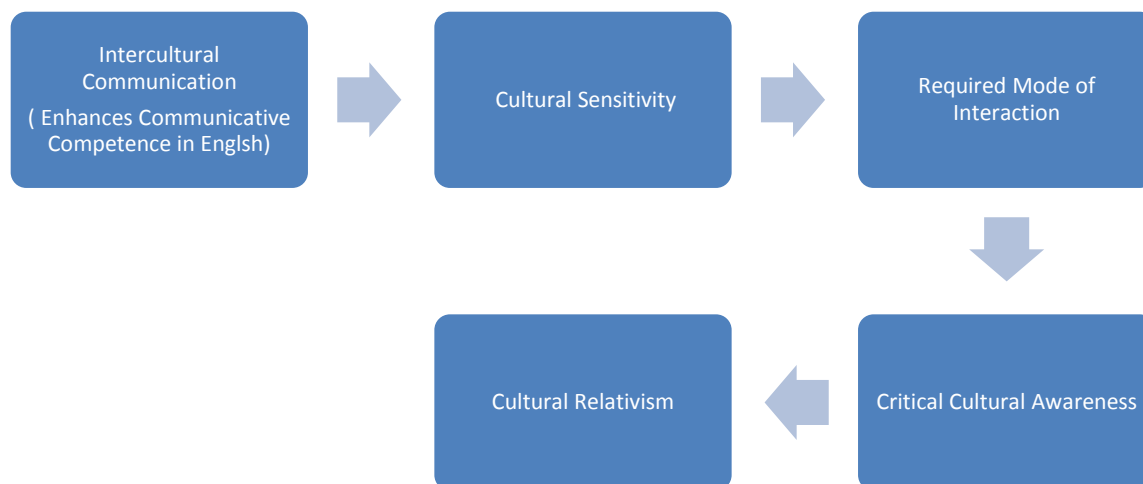
It is revealed by the above flowchart that individuals who strongly identify themselves with their in-groups develop dislike and distrust for out-group (out-group biases). This behaviour results in a distance of avoidance among colleagues of different cultures. They do not need to communicate much in English as they have limited interaction with foreign colleagues. Therefore, they do not avail themselves of the opportunities to polish and improve their English communication skills. Communication gaps lead to cultural insensitivity or a lack of knowledge about the cultural norms, values, and practices of foreign colleagues. Critical cultural awareness is not provoked due to cultural insensitivity. As they are not familiar with the culture and modes of interaction of their foreign colleagues, miscommunication often occur when they need to

interact with their colleagues of different cultures. At a multicultural workplace, employees of different cultures need to communicate with one another; mere formal interaction among them cannot help them develop understanding related to foreign cultural norms, values, traditions, and modes of communication. They need to develop cultural sensitivity to accept cultural diversity and develop cultural relativism at the workplace.

The following flowchart reflects the role of intercultural communicative competence in producing cultural relativism in the workplace.

Figure 3

Figure 3: Towards *Cultural Relativism in the Workplace*



Note. The figure shows the impact of intercultural communication to attain cultural relativism in the workplace.

The above flowchart shows the crucial role of intercultural communication for enhancing communicative competence and intercultural competence of employees in a multicultural workplace setting. English communication skills or English Proficiency can be enhanced by extensive communication among foreign colleagues who do not share a common language other than English. In addition to improving English communication skills, extensive communication

among colleagues of different cultures blesses an employee with knowledge related to foreign cultures (cultural sensitivity) which helps him/her to avoid or sort out miscommunication with a foreign colleague as cultural sensitivity enables a person to accept and appreciate cultural variations. All this helps him/her understand the perspectives of different cultures. The person can then realize the reasons for differences that exist among the norms and values of different cultures. In other words, this enables a person to critically evaluate the norms and values of his/her culture and that of other cultures. Under such working environment, ethnocentric tendencies are replaced by cultural relativism, mutual respect and cooperation among workers of different cultures.

The above-mentioned model presented by the researcher is different from the model of Intercultural Communicative Competence (Byram, 2009) as it is a structured model that reflects interdependence among its components. The arrows shown in the figure 2 and figure 3 reveal connection among different components of the model. Byram's model (2009) is a list model that does not demonstrate the interdependence among its competences but states their characteristics. Diaz (2013) believes that the list-like nature of Byram's model (2009) reflects a lack of connection between linguistic competence and intercultural competence and their articulation into learning activities and outcomes. The model proposed by the researcher of the present study shows connections between its constructs. It describe the adverse effects of strong ethnocentrism on the communicative behaviour of employees in a multicultural workplace and the role of communicative competence required for understanding foreign cultures, appreciating variations present in different cultures and utilizing an appropriate mode of communication during intercultural encounter and thus attain cultural relativism in the workplace.

Cultural critical awareness occupies the central location in the model of Intercultural Communicative Competence (Byram, 2009) and this highlights its importance in association with pedagogical perspective. However, cultural sensitivity holds the central position in the model proposed by the researcher. A person can develop critical cultural awareness after gaining knowledge related to foreign cultures. After acquiring knowledge about the norms, values, and practices of a foreign culture, a person can realize the differences present in all cultures and the perspectives adopted by the people of a particular culture. He or she becomes aware of the unique modes of communication followed by foreign people that also aid him/her in evading incidents involving miscommunication. He or she can then evaluate his or her culture and

foreign cultures to explore similarities and differences. As a result, the person empathizes with people of foreign cultures and this empathy generates respect and equality for all cultures across the globe. The person is then able to overcome his or her ethnocentric thoughts and sentiments with the development of cultural relativism.

The next chapter throws light on the findings of the study and answers to the research questions made by the researcher.

Chapter 6

Findings of the Study

The chapter presents the findings of the study discovered by means of triangulation by involving a quantitative method (survey) and qualitative method (interview). The findings are followed by answers to the research questions formulated by the researcher at the earlier stage of the study.

6.1 Triangulation

The study comprised the mixed method research design by involving the survey and interview methods for data collection. Correlation and regression analyses and the codebook thematic analysis were carried out to draw quantitative and qualitative results respectively. The results were integrated via methodological triangulation. Methodological triangulation makes use of different research methods to examine a phenomenon under observation (Bekhet & Zauszniewski, 2012).

The study incorporated explanatory sequential design and it was divided into two distinct phases. First, the researcher gathered and analyzed quantitative data and then, in the second phase, in the light of quantitative results she devised a qualitative tool (the interview questionnaire) for further data collection and analysis. Method level integration was utilized via merging technique. To link data by merging, the researcher first analyzed quantitative data followed by qualitative data analysis. Quantitative and qualitative results were combined and then reported. The researcher first mentioned the results of the quantitative analysis and merged the relevant themes and subthemes discovered via qualitative analysis to support or refute the claims. Assertions made by researchers who studied ethnocentrism and direct quotes given by the participants during interviews were also noted by the researcher. The findings of the qualitative analysis support the assertions made by the quantitative analysis or in other words qualitative findings converge with quantitative findings. Moreover, qualitative findings complement quantitative findings.

6.1.1 Findings of the Study

The results, after integrating both research methods used in the study, are as follows. The italicized text shows themes and sub-themes evolved by the researcher during qualitative analysis.

1. The quantitative analysis reflected that people with a deep sense of belonging to their culture are not aware of the norms, values and practices of their foreign colleagues as they are over-conscious of their cultural identity. Chen (2010) also believes that highly ethnocentric people lack cultural sensitivity and express reluctance to communicate with people of foreign cultures. This is further discovered, by qualitative analysis, that such people confine themselves to colleagues of their cultural group and occasionally communicate with foreigner colleagues which results in a *communication gap*. They do not accept changes and have *rigid approach* to view the world. Therefore, they cannot realize cultural variations. “They are quiet narrow-minded and do not accept the practices of foreign cultures which are inappropriate in their view”.
2. The findings of the quantitative analysis showed that people who are deeply associated with their cultural identities cannot understand cultural perspectives of their foreign colleagues as they do not possess knowledge about the culture of their foreign colleagues. They cannot suspend misconceptions related to foreign cultures too. Tripathy (2019) too believes that a lack of cultural awareness may result in miscommunication among colleague of other cultures. The findings of the qualitative analysis revealed that as highly ethnocentric people *do not have knowledge about foreign cultures*, they *cannot comprehend the perspectives of their foreign colleagues* and thus failed to reflect *empathetic attitude*. Their *misperceptions about foreign cultures* cannot be dispelled because of *inflexibility of thoughts* that do not allow them to realize differences among cultures. Therefore, they cannot reflect cultural relativism.
3. It was discovered by quantitative analysis that highly ethnocentric people do not reflect interest in knowing foreign culture so their skills to acquire knowledge related to foreign cultures and traditions do not get polished. It is further discerned by qualitative analysis that as people with a deep sense of belonging to their culture *do*

not communicate much with foreign colleagues and have friendly terms with colleagues of their own cultural group only, *they do not have knowledge related to the culture of their foreign colleagues* which they can operationalize during interacting with them. During miscommunication with a foreign colleague, they cannot identify the cause that is related to cultural differences, thus *cannot develop skills to sort out miscommunication* that may lead to serious disputes at their workplace. “The root of the cause is difference of culture which such (highly ethnocentric) people do not understand”.

4. The role of English as the lingua franca in intercultural communication has been explored too. The results of quantitative analysis suggested that strong ethnocentrism affects English linguistic competence adversely. Several studies stated that proficiency in English helps a person to overcome anxiety associated with intercultural communication. It encourages a person to take part in intercultural communication (Fatemi et al, 2016; Dong, 2018; Nameni, 2020). Qualitative analysis depicted that people who do not reflect ethnocentric attitudes towards colleagues of other cultures communicate conveniently with their foreign colleagues. This gives them an opportunity to improve their English speaking skills in addition to getting familiar with the culture of their foreign colleagues and this helps to make better relationship. While interacting with foreign colleagues, such people know how to operationalize their knowledge about foreign culture and express themselves appropriately and thus *avoid miscommunication*. In other words, English can be used *as a tool to avoid or sort out miscommunication*. “This (English) is something which is common between us and our foreign colleagues. This helps us in making better relations with our foreign colleagues”.
5. A deep sense of belonging to one’s culture was also found to affect discourse competence adversely through the quantitative analysis which reflected that teachers who confine themselves with colleagues of their own culture and do not mingle with their foreign colleagues experience difficulty while making the lexical choice and organizing thoughts while speaking and writing in English. They even feel difficulty while interpreting oral and written texts in English. Thatcher (2004) asserts that degrees of ethnocentrism can be reduced with understanding of literacy in an

- additional language. In the case of interviews, most of the participants were of the view that good English speaking skills are required for effective intercultural communicative encounters and making better relations with foreign colleagues. However, good written skills are required for official correspondence. It was also stated by some of the Pakistani teachers that some of their Arab colleagues, who were considered as highly ethnocentric by them, could not read and understand texts written in English. “Some Arab teachers have a limited set of English vocabulary and they cannot communicate effectively in English”.
6. Good English communication skills facilitate communication which leads to better understanding among colleagues of different cultures and thus help to reduce ethnocentric thoughts and emotions. Fatemi et al. (2016) assert that English helps a person to reduce ethnocentric sentiments against people of other cultures and adapt foreign culture. It was discovered via quantitative analysis that participants who have deep sentiments about their cultural group are not capable of using correct structures and expressions of English according to the required social and cultural context (sociolinguistic competence) during communicative exchanges with colleagues of foreign cultures. It was noted, through interviews, that such people lack sociolinguistic competence as they usually avoid interacting with foreign colleagues. Using language according to social context is extremely important for preventing miscommunication and ensuring effective intercultural communicative encounters. “If I know how people of a particular culture behave and act then I can choose the mode of interaction required for intercultural communication”.
 7. The results of the survey and interview do not reflect direct association between high ethnocentrism and critical cultural awareness. However, the results drawn by both methods highlight the significance of cultural awareness. Knowledge about foreign culture makes an individual capable of *evaluating the norms and practices of a foreign culture* from the perspective of that culture. Highly ethnocentric people were found to be reluctant for gaining knowledge related to foreign cultures and therefore, they cannot develop *critical cultural awareness*. “You can only establish good relations with your foreign colleagues when you know their culture”.

8. The findings, in the case of both methods, suggest that highly ethnocentric people categorize people into in-group and out-group based on similarities and differences and thus reflect discrimination towards out-groups. This shows that they follow the essentialistic notion of culture
9. The results of both methods, survey and interviews, indicated the negative impact of ethnocentrism on intercultural communicative competence in the case of highly ethnocentric participants. This clearly depicts that strong ethnocentrism contributes to a *communication gap* among colleagues of other cultures which is extremely devastating for the survival and progress of a workplace. The employees may utilize intercultural communicative competence as an effective tool for combating ethnocentrism. “Good communication skills and knowledge about other cultures facilitate a peaceful and progressive environment in a workplace”.

Mixed-method research design was chosen to reduce researcher bias and ensure trustworthiness of the study. The researcher incorporated data complementarity as research strategy to report the results. Special attention was given to those parts and sections of the data, gathered through both methods, which complement each other and have potential to answer research questions. The findings emerged from both analyses agreed with each other in terms of the nature of association between strong ethnocentrism and intercultural communicative competence and adverse effects of the former on the latter. The qualitative results have also elaborated the findings by throwing light on the causes leading to strong ethnocentrism. Therefore, the triangulated results and findings of the study helped the researcher to reflect descriptive and analytical approach required for the study. Data complementarity has aided the researcher to provide holistic explanation about the effects of strong ethnocentrism on intercultural communicative competence and adds validity and credibility to results.

In addition to the above-mentioned findings, some important points for consideration emerged also from the data collected by the interviews. Some of the participants believed that parental training and the home environment given to a child deeply affect his or her cognitive processes, which in turn make him or her high or low ethnocentric against people of different geographical, ethnic, cultural, and religious backgrounds. The society also plays a significant

role. It generates ethnocentrism which is transferred via the process of socialization. The other causes that lead to strong ethnocentrism were the sense of superiority for one's culture, intense emotional attachment with the membership of one's cultural group, ignorance about the uniqueness associated with all cultures across the globe, a lack of understanding of perspectives of foreign cultures, a lack of acceptance and tolerance for changes and dissimilarities. Furthermore, the similarity of religion plays a significant role in bringing people of the same religious faith together, paving the way for ethnocentrism against people of other religious groups. Positive association between ethnocentrism and practicing religion is also discovered by Nameni (2020). The similarity of religion makes adaptation easier in a foreign country too. Similarly, education and age also affects ethnocentric tendencies in individuals. Highly educated people are less ethnocentric as compared to less educated or illiterate people as education provides enlightenment to a person and refines his or her thoughts. Hello et al. (2006) stated that education decreases intensity of ethnocentrism and brings cognitive development. Older people are more ethnocentric and rigid in their approach to view the world whereas the younger generation is less ethnocentric and reflects flexibility of thoughts while viewing the world. This finding is supported by Erkaya (2018) and Awdziej et al. (2016) but Ashuro (2021) has not found association between ethnocentrism and age.

The above discussion reveals the negative effects of strong ethnocentrism on the atmosphere of a workplace. Intercultural communicative competence, on the other hand, helps to reduce ethnocentric thoughts and feelings and promotes better communication among colleagues of different cultural groups by facilitating an atmosphere which comprises cultural relativism in the workplace. Extensive communication among people of different cultures enriches awareness about foreign cultures which motivates a person to participate in intercultural communicative encounters. Yousaf et al., (2022).

6.2 Answers to the Research Questions

The above-mentioned findings also helped the researcher in exploring answers to the research questions which are as follows:

1. What is the nature of the correlation between ethnocentrism and intercultural communicative competence of university teachers in Pakistan?

A negative correlation, in the case of highly ethnocentric teachers, exists between ethnocentrism and intercultural communicative competence which suggests that those who possess a higher degree of ethnocentrism are least capable of having the knowledge, skills, and attitude required for effective intercultural communicative encounters. They have the least knowledge related to the cultural perspectives, norms and practices of the foreign culture; therefore, they cannot acquire critical cultural awareness. In the case of low ethnocentric teachers, positive correlation is found between ethnocentrism and intercultural communicative competence. In some cases, negative associations are found but the associations are non-significant. This clearly shows that ethnocentrism is not the problem rather strong ethnocentrism is a threat to the survival and growth of an insitution.

2. How do Pakistani and foreign university teachers' ethnocentric attitudes towards colleagues from different cultural groups influence their intercultural communicative competence?

The sense of superiority for one's group causes one to rebuke the beliefs, norms and rituals of one's foreign colleagues. This creates a communication gap among colleagues of other cultures and reluctance to gain knowledge about foreign cultures. Critical cultural awareness and skills required for sorting out miscommunication that occurs due to cultural differences with foreign colleagues cannot be developed due to a lack of awareness about their cultures. English communicative competence also gets affected due to communication gaps among colleagues of other cultures. English serves as a lingua franca in intercultural communication. Due to a lack of awareness of the culture of foreign colleagues and least communicative competence, an appropriate mode of communicative behaviour cannot be determined during communicative encounters. The workers cannot suspend misperceptions related to the culture of their foreign colleagues because of their rigid mode of thinking. Therefore, they cannot reflect an attitude that

involves cultural relativism which is essential for the smooth working and progress of an institution.

The next chapter concludes the study and also describes implications, recommendations for readers and researchers, limitations, contribution and significance of the study.

Chapter 7

Conclusion

The final chapter of the dissertation sums up the study and presents implications of the study and recommendations for readers and research scholars intended to carry out studies on ethnocentrism and intercultural communicative competence. It also throws light on the limitations, contribution and significance of the present study.

The present study was conducted, by involving teachers from different parts of the world, to examine the effects of ethnocentrism on intercultural communicative competence. In order to accomplish this task, the researcher incorporated the survey and interview as research methods. One hundred teachers, from NUML (Islamabad) and the International Islamic University (Islamabad), took part in the survey. The Three Factor Model of Social Identity (Cameron, 2004) and model of Intercultural Communicative Competence (Byram, 2009) were utilized as theoretical framework of the study. The former involves the constructs like In-group Ties, Cognitive Centrality, and In-group Affect while the latter comprises Communicative Competence (Linguistic, Sociolinguistic, and Discourse Competence) and Intercultural Competence (Knowledge, Attitude, Skills, and Critical Cultural Awareness). By keeping in view the claims put forward by Neuliep and McCroskey (1997b) that all human beings are ethnocentric by instinct and the higher degree of ethnocentrism has far reaching effects on individuals' mode of thinking and conduct, participants' degrees of ethnocentrism were measured by the revised version of Generalized Ethnocentrism scale (Neuliep, 2002).

The results of the quantitative analysis indicated negative relationship, in the case of highly ethnocentric participants, between ethnocentrism and intercultural communicative competence. Cognitive centrality was found to be negatively affecting linguistic and discourse competence, knowledge, and skills. Negative association was also explored between in-group affect and sociolinguistic competence. All this suggests that teachers who had deep emotional bonds with their in-groups were incapable of comprehending traits of foreign cultures and could not sort out miscommunication occurred as a result of cultural dissimilarities. They were found to be least competent while communicating in English, the common language in intercultural

communication, as they had friendly relations with the colleagues of their own culture. Their English skills did not get polished as they occasionally communicate with their colleagues from different cultural groups to fulfill official requirements and with whom they had formal working relations.

In order to study the effects of strong ethnocentrism on intercultural communicative competence more deeply, the researcher carried out semi-structured interviews by involving twenty participants from both universities chosen as the research sites. It was discovered that highly ethnocentric people avoid communicating with their colleagues of different cultural groups due to favouritism for in-group and inflexible mode of thinking. This adversely affects the working environment and relationships among colleagues and results in a lack of awareness about the foreign cultures and their traits, interpreting uniqueness related to all cultures across the globe, and developing skills for resolving miscommunication occurred due to cultural variations that may lead to serious workplace conflicts. Intercultural communicative competence was found to be effective in reducing the effects of strong ethnocentrism as understanding of various cultural perspectives and modes of living helps people to develop cultural relativism and respect for all cultures. This, in turn, aids them to determine the right communicative behaviour required for intercultural communicative encounters and resolves miscommunication that occurred due to cultural differences. English was also noted to be helpful in reducing ethnocentric feelings among colleagues of different cultures. It is a tool to bring people of different nationalities and cultures together and can sort out miscommunication with foreign colleagues through making appropriate lexical choices and polite expressions.

7.1 Implications of the Study

Based on the findings of the study, the researcher describes some practical implications of her study. These implications are given below:

- The limited communication with foreign colleagues, just to carry out official duties, cannot help employees to understand the cultural beliefs and practices of their foreign colleagues. A healthy relationship characterized by mutual trust and respect can only be established if employees are aware of the cultural perspectives of their foreign colleagues which requires extensive communication. It is important for an employer or an administration to ascertain the causes that lead employees to keep official terms with

foreign colleagues and informal terms, in addition to working relations, with colleagues of their cultural group. The administration requires all workers to treat one another fairly without reflecting any discrimination and prejudice in relation to a co-worker's ethnic, racial, religious or cultural affiliation. An employee who does not share a comfort zone with his or her foreign colleagues and tends to avoid them as much as possible cannot work effectively in a team consisting of colleagues of different cultures.

- A narrow approach to view the world does not let employees understand the uniqueness associated with different cultures of the world. To understand the uniqueness related to different cultures of the world, or cultural relativism, a person is required to detach himself/herself from the impact of the Similarity-Attraction Theory (see Panicker & Sharma, 2021) which causes a person to be enthralled by similarities. An individual should have a broader vision which enables him or her to get insight into the multiple cultural beliefs and perspectives adopted by different cultural and geographical groups. Awareness of foreign cultural perspectives is required for breaking cultural barriers and come closer to people of other cultures. Tagel (2021) reported that the participants in his study believed that ethnocentric sentiments, in a culturally diverse workplace, could be reduced by the workforce that had a broad vision for appreciating differences that exist among cultures all over the world.
- One of the most obstinate forms of ethnocentrism is reflected through the in-group/out-group distinction based on religion. Religious fundamentalism and religiosity lead employees to confine themselves to colleagues of their own religion, allowing them to enter friends circle. Colleagues belonging to different religious groups usually avoid discussion on religious beliefs and perspectives as it is a highly sensitive issue which may result in serious conflict in the case of difference of opinion. The administration of the workplace which comprises workers of different religions and faith must devise effective plans and strategies to avoid religious conflicts at the workplace. Respect and tolerance towards all religions in a workplace are reflected when all the employees are given the liberty to practice their religious beliefs and practices without any discrimination. The connection between ethnocentrism and religion was also observed by Wrench et al. (2006). The researchers found negative correlation between religious fundamentalism and tolerance for religious disagreement which means that religious fundamental people lack

tolerance in relation to religious disagreement or difference of opinion associated with religious beliefs. In their study, Abassi et al. (2022) found that the participants considered religion as a serious matter which has the potential to arise conflicts among people as all people are sensitive and emotional towards the teachings and practices of their religion.

- The English language serves a great role in reducing cultural barriers and bringing people of different cultures together. People cannot understand the norms and values of foreign cultures if they do not communicate with people belonging to foreign countries. Similarly, a colleague of one culture needs to interact with a colleague of other culture in order to understand foreign cultural perspectives. Colleagues who do not share common native language are required to speak in English, the lingua franca, for intercultural communication. Those who are not well-versed in English feel inhibition to interact with foreign colleagues. This means that inadequate speaking skills related to the English language act as hindrance in developing understanding and making better relationships with foreign colleagues. As all human beings are ethnocentric to a certain extent and they love and appreciate their own culture, it is not unusual for a colleague to discriminate against or have some negative thoughts associated with foreign cultures. But the intensity of the discriminatory behaviour and negative thoughts related to foreign people and cultures can be diminished through acquiring knowledge related to the different perspectives of foreign cultures and the modes of living adopted by foreign people. All these require extensive communication with foreign colleagues in the workplace. Good communication skills in English can also help colleagues to express his or her intention or clear confusion during miscommunication with a foreign colleague. The administration should organize workshops or short courses for the employees who lack good English communication skills.
- Among all forms of intercultural competence presented in the model of Intercultural Communicative Competence by Byram (2009), knowledge related to a foreign culture is the most significant because of numerous reasons. Firstly, with the help of knowledge about the culture of foreign colleagues, a person can understand foreign cultural perspectives that aid him or her to determine the suitable mode of communication for interacting with foreign colleagues and it also helps to develop skills for preventing miscommunication with foreign colleagues. Awareness of foreign cultural perspectives

gives birth to critical cultural awareness as the person becomes capable of perceiving foreign cultural perspectives from the yardstick of foreign cultures and does not bring his or her own cultural perspectives into consideration while evaluating the culture of foreign colleagues. This means that critical cultural awareness guides a person to mitigate ethnocentric thoughts and emotions and replace them with cultural relativism. This also suggests the major contribution of critical cultural awareness for overcoming the intensity of ethnocentrism.

7.2 Contribution of the Study

The study reflects theoretical as well as practical contributions. Its contributions are also applicable to the realm of linguistics. Details are as follows.

The present study employed the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009) as framework. The constructs of Byram's model of Intercultural Communicative Competence (2009) were integrated with the constructs of Cameron's model of Social Identity (2004) with the intention of exploring the effects of ethnocentrism on the intercultural communicative competence of the teachers under study. Most of the researchers who carried out studies on communicative competence and intercultural communicative competence examined the notions in the educational settings. Similarly, Byram's model of ICC (2009) also centers on the educational environment. The present study expands the applicability of intercultural communicative competence to the workplace setting by relating it with the effects of ethnocentrism on workforce hailing from different cultural backgrounds. It is believed that ethnocentrism obstructs communication (Chen, 2010) among employees of other cultures while face to face interaction is required to understand the norms, values, and practices of foreign cultures (Sobkowiak, 2019). The findings of the present study revealed that cognitive centrality is the most devastating from of ethnocentrism and the higher degrees of cognitive centrality result in homophily which is a human tendency to get fascinated with similarities and it discourages a person to communicate with people or colleagues of other cultures, acquire knowledge about the cultures of foreign colleagues, demonstrate skills to understand other cultural perspectives and practices, and reflect attitude that involves acceptance of cultural diversity at the workplace. Moreover, it also affects communicative competence of employees hailing from different cultural backgrounds as they

limit their communication with colleagues of their culture and usually avoid interaction with foreign colleagues. As they do not need to communicate in a foreign or second language (English) with colleagues of their culture, they do not get an opportunity to enhance their English communicative competence. This highlights the significance of cognitive dimension which motivates a person to accept or reject cultural differences and to engage in intercultural communication or avoid such interaction as much as possible.

It is suggested to employers and administrators to seek help from psychologists and explore cognitive factors that demotivate an individual to interact and extend ties with colleagues of out-group cultures. Educators, under the supervision of psychologists, should select content strategies, and activities that affect individuals' cognition and let them embrace dissimilarities so that they can appreciate and respect cultural variations and diversity. Rigid mode of thinking needs to be altered first to understand variations across cultures and enhance communication among employees of other cultures. Enhancing communicative competence and teaching knowledge, skills, and attitude for effective intercultural communication to the employees who serve in a multicultural workplace setting will then be useful to foster cultural sensitivity or knowledge about different cultures which enable them to view foreign norms and values as their cultural traits and develop cultural relativism in the workplace.

By elucidating the importance of cognitive dimension in relation to increasing intercultural communicative competence, the study has highlighted its theoretical contribution. The contribution is also applicable to the field of linguistics because it focuses on enhancing communicative competence as well as intercultural competence among colleagues of different cultures by keeping in view the role of cognitive dimension to obstruct intercultural communication.

The study also has practical contribution. The quantitative survey questionnaire developed by the researcher has items based on the construct of the Three Factor Model of Social Identity (Cameron, 2004) and the model of Intercultural Communicative Competence (Byram, 2009). The items based on the former were adapted whereas the items related to the latter were constructed by the researcher. Byram's model lacks qualitative or quantitative research tool. Those items developed by the researcher can be used by other researchers who intend to carry out study in the domain of linguistics. Moreover, they can also employ it to undertake interdisciplinary research by integrating the concept of intercultural communicative competence

with the concepts from other disciplines. The recommendations given by the researcher, in the light of her findings, are helpful for the employees who serve in multicultural workplace settings, students studying with foreign students, and teachers who teach to students of diverse cultures, regions, and religions for developing cultural awareness and embracing cultural diversity. Cultural relativism, which is necessary to make better relations among people of other cultures, is then attained in professional as well as educational settings.

7.3 Recommendations for the Readers

In the light of the results reflected by the study, the researcher proposed the following recommendations:

- The globalized world of the present time urged people to get out of their geographical and cultural boundaries and join hands with people from diverse cultural groups in all walks of life. To combat ethnocentrism in intercultural settings is one of the biggest challenges of the present time. Ethnocentric thoughts begin to develop and nurture at home. Parental teachings and the home environment play a significant part in motivating people to differentiate people in terms of ethnic, cultural, geographical, and religious groups. Parents should teach that all cultures are different in terms of beliefs and practices and view reality in a manner unique to them. No culture is better or superior to other cultures. Parents should keep watch on the content, like dramas and movies, that promotes hatred and discrimination against people of different cultural groups and discourage their children to watch such content. Neuliep et al. (2001) found that Japanese contempt and discrimination against people foreign to them is attributed to parental training which inclines them to stay isolated. This results in a communication gap among people of different cultures.
- Schools and other educational institutions are ideal sites to wage war against strong ethnocentrism and enhance intercultural sensitivity among learners. Teachers and educators have the power to mould the minds of students. Linares (2016) stated that classroom is the ideal place for quitting biases and prejudices against people of other cultures. Cultural awareness approach should be employed in educational institutions so that students can understand cultural variations and mitigate ethnocentrism against people of foreign cultures so that, in future, ethnocentrism would not affect them in

communicating and befriending a colleague of a foreign culture at the workplace. Nameni (2020) also suggested that educational institutions should utilize cultural awareness approach so that students can recognize cultural differences which will help them reduce ethnocentric emotions against students and people of different cultures. The approach will also contribute to enhancing intergroup tolerance among students of different cultures.

- This is the need of the hour that educational institutions should prepare students to understand and tolerate cultural diversity. Respect and tolerance for different cultures are required for successful professional life in the present era. Hinner and Freiberg (2020) believed that the curriculum that is designed with the intention of promoting tolerance among people of different cultures should concentrate on cultural sensitivity. This should be complemented with courses on intercultural communication and cultural diversity training. Intercultural communicative competence helps individuals interact with people of different cultures effectively and appropriately whereas training on cultural diversity aids them understand the norms, values, and practices of different cultures and tackle cultural diversity. It will also be useful for overcoming anxiety and fears related to communicative encounters comprising interlocutors from diverse geographical and cultural backgrounds.
- Research projects based on foreign cultures are beneficial for comprehending the norms, beliefs, and values of foreign cultures. The students can be grouped into small teams for carrying out such tasks. Such projects provide useful opportunities for students for learning about foreign cultures in practical settings. Linares (2016) stated that minor research projects involving case studies and ethnography can be assigned to students for exploring cultural modes of behaviour of people of foreign cultures and this can also be helpful in suggesting remedies related to the issues comprising cultural diversity. The realization of cultural variations helps students to diminish ethnocentric emotions against foreign cultures.
- Students should be trained to broaden their vision for understanding cultural differences and various approaches to view the world. Dong et al. (2008) suggested that teachers should help students to broaden their view and appreciate cultural differences. They should respect the norms, values and traditions of different cultures. Educational

institutions should reflect intercultural communication sensitivity and multiculturalism. Hinner and Freiberg (2020) stated that cultural sensitivity is absolutely essential for overcoming ethnocentrism, prejudice and stereotyping associated with out-group cultures. It also helps to understand the cultural perspectives of people of foreign cultures and thus develops empathy for them.

- During teaching a second or foreign language, teachers usually give a lot of emphasis on the appropriate structures of language and their correct usage while the culture in which the language is spoken as the first language is not given much attention. The teachers thus ignore the fact that language and culture are inseparably related to each other. Lopez-Rocha (2016) too believes that teachers give a lot of emphasis to teach the rules of language to learners but they pay less attention to teach the culture of the region where the language is spoken. Besides making them familiar with the lexical items and syntactical structures of a second or foreign language, students should also be given awareness of the norms, values, and traditions of foreign cultures so that they can realize cultural differences and gradually develop critical cultural awareness.
- As the major emphasis is given on the rules of the language and their correct application while teaching English as a foreign or second language, therefore teaching the pragmatic aspects of the language received relatively least attention. This indicates that an important aspect of the language is evaded by the teachers. This lack of understanding related to the pragmatic meaning can lead to miscommunication, particularly in intercultural settings. Clennell (1999) asserted that one of the significant factors resulting in miscommunication in the context of intercultural communication is listener's lack of awareness of the speaker's pragmatic meaning. Attention should be given to teach such content and activities that are intended to enhance the pragmatic competence of the learners.
- Some researchers investigated the role of online collaboration among students of different cultural groups for enhancing intercultural competence. The studies carried out by Boehm et al. (2010) and by Swartz et al. (2020) did not reveal the contribution of online collaboration among students in improving intercultural competence and decreasing the intensity of ethnocentric thoughts and emotions. The organizers of such online programs need to explore the causes that lead to the failure of such programs and come up with new strategies for fulfilling the goals and objectives of the program. They

should ponder on the ways to maximize effective interaction among students of different cultures via Skype and other networking channels to achieve the desired outcomes. Boehm et al. (2010) remarked that the organizers of online collaboration programs should keep an eye on the factors leading to the success of such programs while planning the content and activities.

- Ethnocentrism is also reflected through the use of language or lexical choice. Peng (1974) talked about different strategies employed by people for expressing in-group and out-group discrimination. The distance of avoidance was one among them which is utilized to show communicative distance with members of out-groups. It is characterized by isolation of in-group members from out-group members and by avoiding and reducing interaction with them. While reflecting this form of communicative distance, members of an in-group avoid communicating with members of out-groups and emphasize their ethnic speech patterns to show a sense of belonging and solidarity with their group. They express language loyalty in other words. The Higher Education Commission of Pakistan (HEC) and the Federal Ministry of Education should ban the books, magazines and journals that contain the content and lexical choices that imply discrimination based on race, gender, ethnicity, religion and culture. Lukens (1976) stated that pragmatists should beware of ethnocentric speech while developing and evaluating the course content.
- All organizations and institutions have rules and regulations regarding the rights of ethnic minorities and foreign workers. These rules should not be limited to paperwork and documentation only but observed by all employees of an organization. A strict action should be taken against the employee, by the administration, who is engaged in a workplace conflict with a colleague of other cultural group. The Frustration-Aggression Theory asserts that people feel aggrieved and disappointed when they think that they are being treated unfairly and unjustly. The resentment may cause intra-group conflict as well as inter-group conflict and may turn into ethnocentrism (see Panicker & Sharma, 2021). Therefore, all the employees of an organization should be treated with equal respect and dignity regardless of their cultural, geographical and religious affiliations for the peace and progress of the organization.
- Employees should be encouraged to develop attitudes for facilitating effective intercultural communication. In the absence of effective communication among all

workers of an organization, the peace and progress of the organization is always at stake. Houghton (2009) claimed that intercultural communicative competence, curiosity and openness, and readiness to suspend disbeliefs about other cultures and an individual's in-group culture are attitudes that aid a person understand the norms and traditions of his/her in-group culture and that of out-group cultures. Hinner and Freiberg (2020) emphasized that people should be discouraged to show discrimination and prejudice against people of their out-group cultures as such biases do not let people tolerate the differences associated with the norms and values of foreign cultures.

- Employees who serve at multicultural workplace should be taught intercultural skills in order to make effective intercultural communicative exchanges possible. Houghton (2009) also believes that certain skills, such as skills of discovery and interaction, are essential to enable effective interaction among people from different cultural groups. De Vito (2007) described some principles for effective intercultural communication. The scholar believes that conversational partners should be familiar with interaction management which deals with an appropriate mode of communication required for starting, interrupting, and ending a conversation. They should also be aware of *expression* which refers to the application of non-verbal signals (such as smiling) in addition to verbal communication during communication, and. *orienting to speaking partner* which encompasses the idea that all participants should be given opportunity to express themselves as one person should not dominant others during communication (Cited in Basuki & Marindani, 2017).
- Effective interaction between people of different cultural backgrounds does not only require certain skills, attitudes, and knowledge related to foreign cultures but communicative competence is also a part and parcel of effective intercultural communicative encounters. Sometimes language barriers are mistakenly viewed as cultural barriers that give rise to cultural misunderstanding during intercultural exchanges when interlocutors do not possess sufficient competence related to the language (Jackson, 2016). Therefore, both intercultural competence and communicative competence are required for interacting with people of different cultures.
- English language skills and correct usage should be taught to the employees as English is the lingua franca among colleagues of different languages, nationalities, and cultures.

Proficiency in English would contribute to mitigating the intensity of employees' ethnocentrism on the one hand and allows a progressive environment in a workplace on the other hand. Nameni (2020) also discovered a negative correlation of English proficiency with ethnocentrism and a positive correlation of it with intercultural willingness to communicate. In the case of miscommunication with a foreign colleague, a proficient speaker of the English language is capable of expressing himself/herself to clear the confusion. People with limited linguistic abilities find themselves at a loss while trying to tackle incidents comprising miscommunication with a foreign person or colleague.

- Employees should be taught the strategies to tackle miscommunication during interactions with colleagues of other cultures so that petty matters would not give birth to serious workplace conflicts. They should be trained to express their point of view clearly and appropriately during miscommunication with foreign colleagues. Panicker and Sharma (2021) stated that in a workplace where employees belong to diverse cultural groups work together, a large number of differences in their beliefs, values, norms, customs, and traditions can cause misunderstandings among them which may result in a lack of mutual trust and cooperation among co-workers, absenteeism, serious workplace conflict and huge financial loss for the company.
- To get acquainted with foreign cultural perspectives and modes of living, workers should be motivated to study literature of foreign culture. A person can also acquire theoretical knowledge of the norms and customs of foreign people by reading articles and watching dramas, films and documentaries on foreign cultures. This would serve as a means to bring colleagues of different cultures together. Thatcher (2004) claims that in addition to intercultural competence, a person can decrease his/her degrees of ethnocentric sentiments with an understanding of literacy in an additional language. In addition, cultural products, such as textbooks, media channels, national symbols and monuments can serve as tools for dispersing culture-specific knowledge about other cultures (Linares, 2016).
- Pakistan is a multicultural country comprising a large number of ethnic groups with distinct languages, rituals, traditions and practices. Employees serving in lower positions, such as clerical posts, are at higher risk to get affected by ethnocentrism. A lack of

awareness inclines them to identify themselves in relation to their ethnic identity and mother tongue and isolate themselves from colleagues of other ethnic groups. Bizumic (2012) believes that educated people living in urban areas are less ethnocentric as compared to uneducated people residing in rural areas. The former are less prone to relate themselves with their ethnic groups as compared to the latter who are more inclined to identify themselves with their ethnic groups.

- Higher degrees of in-group affection may result in the distance of indifference. The notion, put forth by Peng in 1974, is described by showing cultural insensitivity while conversing with people of other cultures. In addition to culture-specific knowledge, skills and attitudes should be taught to employees that produce cultural sensitivity required for effective communication among colleagues of different cultures. Students and employees should be taught the non-essentialist or interpretative notion of culture. The proponents of the non-essentialist view of culture regard culture as a moveable entity. They view cultures as different in different places, having a unique set of norms, values, and traditions. Unlike the essentialistic view which divides people of different cultures into members of in-group culture and out-group culture, it does not promote stereotyping and discrimination against different cultures and their people (Yousaf et al., 2022).
- The Social Identity Theory (Tajfel & Turner, 1986) asserts that people are inclined to identify themselves in terms of their collective identity, such as racial, ethnic or gender identity. It is a natural tendency of people to divide themselves into social groups to indicate their collective identities. In the workplace, ethnic and cultural discrimination among colleagues result in stagnation of the organization. Employees should be encouraged to replace their cultural and ethnic identities with their professional identity which helps them to reduce ethnocentric thoughts and sentiments against colleagues of other ethnic or cultural groups on the one hand and motivates them to work together as a team on the other hand.
- The social identity theory also delineated an individual's self-categorization into groups. Neuliep and Speten-Hansen (2013) claimed that the process of placement of self into a group accentuates similarities with members of the in-group and differences with members of out-groups. The administration of a workplace should keep an eye on the effects of employees' self-categorization into ethnic, cultural or religious groups. If such

affiliations affect interpersonal relations among workers of different ethnic, cultural or religious groups, then it should be curbed immediately.

- Human beings are strongly influenced by homophily. The comfort zone that people share with people of their ethnicity, culture, religion, and gender reflects homophily. The similarities that workers of one cultural group find with the colleagues of their cultural group strengthen their sense of identification with their group which affects their relations with colleagues of out-group cultures. The employees should be encouraged to find similarities among different cultures and explore different cultural perspectives so that they can develop critical cultural awareness which gives birth to cultural relativism at the workplace.
- Workshops and seminars should be arranged by the multi-national companies and institutions to promote cultural relativism and this would help the employees to perceive variations that exist among cultures across the globe. In such workshops, people from diverse geographical and cultural groups get an opportunity to interact with one another. The interaction among people of different cultures opens doors to foreign cultural learning. Neuliep et al. (2001) found that American students who had history of interacting with foreign people were less ethnocentric as compared to those students who did not get an opportunity to interact with people from multiple nationalities and cultures and such students were discovered to lack cultural relativism too. Justen, (2009) considered intercultural training programs essential for successful communication with people from different ethnic and cultural backgrounds. Such programs have potential to motivate people for participating in intercultural communication.
- In addition to the workshops, the employers or the administration should introduce certain strategies to minimize ethnocentrism and maximize communication among workers of different cultural and geographical groups. People who experience anxiety and uneasiness while interacting with people of different cultures are less inclined to engage in intercultural communication (Kassing, 2007). Lin and Rancer (2003) believed that the anxiety that one experiences during interaction with people of different cultures may cause them to develop feelings of hatred and irritation which lead them towards ethnocentrism and a lack of tolerance for people of other cultures. Workers avoid communicating with their foreign colleagues if they experience fear or anxiety while

interacting with them. Such workers, besides intercultural competence and communicative competence, require stress reduction sessions and therapies for facilitating intercultural communication at their workplace. Cargile and Bolkan (2013) assert that stress reduction therapies can be effective in mitigating the effects of both intragroup ethnocentrism and intergroup ethnocentrism.

- The educational institutions and organizations where people from different cultures and nationalities serve together should organize cultural events and cultural fairs at least once a year where people from different parts of the world get an opportunity to interact face to face and gain knowledge about foreign cultures and their traditions. Cultural events and exhibitions are doorways to learning new cultures and gaining new experiences. Face-to-face interaction with people of foreign cultures aids people to adapt to foreign cultures without much difficulty. The study carried out by Noreen et al. (2019) indicated that Pakistani students' physical interaction with Chinese students and Chinese teachers played a crucial role for Pakistani students to get adapted into the Chinese culture. Borden (2007) observed that the participants in his studies managed to reduce ethnocentric thoughts and emotions about foreign people by interacting extensively with students of foreign cultures.

7.4 Significance of the Study

The study is significant, particularly for employees who serve along with people of different nationalities at a workplace, students and teachers. A detailed discussion of the significance of the study is given below.

The present study is particularly significant for those individuals who serve in multi-national companies and organizations. Such companies and organizations consist of workers from diverse nationalities and cultures. Therefore, a healthy working relationship among the members is indispensable for the survival and progress of such organizations. Ethnocentrism, which impedes the development of friendly terms among people of different regions and cultures, is examined in the study. A detailed analysis of the impact of ethnocentrism on intercultural communicative competence was provided in the context of workplace. This will help administrators to comprehend the negative effects of strong ethnocentrism on employees' intercultural communicative competence and enable them realize the need to reduce

discrimination and fears to communicate with people of other cultures. The study paid much attention on knowledge, skills, attitudes, and critical cultural awareness along with communication skills required for effective communicative encounters among colleagues of different cultural groups. The ethnocentric tendencies can be mitigated by teaching these competencies to the workers.

The study is valuable for the overseas students who are enrolled in various universities across the world. Such students may hold strong ethnocentric behaviour and prefer to remain isolated from their peers from different countries. Some students of the host countries also harbour negative opinions for foreign students. Participation and cooperation among students are required to promote a conducive learning environment. Students are required to work in groups for projects and assignments. In such a classroom where students of different geographical and cultural groups study together, they are supposed to break cultural and geographical boundaries and work together as members of a group. Academic performance of students gets affected if all members of the group do not trust and cooperate with one another and exhibit discrimination and prejudice against the students of other cultures. Therefore, ethnocentric attitude of students needs to be countered at all costs and intercultural communicative competence needs to be developed in local students and international students.

Moreover, the study is also useful for teachers who are teaching at schools, colleges, and universities. The students enrolled in any educational institution belong to different ethnic, cultural and religious groups and the big universities usually comprise international students along with local students. It is extremely important for teachers to treat all students equally regardless of any ethnic or religious discrimination. A healthy learning environment in an educational institution cannot be guaranteed if teachers give preference to the students who belong to their own ethnic or religious group and show discrimination to those students who belong to different ethnicity, country or religion. The biased attitude reflected by teachers seriously affects the academic performance of their students and may cause students to develop an inferiority complex. The students who receive extra favours, on the other hand, can develop a superiority complex. This unjust treatment, in turn, affects the relationship among students. The learning objectives cannot be attained in the absence of a conducive environment that provides equal opportunities for learning to all students regardless of their geographical, cultural, ethnic, and religious associations. Therefore, it is extremely important for a teacher to overcome the

intensity of ethnocentric thoughts and sentiments that they relate to students or people of foreign cultures.

7.5 Recommendations for the Research Scholars

Following are the suggestions for research scholars who intend to conduct research on ethnocentrism and intercultural communicative competence:

- A large number of studies carried out on ethnocentrism focused on the negative impact associated with the disposition. A study can be conducted to explore the positive effects of ethnocentrism by adopting the perspective put forth by Neuliep (2017) that indicated that despite producing adverse effects on interpersonal relations among people of different cultures, ethnocentrism has positive effects too such as, in-group survival, solidarity, conformity, cooperation, loyalty, and effectiveness. The researcher should pay attention to the idea that how the above-mentioned traits are useful for members of an in-group without sacrificing the interests of members of their out-groups.
- An interesting area to study ethnocentrism involves the exploration of ethnocentric thoughts and feelings hidden in the words uttered by the participants under study. The participants can be asked to share brief stories associated with their experiences with foreign colleagues. The researcher can then examine the linguistic expressions used by the participants and look for the implied meanings to check whether the participants have ethnocentric sentiments related to their foreign colleagues or not. As ethnocentrism is generally considered a negative trait, therefore many of the participants may feel hesitation to openly express their true feelings about foreign colleagues and foreign cultures but those who have strong ethnocentric thoughts and feelings against their foreign colleagues may unintentionally utter such words and phrases that encapsulate ethnocentrism and discrimination.
- Another way to study ethnocentrism by associating it with the language use is ethnocentric speech. The researcher can employ the observational method to study the actual speech patterns noticed during conversations between Pakistani employees and foreign employees hailing from English-speaking countries like the United States, Canada, the United Kingdom, Australia, etc. The researcher can focus on the strategies, such as the distance of indifference, the distance of avoidance, and the distance of

disparagement (Peng, 1974), to generate the feelings of communicative distance between the interlocutors. The effects produced by the communicative distance on interpersonal relations among employees of different cultural backgrounds can be investigated by the researcher. An ideal site to carry out such study is embassies (like the British or American embassy) or multi-national companies where the researcher may find people of multiple nationalities.

- A qualitative study, involving the semi-structured interviews, can be carried out on people who have friends from different countries. The researcher can suggest various strategies to break cultural boundaries and maintain friendly relations with people of other countries based on the experiences shared by the participants. A special emphasis should be given to the role of intercultural communicative competence to bring people of different countries together.
- An experimental study intended to investigate the role of intercultural communicative competence in reducing the degrees of ethnocentric tendencies among employees of different nationalities can be conducted by researchers. In such a case, the researcher is required to expose the participants (the colleagues belonging to different parts of the world) to intercultural training sessions that lasted for some weeks. The ethnocentric sentiments of the participants are measured prior to the training session and again after the completion of the training session by utilizing the revised version of the Generalized Ethnocentrism (GENE) scale (Neuliep, 2002) by the researcher. The pre-session score and post-session score reflected by the participants indicate whether intercultural communicative competence helped them to mitigate ethnocentric thoughts and emotions or failed to reduce the intensity of ethnocentrism.
- Most of the studies carried out on ethnocentrism study gender in relation to ethnocentrism as a secondary research objective and provide statistics about the degrees of ethnocentric tendencies among men and women about people of foreign cultures. A large number of research studies discovered men, in comparison with women, are more ethnocentric and least willing to interact with people of other cultures. Such descriptive studies cannot probe into the causes leading to the outcome. They can only talk about the current situation but are not capable of providing solutions to the problem. The

researchers should carry out an exploratory study aiming to discover causes that led men to reflect more ethnocentric sentiments and women's less ethnocentric emotions against people of foreign cultures. After discovering the causes, the researcher can suggest remedies to overcome the intensity of ethnocentrism. Such a study will be extremely useful for researchers carrying out research in the discipline of gender studies.

7.6 Limitations of the Study

The study has certain limitations which are presented below by the researcher.

- The present study required both Pakistani and foreign teachers as the sample so that the researcher could explore the impact of ethnocentric thoughts and feelings on intercultural communicative competence in the context of the workplace. The researcher found only two public universities in Islamabad where she could meet the foreign faculty to collect data. Initially, the researcher intended to collect data from Quaid e Azam University (QAU), Islamabad too but she discovered that the foreign faculty of the university left after the outbreak of Corona pandemic.
- Seventy Pakistani teachers and thirty foreign teachers, from diverse nationalities and continents across the world, took part in the survey and interviews. The majority comprised Pakistani teachers and relatively there were a small number of foreign faculty serving in both universities chosen as the research site. Moreover, some of the Arab teachers expressed reluctance to participate in the study as they were not proficient in the English language. Therefore, an equal percentage of Pakistani faculty and foreign faculty could not be attained.
- The researcher could not obtain the same number of foreign teachers for the study as inequality in terms of number of foreign faculty occurred in all the departments in both universities. For example, the French department at NUML comprised just one teacher of the French origin at the time of data collection whereas some departments, such as the Chinese department, had relatively a large number of Chinese nationals who served as teachers.

- The researcher relied on the subjective opinions and experiences shared by the participants for drawing results and findings of the survey and interviews carried out by her. In other words, the study employed the interpretive approach and did not comprise the positivist approach by involving methods like observation and experimentation. However, the researcher opted to employ both quantitative and qualitative research methods for ensuring the validity of the results.

Despite its limitations, the researcher tried her best to describe all the significant aspects associated with the adverse effects of ethnocentrism and the role of intercultural communicative competence in reducing the intensity of ethnocentric sentiments. She tried hard to draw reliable and valid results carried out by the survey method and the interview method.

7.7 Concluding Remarks

The study was intended to explore the effects of ethnocentrism on intercultural communicative competence by involving the teachers who served at two universities in Islamabad, Pakistan. The adverse effects of ethnocentrism were discovered in the case of highly ethnocentric teachers only which clearly shows that ethnocentrism is not a menace rather strong ethnocentrism is a threat for the survival and progress of a multicultural workplace which affects interpersonal relations among employees. The highly ethnocentric teachers were found to lack cultural knowledge, skills, and attitudes required for effective communicative encounters with their colleagues of different cultural groups. They were not interested in gaining knowledge about the cultural beliefs and norms of their foreign colleagues and had formal terms with them. This led to a communication gap among colleagues of different cultures. Moreover, highly ethnocentric teachers could not develop skills required for resolving miscommunication with foreign colleagues which often occurred due to cultural variations which highly ethnocentric people do not realize. They could not understand the cultural perspectives of the foreign cultures and failed to perceive misconceptions associated with foreign cultures due to a biased attitude towards foreign people and their cultures. Critical cultural awareness, which is essential for identifying cultural variations, could not be developed too due to a lack of awareness about the cultures of foreign colleagues. Among different forms of ethnocentrism, cognitive centrality was found to be the most devastating and the higher degrees of cognitive centrality result in homophily which is a human tendency to get fascinated with similarities and it discourages a

person to communicate with people or colleagues of other cultures, acquire knowledge about the cultures of foreign colleagues, demonstrate skills to understand other cultural perspectives and practices, and reflect attitude that involves acceptance of cultural diversity at the workplace. Moreover, it also affects communicative competence of employees hailing from different cultural backgrounds as they limit their communication with colleagues of their culture and usually avoid interaction with foreign colleagues. As they do not need to communicate in a foreign or second language (English) with colleagues of their culture, they do not get an opportunity to enhance their English communicative competence. A workplace that is abundant with ethnocentrism and discrimination against workers of other cultures is characterized by a lack of trust and mutual respect among colleagues of different geographical and cultural groups. The productivity and reputation of an institution or organization are seriously affected by the biased attitude reflected by its employees in relation to their foreign colleagues. However, intercultural communicative competence serves as a panacea to cure the adverse effects of ethnocentrism. It blesses employees with the knowledge, skills, and attitudes that are essential to act like an intercultural speaker during intercultural communicative encounters with colleagues. It gradually develops critical cultural awareness in employees working with foreign colleagues. The employees thus overcome the intensity of their ethnocentric emotions against foreign colleagues and adopt cultural relativism. Moreover, the role of the English language as the lingua franca in intercultural communication cannot be overlooked as it brings people of different nationalities, ethnicities, geographies, and cultures together by enabling extensive communication which enables them to understand the norms, values and traditions of foreign cultures. Moreover, it promotes mutual trust and respect among colleagues of diverse geographical and cultural groups.

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APPENDIX A

Questionnaire (SURVEY)

Topic: The Impact of Ethnocentrism on Intercultural Communicative Competence of University Teachers in Pakistan

The following questionnaire is intended to collect data for PhD English dissertation and the researcher, Ms. Sehrish Manzoor, is a student of PhD English (Linguistics) at NUML, Islamabad. The personal information of the participants will be kept confidential.

Note: The *other cultural group* refers to the participants' colleagues with different nationality or country while *my cultural group* means the colleagues of the participants' own country.

Name_____ Age_____ Department_____ Nationality_____

Q) Choose the option that seems the most appropriate to you.

In-group Ties

1. I feel a strong sense of belonging to the colleagues of my cultural group.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
2. I am comfortable while working with the colleagues of my cultural group as I share common cultural and social perspectives with them.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
3. I am uncomfortable while working with the colleagues of other cultural groups whom are considered as different by me.
b) strongly disagree b) disagree c) undecided d) agree e) strongly agree
4. It is difficult for me to make bonds and ties with the colleagues of other cultural groups due to differences in terms of cultural and social perspectives.
c) strongly disagree b) disagree c) undecided d) agree e) strongly agree

Cognitive Centrality

5. I often think that I belong to a particular cultural group.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
6. To be a member of my cultural group is important for my self-image.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

7. My self -perception as the member of my in-group hinders my communication with the colleagues of other cultural groups.
b) strongly disagree b) disagree c) undecided d) agree e) strongly agree
8. The fact that I am an in-group member always enters my mind when I try to befriend a colleague from other cultural groups.
a) strongly disagree b) disagree c) undecided d) agree d) strongly agree

In-group Affect

9. I am glad and proud to be a member of my cultural group.
a) strongly disagree b) disagree c) undecided d) agree d) strongly agree
10. Sometimes I do not feel good about the members of other cultural groups.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
11. I always enjoy working with the colleagues from my cultural group.
b) strongly disagree b) disagree c) undecided d) agree e) strongly agree
12. I usually avoid working with a colleague from other cultural groups.
b) strongly disagree b) disagree c) undecided d) agree e) strongly agree

Linguistic Competence

13. My knowledge of English grammar facilitates my communication with the colleagues of different cultural groups.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
14. My knowledge of English vocabulary helps me while interacting with the colleagues of other cultural groups.
a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
15. I am capable of realizing different pronunciation patterns of the English language used by my colleagues of other cultural groups.
b) strongly disagree b) disagree c) undecided d) agree e) strongly agree
16. My fluency in the English language helps me in participating in discussions with the colleagues of other cultural groups.
b) strongly disagree b) disagree c) undecided d) agree e) disagree

Sociolinguistic Competence

17. I am capable of using the English language according to the situation (such as, using correct words, right expressions) while interacting with the colleagues of other cultural groups.
- a) strongly disagree b) disagree c) undecided d) disagree e) strongly agree
18. I am familiar with the cultural norms and traditions (such as, the practice of greeting) of my colleagues from other cultural groups.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
19. I am well aware of applying polite expressions of English while interacting with the colleagues of other cultural groups.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
20. Because of awareness of the foreign culture, I feel confident while communicating with the colleagues from other cultural groups.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

Discourse Competence

21. I am capable of arranging ideas and sentences in a logical manner while writing in English.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
22. I am capable of putting words and phrases appropriately while conversing in English.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
23. I am capable of reading and interpreting text produced in the English language.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
24. I enjoy watching movies and documentaries produced in English.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

Knowledge

25. I am keen to gain knowledge about mode of living (e.g., food, mode of dressing, financial system) of people from different cultures.
- a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

26. I am fond of gaining information about history, landmarks and festivals associated with foreign cultures.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
27. I like to attend social gatherings comprising my colleagues of other cultural groups as it is a source of learning their culture for me.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
28. I love to read literature of foreign cultures (written in English) as it gives insight into foreign cultures.
 a) strongly disagree b) disagree c) undecided d) agreed) strongly agree

Attitudes

29. I can realize the cultural variations which exist in various cultures and countries.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
30. I do not think bad about the values, beliefs, and practices adopted by my colleagues from other cultures as I believe that they have their own cultural perspectives.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
31. In the case of miscommunication with a colleague from other cultural groups, I am capable of realizing it that it is due to cultural differences.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
32. In the case of miscommunication, I am capable of viewing the whole situation from the perspective of my colleague from other cultural group.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

Skills

33. When I read text written by a foreign author I am capable of interpreting cultural traits specific to his/her culture.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree
34. I am capable to resolve miscommunication related to cultural differences with my colleagues of other cultural groups.
 a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

35. While conversing with the colleagues of other cultural groups, I usually try to acquire new knowledge related to their cultural beliefs and practices.

a) strongly disagree b) disagree c) undecided d) strongly disagree e) disagree

36. I always try to operationalize the knowledge that I have about foreign cultures when I meet and converse with my colleagues of other cultural groups.

b) strongly disagree b) disagree c) undecided d) agree d) strongly agree

Critical Cultural Awareness

37. I believe that all cultures of the world have a unique set of values, beliefs, traditions and practices.

a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

38. I am capable of finding correlations (wherever possible) between my in-group culture and out-group cultures.

a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

39. I make judgments about the actions and behaviours of the colleagues from other cultural groups from their social and cultural perspectives.

a) strongly disagree b) disagree c) undecided d) agree e) strongly agree

40. I often compare my cultural traits with that of my colleagues from other cultural groups.

a) strongly disagree b) disagree c) undecided d) strongly agree e) strongly agree

APPENDIX B

Questionnaire (Interview)

Topic: The Impact of Ethnocentrism on Intercultural Communicative Competence of University Teachers in Pakistan

The following questionnaire is intended to collect data for PhD English dissertation and the researcher, Ms. Sehrish Manzoor, is a student of PhD English (Linguistics) at NUML, Islamabad. The personal information of the participants will be kept confidential.

The structured part of the semi-structured interview is as follows.

Please introduce yourself.

1. Please tell me about your experience working with the foreign colleagues.
2. What are the activities/duties that you perform with foreign colleagues? Do you enjoy working with them or are you more comfortable while working with colleagues of your own culture?
3. Do you think that a deep sense of belonging to a particular group affects your willingness for gaining knowledge about foreign colleagues' culture? If yes then how, if no then why?
4. Do you think that a deep sense of belonging to a particular group hinders developing an attitude that promotes cultural relativism? If yes then how if no then why?
5. Do you think that a deep sense of belonging to a particular group obstructs developing skills to avoid miscommunication due to cultural differences? If yes then how if no then why?
6. How do the English language skills contribute to making interaction better with your foreign colleagues?
7. How does your knowledge about foreign colleagues' culture can help you in making better relations with them?
8. How does your awareness on the differences among the beliefs, values and practices of your culture and that of your foreign colleagues help you in reducing communication gaps and resolving miscommunication?
9. What is the importance of developing attitude that promotes cultural relativism and respect for all cultures in the workplace?

10. Did you participate in workshops/training programs intended for effective intercultural communication among colleagues/? What is the significance of such programs in your view?

APPENDIX C (THE GENERALIZED ETHNOCENTRISM SCALE, NEULIEP, 2002)

1. Most other cultures are backward compared to my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
2. My culture should be the role model for other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
3. People from other cultures act strange when they come to my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
4. Lifestyles in other cultures are just as valid as those in my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
5. Other cultures should try to be more like my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
6. I am not interested in the values and customs of other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
7. People in my culture could learn a lot from people in other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
8. Most people from other cultures just don't know what's good for them.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
9. I respect the values and customs of other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
10. Other cultures are smart to look up to our culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
11. Most people would be happier if they lived like people in my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
12. I have many friends from different cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
13. People in my culture have just about the best lifestyles of anywhere.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
14. Lifestyles in other cultures are not as valid as those in my culture.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

15. I am very interested in the values and customs of other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
16. I apply my values when judging people who are different.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
17. I see people who are similar to me as virtuous.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
18. I do not cooperate with people who are different.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
19. Most people in my culture just don't know what is good for them.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
20. I do not trust people who are different.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
21. I dislike interacting with people from different cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree
22. I have little respect for the values and customs of other cultures.
a) strongly disagree b) disagree c) neutral d) agree e) strongly agree

APPENDIX D (THREE- FACTOR MODEL OF SOCIAL IDENTITY, CAMERON, 2004)

In-Group Ties

1. I have a lot in common with other in-group members.
2. I feel strong ties to other in-group members.
3. I find it difficult to form a bond with others in-group members.
4. I do not feel a sense of being “connected” with other in-group members.
5. I really “fit in” with other in-group members.
6. In a group of in-group members, I really feel that I belong.

Cognitive Centrality

1. I often think about the fact that I am an in-group member.
2. Overall, being an in-group member has very little to do with how I feel about myself.
3. In general, being an in-group member is an important part of my self-image.
4. The fact that I am an in-group member rarely enters my mind.
5. I am not usually conscious of the fact that I am an in-group member.
6. Being an in-group member is an important reflection of who I am.
7. In my everyday life, I often think about what it means to be an in-group member.

In-Group Affect

1. In general, I am glad to be an in-group member.
2. I often regret that I am an in-group member.
3. I do not feel good about being an in-group member.
4. Generally, I feel good when I think about myself as an in-group member.
5. Just thinking about the fact that I am an in-group member sometimes gives me bad feelings.

Note: The responses are ranged from strongly disagree to strongly agree.