

# Teaching Portfolio

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## 1 Biography

The following is an overview of the courses I have taught at NHH.

Table 1: Courses taught at NHH

YEAR	COURSE TITLE	LEVEL	FORMAL ROLE	INSTITUTION
<b>2024</b>	INT111 Praksissemester Sør-Afrika	BA	Course responsible	NHH, in collaboration with HVL and the University of Cape Town
<b>2023 TO PRESENT</b>	FSK20 Working successfully across cultures	BA	Course responsible	NHH
<b>2019 TO PRESENT</b>	Intern-a-b Internship abroad bachelor	BA	Course responsible	NHH
<b>2019 TO PRESENT</b>	Intern-a-m Internship abroad master	MA	Course responsible	NHH
<b>2018-19</b>	INT-JAP Pilot project Internship in Japan	BA/MA	Course responsible	NHH
<b>2017</b>	Seafood Management	MBA program	Guest lecturer	NHH
<b>2012-22</b>	FSK10 East Asian Culture and Communication	BA	Course responsible	NHH
<b>2012-14</b>	JAP013 introduksjon til japansk samfunn og historie	BA	Course responsible	NHH in collaboration with UiB
<b>2011-2014</b>	SPIK100 Introduksjon til språk og interkulturell kommunikasjon	BA program i språk og interkulturell kommunikasjon	Course responsible	NHH, in collaboration with UiB
<b>2011-2014</b>	SPIK101 Språk, kultur og kommunikasjon	BA program i språk og interkulturell kommunikasjon	Course responsible	NHH in collaboration with UiB
<b>1995 TO PRESENT</b>	JAP10 Japanese for Business 1	BA	Course responsible	NHH
<b>1995 TO PRESENT</b>	JAP11 Japanese for Business 2	BA	Course responsible	NHH
<b>1995 TO PRESENT</b>	JAP12 Japanese for Business 3	BA	Course responsible	NHH

Among the courses in Table 1, I will focus on three types in this teaching portfolio:

- 1) **JAPANESE COURSES:** In 1995, I came from Japanese language studies and a one-year Japanese teacher training course in Tokyo to a 50% position with responsibility for the Japanese BA program at the University of Bergen (UiB) and a 50% position at NHH with responsibility for the Japanese elective courses (today called JAP10, JAP11, and JAP12). Every year, about 500 Norwegians study Japanese in secondary and higher education, but very few end up with careers in business. In this sense, the NHH students who choose Japanese are unique. I have created a Japanese program tailored for Norwegian business students, with the teaching methodology and content that I believe is best suited for these students.
- 2) **INTERCULTURAL COMMUNICATION COURSES:** As far as I know, Norwegian business school students generally do not receive much knowledge about East Asia, even though China and Japan are among the largest economies in the world. Thus, I set out to incorporate cultural knowledge in my Japanese courses and to create a course on East Asian culture and communication (FSK10) with theories from the field of intercultural communication. We have recently expanded FSK10 to a larger geographical area with the new title 'working successfully across cultures' (FSK20).
- 3) **INTERNSHIPS ABROAD WITH ACADEMIC COURSE CONTENT:** In 2018, it was decided to offer students credit-yielding internship abroad courses at NHH, and I was given the exciting task of preparing the academic content; first for a pilot course (INT-JAP) and later for permanent courses at the BA (Intern-a-b) and MA levels (Intern-a-m). We are now expanding the program by offering an 'internship semester' (30 ECTS) in South Africa (INT111) with preparatory courses at NHH before they leave.

Table 2: Externally taught courses, seminars, and guest lectures

YEAR	TOPIC/COURSE	LEVEL	FORMAL ROLE	ORGANISER/INSTITUTION
2018	Japanese customer service	BA	Guest lecturer	Kristiania University College
2017	Intercultural Communication in PhD Supervision	For academic staff	Guest lecturer	University of Bergen, Department of Medicine
2013-2015	Conflict management in intercultural communication	Executive	Guest lecturer	Centre for International Health, University of Bergen
2008	Intercultural communication for volunteer refugee workers	For volunteers	Guest lecturer	Rogaland Red Cross
2007	Intercultural communication for volunteer refugee workers	For volunteers	Guest lecturer	Bergen Red Cross
2005-2007	NOIN152 Norge som innvandringsland. Ethnicity, Gender and Intercultural Communication.	Executive	Course responsible	Centre for Continuing Education, University of Bergen.
2004-2006	Chinese and Japanese culture and society, intercultural communication	BA	Guest lecturer	Norwegian Teacher Academy for Studies in Religion and Education, Bergen
2003-2013	Varieties in work and labour in Japan; Japanese communication; Japan-Norway business relations	BA	Guest lecturer	Dept. of Foreign Languages, University of Bergen

<b>2002</b>	Japanese business culture and communication	BA	Guest lecturer	OMH Business School, Bergen
<b>2002</b>	Japanese business culture	BA	Guest lecturer	Norwegian School of Management (BI), Bergen
<b>1995-2001</b>	Japanese BA	BA	50% position, responsible for the BA program	University of Bergen

### 1.1 Pedagogical training

The following two tables are overviews of my pedagogical training.

Table 3: Basic pedagogical training

<b>YEAR</b>	<b>COURSE TITLE</b>	<b>INSTITUTION</b>	<b>WORKLOAD (HOURS OR ECTS)</b>	<b>PEDAGOGIC CONTENT</b>
<b>1998</b>	Master in Japanese Applied Linguistics	SOAS - School of Oriental and African Studies, University of London	18 months	Applied linguistics (Teaching and learning)
<b>1995</b>	Japanese teacher training	Japan Foundation 日本国際交流基金, Saitama ken, Japan	10 months	A one-year pedagogical study for Japanese teachers
<b>1988</b>	<i>Pedagogikk grunnfag</i>	Bergen Teacher Training College	10 months	A one-year study on pedagogic theory

Table 4: Further pedagogical training.

<b>YEAR</b>	<b>COURSE TITLE</b>	<b>INSTITUTION</b>	<b>WORKLOAD (HOURS OR ECTS)</b>	<b>FACILITATORS</b>
<b>2021</b>	Basic Pedagogical Training for NHH Academic Staff (module 1)	NHH	3 days	Professor Arild Raaheim
<b>2019</b>	Course in Pedagogy- Elective Module: Teaching Portfolio	NHH	3 days	Associate Professor Robert Morris Gray Jr
<b>2017</b>	Preparing your students for work placements abroad: skills to succeed	The EAIE Academy	2 days	Professor Gabriele Abermann and Associate Professor María Tabuenca-Cuevas
<b>2012</b>	Advanced case method workshop	Ecch	2 days	Professor Kamrad Kashani
<b>2006</b>	Facilitating Intercultural Discovery	The Summer Institute for Intercultural Communication in Portland, Oregon	30 contact hours	Professor John Condon
	Constructing the Intercultural Paradigm	The Summer Institute for Intercultural Communication in Portland, Oregon	60 contact hours	Professor Milton Bennett
	Intercultural Conflict management			Professor Stella Ting Toomey

In addition to teaching, I have been engaged in PhD supervision since 2015. Our department (FSK) has

most of its teaching responsibilities on the bachelor level, and therefore, we are not as engaged in master supervision as some of the other departments at NHH. However, sometimes I become involved due to my East Asian/intercultural expertise (see part 4 for more details).

## 2 Teaching Philosophy

Since language teaching is predominantly about training skills and intercultural communication teaching more about awareness training, I find teaching the two subjects very different and had to ponder a bit on what they have in common. I found that they both have elements of constructivist learning that are important to me. Whereas positivism/essentialism sees knowledge as objective facts and absolute truths, constructivism believes knowledge is generated through interactions and interpretations. In pedagogy, constructivist learning means that the learner is not considered a blank slate to be filled with knowledge but one who actively uses their previous knowledge as a foundation for new meaning-making in a social setting. I will take Honebein's (1996) seven pedagogical goals for constructivist learning as a starting point:

- 1) To encourage ownership and voice in the learning process
- 2) To provide experience with the knowledge construction process
- 3) To encourage the use of multiple modes of presentation
- 4) To provide experience in and appreciation for multiple perspectives
- 5) To embed learning in realistic and relevant contexts
- 6) To embed learning in social experience
- 7) To encourage awareness of the knowledge construction process

I think teachers cannot be reminded often enough that learning does not happen because someone teaches but because the new information resonates with the learner. Jerome Bruner is one of the main contributors (together with names such as Vygotsky (social constructivism) and Piaget (cognitive constructivism)) to theory building on constructivist learning. Based on cognitive psychology, Bruner (1961) argues that people understand on a deeper level when they are not provided with answers but must discover new insights themselves (discovery learning). Other approaches that encourage discovery are Kolb's (1984) experiential learning and Barrows' (1984) problem-based learning. In contrast to surface learning, which only requires minimum engagement and no reflection, deep learning involves critical and reflective thinking, complex problem-solving, collaboration, effective communication, a meta-perspective on learning, and an analytical mindset (Czerkawski, 2014). In line with bullet point 1 above, constructivist learning lends itself to student-active learning and the teacher's role as a facilitator of learning. Bullet points 2 (the students decide how they learn) and 3 (variation) are, to me, obvious parts of higher education, and I will not dwell on them here but instead focus on bullet points 4 to 7 with examples from my teaching.

### 2.1 To provide experience in and appreciation for multiple perspectives

Gudykunst and Kim (2003:39), who are prominent scholars in the field of intercultural communication, maintain that theories about cultural differences tend to be forgotten in stressful, intercultural situations outside the classroom. Thus, I agree with Spencer-Oatey and Franklin (2009:1) that intercultural training should include training to tolerate the psychological demands and dynamic outcomes of complex intercultural interactions in real life, which I addressed in Rygg (2014). In the



following, I will give an example of how we use case studies in the classroom to encourage the students to discover and tolerate multiple perspectives.

A problem with much intercultural communication teaching in business schools is that some of the commonly used theories, such as Hofstede's (2001), build on essentialist ideologies that lead to simple, static and stereotypical categorisations of cultures (Osland & Bird, 2000; McSweeney, 2002; Fang, 2003, 2012; Piller, 2011). Holliday (2013) rejects the traditional way of investigating culture, calling it a 'top-down approach' because it starts with large assumptions about national cultures (big culture) followed by looking for traces of that 'big culture' in real life. In his opinion, this top-down approach will later colour all cultural observations and are «associated with stereotyping» (Holliday, 2013, p. 30).

When my colleague and I first started to teach the course on East Asian culture and communication, I experienced how damaging this approach can be. An example is from a lecture on 'how to do business with the Japanese'. I was advising on dos and don'ts when I spotted one of the Japanese exchange students in class looking ill at ease. I realised that he had not only been stereotyped but also singled out as different from the rest of the class. There were also students with multicultural backgrounds who reacted to the essentialist course content and readings that were too simple compared to their own experiences. My colleague and I agreed that we had to find new ways of teaching that also resonated more with our own intercultural experiences (Ly & Rygg, 2016).

Case studies are a much-used activity in business schools. However, cases are often used to illustrate a particular theory presented beforehand (Biggs & Tang, 2011, p. 164). Referring to Holliday's description of 'big culture' above, one might argue that this way of presenting theory first and then looking for traces of them in authentic cases is a top-down approach that simplifies real life. Inspired by Holliday's (2013) constructivist 'bottom-up approach', where one begins with direct observation of cultural practices, we invented a 'bottom-up approach' to case-teaching. By doing so, we had turned to problem-based learning, which "reflects the way people learn in real life; they simply get on with solving the problems life puts before them with whatever resources they have" (Biggs & Tang, 2011, p. 178). We presented a case that the students had to try to handle to the best of their knowledge with theories only provided "just in time" (Biggs & Tang, 2011, p. 161), hence the name bottom-up.

Some students appreciated the complex picture that resulted from the discussions because it resonated with their own experiences. Others felt uncomfortable when there were no absolute right or wrong answers. It reminded me of Perry's (1970) seminal study on Harvard business students, where he found that learners' cognitive development was a gradual process towards accepting multiple perspectives. Thus, Alfieri et al. (2011), who compare the results from 164 studies on discovery learning, find that the facilitator's questions, feedback, examples, scaffolding and elicited explanations are essential for deep learning.

## 2.2 To embed learning in realistic and relevant contexts

Especially for adult learners, it is important that the learning process is based on the needs and experiences of the learners (Aubrey & Riley, 2022, p. 246). I teach two courses where the students follow an online academic course while working as interns in companies abroad. Biggs and Tang (2011, p. 169) argue that internships can be very stressful and must be well integrated with classroom learning, and in my experience, internships abroad are even more so. Wurdinger and Carlson (2010, p. 12) maintain that experiential learning practices outside the classroom must be closely monitored by the educator and not left to chance. Hence, when the interns experience 'critical incidents' (Lantz-Deaton

et al., 2020), I encourage them through the online course to look for alternative explanations using Gibbs' reflective cycle (1988), which has some of the same elements as Kolb's (1984) experiencing, reflecting, thinking, and acting.

Table 5: My questions for analysing critical incidents on internship based on Gibbs' reflective cycle.

<i>Gibbs reflective cycle</i>	<i>Questions to ask</i>
<i>Description</i>	<ul style="list-style-type: none"> <li>• What happened?</li> <li>• How did you react to the situation?</li> <li>• What was your first intuitive evaluation of the situation? How may this evaluation be affected by your prior experiences? Does your evaluation say something about 'your culture', i.e., what you consider normal?</li> </ul>
<i>Feelings</i>	
<i>Evaluation</i>	
<i>Analysis</i>	<ul style="list-style-type: none"> <li>• How can literature (e.g., on a specific work culture), your colleagues, or your mentor support or contradict your interpretation of the situation?</li> </ul>
<i>Conclusion</i>	<ul style="list-style-type: none"> <li>• How has your frame of reference changed after obtaining new information from literature or by talking to colleagues? How do you interpret the situation now?</li> </ul>
<i>Action plan</i>	<ul style="list-style-type: none"> <li>• What are the broader effects and implications of your new insight?</li> </ul>

The internship students' takeaways are listed in section 8. I agree with Morris (2020) that "experiential learning is often an emotionally intense experience, as metacognitive awareness of "self" is gained" (p. 1069). A supportive teacher can ease the fear that naturally arises when students are forced to question their held beliefs, which is part of the process towards greater cognitive complexity (Johnson, 2006). I do that through course work, feedback on written reflections and an online discussion.

This being said, my biggest challenge with these courses is that they are online, and the students are far away, in different time zones, and busy at work, which complicates helping them acquire 'meta-competence' about their own experiences (Gray, 2001).

### 2.3 To embed learning in social experience

In line with Bain (2004) and Hirsh & Segolsson (2021), I believe an enthusiastic, knowledgeable, and caring teacher is an important motivating factor. However, in a student-centred learning environment, the teacher is not the only one who assists learning. Morris (2020) claims that "dialogue in collaboration with others, such as with the instructor and peers, allows further (double loop) deeper critical reflection" (p. 1069). Similarly, Schaber et al. (2010) found that collaborative learning activities led to more interactions among students, and student peer support resulted in an exchange of multiple perspectives and, thereby, deeper learning. Working on case studies is a good example of collaborative learning, but in this part, I will focus on language teaching because interactive learning is probably the clearest constructivist element in my Japanese classes.

When I studied Japanese at the university, language was acquired by reading and translating Japanese text into Norwegian, often called the grammar-translation method (Rivers, 2018, p. 30). The focus was on understanding the structure of the language, with little attention to whether it would ever be used to communicate or not. Later, I continued my studies in Japan, where my teachers adhered to 'the direct method', which is a method strongly influenced by Chomsky's transformational-generative

grammar (Rivers, 2018, p. 31). Only Japanese was used in class, and no grammar explanations were given in a foreign language. My impression is that this is still common in language classes for international students in Japan. The method provides the opportunity to be 'immersed' in the L2 language, but adult learners often require more meta-knowledge about the structure of the foreign language in order to learn (Rivers, 2018, p. 31). Most Japanese textbooks are based on the audiolingual method, which is a teaching style where communication practices are those where "words and phrases are substituted within a set frame and practices until they become automatic" (Cook, 2001, p. 206).

The different methods above are strictly controlled by the teacher and focus on the structure of language. Since I teach Japanese from the basic level, I do find a Japanese textbook a helpful starting point, but in order to avoid only pattern practice, I add material and activities that help the language and society 'come alive' to the students. These activities are those associated with the communicative method, such as information-gap activities, roleplays, and using visual stimuli and authentic material to express meaning, exchange information, and solve problems (Littlewood, 1981). Through dialogues, the focus is on the social and functional aspects of language and the learners get immediate feedback on whether their communication has been effective or not. Against this backdrop, my grammar explanations are just the minimum needed to communicate rather than a deep understanding of the Japanese linguistic system.

The communicative method aims to embed learning in realistic and relevant contexts, which I believe is well suited to business schools, where language courses were established to accommodate the business environment's practical need for competent communicators. However, a limitation when authenticity is concerned is that authentic written material cannot be used in class because the Japanese 'alphabet' takes years to learn. To encourage cooperative learning, I am not in favour of filming whole classes, not primarily because research (e.g., Edwards & Clinton, 2019) finds that it has negative effects on learning, but because being able to film a class means that it follows the teacher-centred lecture format.

## 2.4 To encourage awareness of the knowledge construction process

Kolb (1984) saw learning as "proceeding through concrete experiences which were then transformed into abstract conceptualisation through the process of reflective observation and active experimentation" (Aubrey & Riley, 2022, p. 240). Reflection exercises such as the one in Table 5 (see also Tables 9 and 10) are central to my intercultural communication teaching. According to Ryan (2015), reflection exercises aim to connect new knowledge to previous insights. Reflection may also include 'reflexive practice' (Ryan, 2015), which is the meta-perspective of one's learning process, the relevance for future learning, and thoughts about what more one needs to learn. In the courses that I teach, the students are, via reflection notes/blogs, asked to a. reflect on their own experiences/insights during lecture/internship, b. critically reflect on acquired theory in light of practice, c. reflect on their collaboration with (often multicultural) others, d. reflect on their own learning process, and e. reflect on the learning method used. Concerning the latter, Deslauriers et al. (2019) found that students who had been subjected to active learning (task-based, student-active learning) believed that they had learned less than those subjected to passive learning (received lectures), but at the end of the course, the active learners had better exam results. Thus, in the course FSK20, with a student mass who report minimal experience with anything other than traditional lectures, we introduce our beliefs about

teaching and learning at the beginning of the course and ask the students to reflect on them as we progress.

Looking at feedback from the students in this course (see also parts 3.3 and 8), I think some students find our methods a bit daunting, and one explanation may be that they are used to good grades and “avoid responding to challenges in fear of not achieving equally good results (grade) as they usually do” (Raaheim, 2016, p. 13). However, instead of changing the approach, I try to keep an open dialogue by participating in as many group discussions as possible. Johnson calls the supportive dialogue between teacher and learner a dialectical reflective process, which is in line with modern ideas on teacher-student feedback as an ongoing process (Boud & Dawson, 2021) and something that is “developed through dialogue, sense-making and co-construction between participants” (Carless & Boud, 2018, p. 1316).

### 3 Teaching and assessment repertoire

An essential part of Assurance of Learning (AOL) is to ensure that learning outcomes, teaching strategies and assessment methods align. In this part, I address constructive alignment in the three types of courses that I teach.

#### 3.1 Japanese for Business (JAP10, JAP11 and JAP12)

When NHH introduced Japanese as an elective in 1986, Japan was the first non-Western economic super-power, and the Western business community could not be without employees who were able to do business with the Japanese. When I took over the three courses, I gradually changed the curricula from a focus on grammar and general knowledge about Japan (history, religion, etc.) to a focus on communicative competence and the business world.

Table 6: AOL in the Japanese electives

Learning outcomes	Teaching strategies	Assessment methods
<ul style="list-style-type: none"> <li>- knowledge of Japanese business culture and business Japanese</li> <li>- practical knowledge for Norwegian business executives</li> <li>- able to communicate about daily topics in social settings</li> <li>- able to write 250 kanji and read texts up to an early intermediate level</li> <li>- able to reflect on how language and culture affect business communication</li> <li>- respect for cultural differences</li> </ul>	<ul style="list-style-type: none"> <li>- conversation exercises with peers take up most of the class time. The teacher moves around and gives feedback</li> <li>- short explanations on grammar and syntax before exercises</li> <li>- reading and writing practices as homework and course approval</li> <li>- extra conversation classes offered with incoming Japanese student assistants</li> <li>- insights into Japanese business communication/culture via literature, YouTube videos, occasional guest lectures, and a study trip to Japan (JAP11)</li> </ul>	<p>Written and oral exam</p> <p>Fieldwork (only JAP11)</p> <p>Portfolio assessment (only JAP12)</p>

I learned from Norwegians working in Japan that Japanese language and culture skills are often used in informal communication in after-hours settings. Thus, I decided that although the students are required to understand some business Japanese, their own language production centres on everyday conversations for social purposes. This is described in Appendix 1, where I have detailed the JAP11 (Japanese 2) course objectives for level A2 in the CEFR framework (more about this process in section 6). Classroom activities, with me or the Japanese student assistant as facilitators, focus on oral

communication. However, these days, my courses also serve as a basis for student exchange to Japanese universities, and therefore, reading and writing tasks are homework so that the students can work at their own pace. The assessments on the two first courses are an oral exam that tests communicative skills and an online written exam that tests reading and writing skills.

### 3.2 Internship Abroad (Intern-A(broad)-B(achelor) and Intern -A(broad)-M(aster))

The NHH internship program was introduced to strengthen the link between education and professional life. It provides the students with a unique opportunity to try different lines of work and to reflect on their education in light of practice. Internships abroad were chosen because NHH emphasises educating students to work effectively in multicultural settings. However, as Abermann & Tabuenca-Cuevas (2016, p. 1) point out, “Sending students abroad does not automatically result in an intercultural learning process”. For this reason, it was important to me to combine the internship with an academic course component that focuses on the learning outcome “to be able to observe, describe and reflect on diversity in the workplace”.

Table 7: AOL in the intern abroad courses

Learning outcomes	Teaching strategies	Assessment methods
<ul style="list-style-type: none"> <li>- knowledge about intercultural communication theories and about business culture in the country where stationed (only BA)</li> <li>- can observe, describe, and reflect on diversity in the workplace and how it influences intercultural teams</li> <li>- can address practical problems using acquired academic methods and theories (only MA)</li> <li>- demonstrates increased sensitivity towards diversity in the workplace and is better prepared to work in intercultural teams</li> <li>- can reflect on and assess the validity of knowledge and skills acquired during his/her studies in light of practice (only MA)</li> </ul>	<ul style="list-style-type: none"> <li>- a pre-departure workshop</li> <li>- the students work on the online course content alone while doing an internship abroad</li> <li>- students write a reflection blog during internship</li> <li>- the lecturer discusses the reflection blogs &amp; internship experiences in online groups (only BA)</li> <li>- the students reflect on and assess the validity of their acquired knowledge and skills from NHH in light of practice during the internship (only MA)</li> <li>- the students hand in the first draft of the final report for review</li> <li>- the students attend a reflection seminar where they reflect on how their intercultural experiences are assets for job hunting or future career</li> </ul>	A final report and an evaluation form from the employer/mentor

One question I had was how to assess the learning outcome of “increased sensitivity towards diversity”. To avoid any final reports with shallow reflections and stereotypical (and sometimes downright prejudiced) views of co-workers or host nationals, I found it necessary to have the first draft of the final report handed in a month before the final hand-in and spend time helping the students reflect deeper. I measure the students' final reports against an assessment rubric, where sensitivity belongs to the last bullet point.

Table 8: Assessment rubric for intern-a-m

PASS	FAIL
<ul style="list-style-type: none"> <li>• The student has answered all three tasks</li> </ul>	<ul style="list-style-type: none"> <li>• The student has not answered all three tasks</li> </ul>
<ul style="list-style-type: none"> <li>• The discussion clearly builds on the mandatory readings</li> </ul>	<ul style="list-style-type: none"> <li>• It is not clear whether the discussion builds on the mandatory readings</li> </ul>
<ul style="list-style-type: none"> <li>• The discussion is clearly illustrated by data from the internship experiences</li> </ul>	<ul style="list-style-type: none"> <li>• The discussion is not clearly illustrated by data from the internship experiences</li> </ul>

<ul style="list-style-type: none"> <li>The final texts have clear elements of critical reflective writing</li> </ul>	<ul style="list-style-type: none"> <li>The final texts can mostly be described as descriptive writing</li> </ul>
<ul style="list-style-type: none"> <li>The texts contain concrete evidence that the student has acquired a reflective practice that increases sensitivity towards diversity in the workplace by demonstrating acceptance of different ways of thinking</li> </ul>	<ul style="list-style-type: none"> <li>The texts contain little concrete evidence that the student has acquired a reflective practice that increases sensitivity towards diversity in the workplace by appearing judgmental and ethnocentric</li> </ul>

Looking at the students' final reports, I am encouraged to see evidence that intercultural learning occurs (see Section 8). In addition to reflecting on working in a multicultural team, the MA students are asked to reflect on how their education aligns with professional life, which is not something they normally do, and need some assistance on.

Table 9: Reflection questions about academic theory v. practice for the MA internship students

1)	Describe one or more challenges that you either noticed or addressed during your internship (this is the research topic that you have had approved)
2)	Which academic knowledge and skills from economics and business administration helped you assess/understand/solve this (these) challenge(s)?
3)	How do you think your academic background helped or hindered you in solving/assessing/understanding the (these) challenge(s) compared to someone with another academic background?
4)	How does the internship complement your academic studies? Did your internship provide you with new knowledge or a new view of the academic content? In what way is your education aligned with 'real life'?

### 3.3 Working Successfully Across Cultures (FSK20)

This course took over from FSK10 East Asian Culture and Communication and was first taught in the autumn of 2023. From 25-30 students in the old course, we were surprised that about 120 students had signed up for the new one. Half of the students were Norwegian full-time students, and the other half were exchange students who came to study for a semester at NHH. We were delighted about the huge interest but quite taken aback when about twenty of the Norwegian students refused to continue with the course after being told that the final grade was based on group work and that they could not choose to be with fellow Norwegians. Nevertheless, to be true to the course title, we were determined to divide the students into multicultural teams on a weekly basis and for the final exam, and at the end of the course, the overall grade result was not lower than on other bachelor-level courses. Inspired by Ryan's (2015) reflective scale, we asked the students to write a reflection note after each lesson, whether it was a theoretical or practical class, focusing on the following questions:

Table 10: Reflection questions based on the first part of Ryan's (2015) reflective scale.

#### REFLECT ON

What happened in class today?  
Why is it relevant?  
What did I think about it?  
What did it make me feel?  
What questions did it raise in my mind?

The students received feedback on the notes from us/student assistants, and we gave examples of good reflection notes in class. In the notes, the students self-reported learning the most from the multicultural group work. I try to illustrate this with the blog entries from two French exchange students after a class on high and low context communication on 08.09.2023.

Example (1)

Once again, I repeat that I really like the fact that we are "forced" to mix and not stay with the people we already know. This brings me to the "high and low context" questionnaire. It was very interesting to discuss with people I had never spoken with before.

#### Example (2)

I didn't think that, as a French, I had a quite high context culture. But as I started to talk with a Norwegian and a Finn, I saw that we have more social rules than them in terms of (high) context culture. However, there was also a Japanese in our group. And I saw that his culture is in a higher context culture than mine. But compared to the Norwegian and the Finn, I felt more related to him in terms of "things to respect", for instance on how to call or talk to a teacher.

One of the remaining Norwegian students called it "the weirdest course I have ever taken at NHH", by which I think she meant that we had managed to make learning complex by asking thought-provoking questions, presenting 'problems' through bottom-up case teaching, and letting them experience how it is to collaborate in multicultural teams. The assessment rubric (Appendix 2) I wrote for the final group presentation shows that good teamwork was considered equally important to the content.

Table 11: AOL in FSK20

Learning outcomes	Teaching strategies	Assessment methods
<ul style="list-style-type: none"> <li>- can demonstrate familiarity with fundamental theories from the field of intercultural business communication</li> <li>- can demonstrate knowledge about various business cultures around the world</li> <li>- can demonstrate knowledge about how language influences intercultural business communication</li> <li>- able to critically assess the theories on intercultural business communication in light of practice</li> <li>- able to use acquired insights to reflect on how to work successfully across cultures</li> <li>- able to communicate relevant issues in oral and written forms</li> <li>- able to work in multicultural groups</li> <li>- demonstrate sensitivity towards and respect for intercultural diversity in the workplace</li> </ul>	<ul style="list-style-type: none"> <li>- first lesson: the course's teaching philosophy and the notions of reflection &amp; critical thinking explained and practised</li> <li>- a mixture of intercultural theories and case studies using a bottom-up approach teaching</li> <li>- class ends with the students reflecting on their thoughts and insights in a reflection note</li> <li>- the reflection note is posted on the online course page, and a lecturer/student assistant gives individual or collective feedback</li> <li>- students learn the methodology of fieldwork interviews before doing two group fieldwork with someone with experience from working across cultures.</li> <li>- The interviews are analysed with the assistance of teachers/student assistants</li> <li>-the students learn about oral presentation skills</li> </ul>	<ul style="list-style-type: none"> <li>the group presents the fieldwork findings in class, with classmates and an external assessor present</li> </ul>

## 4 Supervision

Below is an overview of my supervision at the PhD and master's levels.

Table 12: Supervised PhD-scholars

NAME	YEAR (FROM/TO)	FORMAL ROLE	INSTITUTION
Agnes Bedford	2019 to present	Main supervisor	NHH
Ziyuan Zhang	2017-21	Co-supervisor	NHH
Nazuki Kobayashi	2015-2019	Co-supervisor	UiB



Table 13: Supervised Master students

NAME	YEAR (FROM/TO)	INSTITUTION
Ellen Lerum	2023 to present	University of Bergen
Torstein Bore	2019	Zhejiang Gongshang University, Hangzhou
Stine Stangeland Bach	2013	University of Bergen
Bjørn Ståle I. Byrknes	2010	NHH
Anders Hole	2007	NHH

Compared to some other departments at NHH, my master's supervision experiences, indeed, do not look very impressive, but in our department, I am probably the one with the most MA supervision experience. In most cases, I have been asked to supervise because the thesis concerns East Asian issues. In addition to PhD and master's thesis, I am reviewing 40-50 internship reports on BA and MA levels yearly.

I was a board member of *LingPhil* (Norwegian Graduate Researcher School in Linguistics and Philology) from 2015 and served as its leader from 2019 to 2021. The research school is no longer active due to a lack of national funding, but when it was, we arranged a yearly two-day supervisor seminar at one of the member institutions, and I attended three times, one of them as a planning committee member. Topics addressed during these supervisor seminars were supervision, co-authorship and data management in PhD dissertations, supervision of article-based PhD dissertations, and ethical issues in supervision. In addition, I led the national summer school (Appendix 3) in 2018 with internationally renowned guest lecturers from different sub-fields of linguistics.

In 2017, I was asked to talk about 'Intercultural Communication in Supervision' at a supervisor seminar at the Faculty of Medicine at the University of Bergen, as this is something that interests me. Cultural differences, such as the degree of power distance, also affect academic cultures (Hofstede, 1986), something PhD supervisors should be aware of (Elliot & Kobayashi, 2018; Dimitrov, 2008). For instance, the Norwegian leadership style that makes leaders refrain from micromanaging subordinates (Sund, 2019) probably also affects Norwegian supervisors. Whether the supervisor and the person supervised share a common cultural or academic background or not, I believe it is important to talk about expectations early on and not wait until misunderstandings occur. Personally, I like to schedule regular supervision along the way. In line with Lee's (2018) framework for supervision, I decide on milestones together with my PhD students and monitor them (functional goals); I introduce the PhD scholar to the research community by inviting relevant academic scholars to department seminars, arranging PhD courses, and travelling together with them to conferences (supporting enculturation); I help with conceptual mapping, identifying gaps, and constructing and deconstructing arguments (developing critical thinking), and especially during the last year of the PhD period, encourage them to find their voice as researchers (enabling emancipation). For the latter, I find much sensibility in Gurr's (2001) supervisor/student alignment model, where supervision should align with where the students are in their process towards 'competent autonomy', i.e., teaching them to become their own supervisors eventually. This is probably an expression of seeing myself as a facilitator of learning in the supervisor role as well, and it aligns well with views on student feedback literacy in higher education, which is seen as an ongoing process of co-construction between participants (Carless & Boud, 2018; Boud & Dawson, 2021).



When it comes to Lee's (2018) last bullet point, which is relationship building, I have experienced that too close a friendship complicates supervision, and therefore, I now try to keep a more professional distance until my job is done. From a UK/US academic setting, Lee & Murray (2015) argue that many supervisors spend much time proofreading and teaching PhD scholars how to write. Not being a native speaker of English myself, I am more occupied with discussing to what degree a text constitutes a logical whole and gets its message across. To improve writing skills, the students must attend a course on academic writing and are recommended to have their articles proofread before submission to a journal.

## 5 Pedagogical materials

There are many good textbooks for the beginner's level in higher education, but there are reasons why I felt the need to add my own material. First, based on my research, I knew that Norwegians doing business in Japan do not have the same experience as Americans, who are usually the main target group for Japanese teaching material. Secondly, many high school and university students study Japanese in Norway yearly, but only the NHH students aim to work in business. Thus, they need to be equipped with practical info and language for various situations that a Norwegian business executive will likely encounter in/with Japan. Third, most textbooks for Japanese language learning are centred around language pattern practice, and I needed to add material that could be used for communicative language teaching.

Rygg (2006) (Appendix 4) is an article originally published in 2006 but has been updated to serve as an introduction to the Japanese language. Rygg (2005) is a published book chapter that gives the students an overview of similarities and differences in Norwegian and Japanese communication. Rygg (2015) is a published article about Japanese-Norwegian business collaboration experiences. In addition, I have written a booklet called *Japansk forretningskommunikasjon* (Appendix 5) containing anything I have experienced as 'nice to know' for Norwegian business executives working in/towards Japan. The booklet is combined with a yearly study trip to Japan, where the students can try out what they have learned in practice and meet Norwegian and Japanese business executives working in Japan. I have organised nine study trips to Japan so far, and I have attached one excursion report (2017) (Appendix 6) to illustrate what we do.

In the intercultural communication courses (FSK10 and FSK20), I have made several case studies based on data collected from research interviews in Japan and South Korea. They are mostly designed as PowerPoint presentations with shorter handouts to the students, so instead of attaching them as appendices, it might be easier to understand their objectives by reading their research questions here:

- IKEA tried to enter the Japanese market in 1974 but failed. In 2001, they tried again. What should IKEA do to succeed the second time? Further, how can IKEA continue to live by its core Scandinavian values, philosophy, and business concept while entering the Japanese market?
- The Norwegian Navy had a navy vessel built at a shipyard in South Korea between 2013 and 2018. People from the navy called it "a world championship in misunderstandings". Read the interview transcripts from two Norwegians interviewed in Norway and one Korean at the

South Korean shipyard. What are their main challenges? What could they have done to build a better-functioning team?

- Marianne is an Account Executive at CSC, Norway. CSC Japan has received an order from a large Japanese insurance company to improve their IT solutions. Marianne has been asked to come to Japan and supervise the European computer programmers on the project. She is working closely with Tanaka, a coordinator from CSC Japan. Read their interviews and discuss their challenges and why their views are so different. How would you describe their communication styles?
- TOMRA SYSTEMS JAPAN was established in 2001, and the company entered a partnership agreement with the Sumitomo Corporation in 2006 to help drive the development of TOMRA's automated collection system in the country. In 2007, they were about to install a new type of reverse vending machine in a large number of stores in the Tokyo metropolis. However, before the new machines can be placed at the various locations in Tokyo, Sumitomo has asked them to perform as many as two hundred tests on them. These tests include what happens if the IC card, which they use to receive money for the empty bottles, is in the machine, and the electricity in the supermarket shuts down, or what happens if the customer forgets his card in the machine and leaves without it? Read the interviews and discuss the pros and cons of doing the 200 tests.

## 6 Teaching planning and contributions in my department and at NHH

This section contains some attached documentation from colleagues.

As Responsible for Teaching (undervisningsansvarlig) at our department (see also below), it is my role to encourage colleagues to renew their courses concerning content and teaching methods. A couple of years ago, I started something we call 'brainstorming lunches' held once or twice a month where colleagues can share and get feedback on every aspect of teaching. My impression is that this has led to more pedagogical innovation and collaboration across our different languages and that the idea that each language has its own closed 'section' is about to disappear. Recent changes throughout the department include collaborative work on writing rubrics, using a common digital program to assess written homework and changing curricula to target economics and business administration students better. The last year we have worked on placing our courses within the CEFR (Common European Framework of Reference of Languages), which makes it easier for our students to document their language qualifications abroad. We are the first language department in Norwegian higher education to do this.

I am quite proud of what I have achieved in terms of developing the only Japanese study tailored for business students in Norway (cf. Section 5), creating intercultural communication courses based on constructivist pedagogy and innovative didactics together with my sparring partner and co-teacher Annelise Ly (cf. Sections 2.1, 2.4 and Appendix 7 written by Annelise) and developing the first credit-yielding internship program across disciplines at NHH in close collaboration with the administrative staff at the Section for International Relations (cf. Appendix 8 from Ann-Mari Haram and Stella Kristine Angove). The internship program started with a two-year pilot project targeting only internships in Japan and Brazil. I invented the course content and together we invented routines,

travelled twice to Japan to meet with employers, mentors and interns, and attended a course on preparing students for internships abroad organised by the European EAIE Academy. DIKU (Norway's official agency for international programs and measures related to education) funded the pilot project. Their yearly report 2019 mentions NHH as 'best practice'. Currently, we are expanding the program by piloting the first 'internship semester' (30 ECTS) at NHH. I am semester responsible. Together with colleague Agnes Bamford, we have developed two 5 ECTS courses in January and February preparing the students to live in South Africa and work in asset management & social entrepreneurship. The students' feedback on these courses can be found in Appendix 9. The rest of the semester has been planned in collaboration with HVL (Høgskolen på Vestlandet) and UCT (University of Cape Town). Together with colleagues from HVL, we have been twice to South Africa to plan the programme. Because of this collaborative effort, we were suggested for NHH's Mission Award (Appendix 10) in December 2023.

Regarding the Japanese courses, I am solely responsible for 'the Japanese section', but I cooperate with Japanese teacher assistants, primarily incoming exchange students from Japan. They often have limited teaching experience, so my job has been to discuss which teaching methods could engage the students the most and assist them with appropriate teaching material. I also collaborate with the lecturers in charge of the Japanese program at the University in Bergen in the capacity of external assessor. In 2017, NHH and UiB celebrated 30 years of Japanese studies in Bergen (Appendix 11).

## 7 Education leadership and management

I have been a member of the FSK department board since 2002. From 2015 to 2017, I was a member of '*pedagogisk utvalg*', and from 2017, I became a member of '*utdanningsutvalget*', both of which are responsible for the pedagogical development at NHH. In 2017, I joined the department management as Responsible for Teaching (*undervisningsansvarlig*), a position I still hold.

I am also a member of 'the Reference Group for the Bachelor Study'. Our task is to review the bachelor programme at NHH regarding content, assurance of learning, variation in didactics, and so on.

## 8 Evidence of student learning

Each course at NHH is evaluated anonymously at the end of the semester. The maximum overall score is 5, and I think the Japanese courses never received a lower score than 4.8, which says something about how much they like the subject and how it is taught, but also about a safe and welcoming class environment in small classes. The students tend to keep in touch with me and fellow students for years after they graduate from NHH. I have attached the course evaluations for the Japanese courses from 2023 (Appendices 12 and 13). Skills-based as these courses are, the oral and written exams give a good indication of whether they have reached the targeted proficiency levels in accordance with CEFR levels A1 and A2. My impression is that the external assessor is in alignment with how I evaluate the results.

When we evaluated the internship program in 2020, we found that the students reported having acquired new intercultural awareness in the following areas (in the report (Appendix 14), p. 4 onwards):

1. New self-awareness about one's own values and norms
2. New awareness of others' cultures in the workplace
3. New understanding of linguistic challenges (different levels and pronunciations of English, how people relate differently to English even when English is the organisational language, how language can form sub-cultures in the workplace, what it means not to know the local language)
4. Discovery of different views on/treatment of young and temporary employees (type and amount of feedback from superiors, how easy/difficult it is to ask questions, to what extent you are treated as an equal colleague, to what extent you are given responsibility and interesting tasks)
5. New understanding of the advantages and disadvantages of working in multicultural teams (that multicultural teams work better together when differences are clearly communicated, advantages and disadvantages of integrating where there is a dominant work culture, what it is like to be outside one's comfort zone, how to cope with stressful and difficult situations).

Regarding the newest course, working successfully across cultures (FSK20), the overall satisfaction score on the course evaluation for autumn 2023 was 3.69, which is higher than the average at the BA programme level but still lower than what I have become accustomed to in my Japanese courses. The course evaluation is in Appendix 15 (the most negative comments belong to those who did not gain course approval). I already said something about student learning in this course in parts 2 and 3.3, especially the challenges related to constructivist learning and the active learning style (cf. Deslauriers et al., 2019), which not all students were ready for. As explained before, we have good reasons to continue our learning style, but being a new course with many more learners than we had anticipated, I think we can improve the course by giving clearer instructions on both structure and content next time around. Not directly related to the course content, the students reported that this course was the best meeting place for Norwegian and exchange students at NHH. It further helped the exchange students, who reported having little prior international experience, to deal with their own critical incidents and learn from their time abroad.

## 9 Dissemination

Published scholarly articles based on my teaching experiences:

Rygg, K., Rice, P., Løhre, A. L. (2021). Fostering Complex Understandings of International Business Collaborations in the Higher Education Classroom. *Journal of Praxis in Higher Education* 3(2), 128-152. <https://doi.org/10.47989/kpdc104> (Appendix 16)

Ly, A., & Rygg, K. (2016). Challenges of Teaching Intercultural Business Communication in Times of Turbulence. In *Intercultural Competence in Education* (pp. 215-236). Palgrave Macmillan UK. [doi.org/10.1057/978-1-137-58733-6\\_11](https://doi.org/10.1057/978-1-137-58733-6_11) (Appendix 17)

Rygg, K. (2014). Intercultural Training: Learn to avoid treading on other people's toes or walking in the other person's shoes. *FLEKS- Scandinavian Journal of Intercultural Theory and Practice*, volume 1. (Appendix 18)

## 10 Reflections on my educational development

In Section 2, I write about how my thoughts on language teaching have changed compared to the education that I received myself. I also write about how my intercultural communication teaching has developed from teaching theories on cultural differences to facilitating discovery and reflection. The latter reflects my changed understanding of culture but also of how I believe learning takes place. I have always taught classes with a high degree of student activity. Whereas this used to be because I wanted classes to be varied and fun, I now use these activities because I know it is the best way to acquire deeper learning. A challenge that I need to continue to work on is how to maximise learning in the online internship courses.

Recently, the debate about AI, which may be experienced as a threat to academic institutions, has come up. I may not see the full picture yet, but first, I believe that we need to teach students to use AI with the same critical, reflective, and ethical approach that we advocate for all written texts. Secondly, and relevant to the present discussion, I think academic institutions have more to offer than factual knowledge. From believing that the students' main takeaways from education were knowledge and skills (hard skills), I have come to realise that learning to learn, which might be called 'soft skills', is just as important. This is something that AI cannot help with. NHH's strategy for the period 2022-2025 encourages the development of strong analytical, communication, and problem-solving skills. The strategy is likely to have been influenced by corporate needs for more soft skills. According to an article from BBC.com (Morgan, 2022), a review of more than 80 million job postings across twenty-two industry sectors found that soft skills such as communication and problem-solving were the most desired qualifications for 91% of management jobs, 86% of business-operations jobs, and 81% of the engineering jobs. According to the author, soft skills also encompass such things as critical thinking, flexibility, and people skills. Where I am in my professional development currently, these are skills that I think deserve more attention in business education and that acquire teaching methods that I hope I have argued convincingly for in this teaching portfolio.

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## Appendix 1

Japansk basisnivå (A2)	Generelle læringsutbytter	Konkrete mål
<p>MERKNAD: Det europeiske rammeverket passer godt til japanske studenter når det gjelder muntlig resepsjon og produksjon. Men når det gjelder det å kunne lese, så er dette rammeverket laget for språk som alle skrives med et kjent latinsk alfabet. På A2 forventes det derfor at språkbrukerne kan lese autentiske tekster. Det er ikke realistisk på dette nivået på japansk, ikke først og fremst på grunn av manglende vokabular eller grammatikk, men fordi de bare kan en veldig begrenset del av «alfabetet».</p>		
Muntlig forståelse	Kan forstå fraser og uttrykk knyttet til de viktigste områdene i dagliglivet. Kan få tak i hovedinnholdet i korte, klare, enkle beskjeder og meldinger.	<p>Kan gjenkjenne ulike høflighetsnivå fra uformelt til meget formelt (<i>keigo</i>).</p> <p>Kan forstå <i>keigo</i> som brukes i forretningslivet.</p> <p>Kan forstå fraser og uttrykk knyttet til de viktigste områdene i dagliglivet (arbeidsliv, familie, nærmiljø, studieliv, hobbyer), forutsatt at innholdet formidles langsomt og tydelig.</p> <p>Kan oppfatte hovedtrekkene i korte, enkle sosiale utvekslinger som f.eks. når folk presenterer seg, kommer/går fra jobben, telefonsamtaler, er på besøk eller på restaurant, utveksler toginformasjon, bestiller rom på hotell eller forklarer veien, dersom de fremføres langsomt og tydelig.</p>
Audiovisuell forståelse	Kan forstå og hente ut viktig informasjon fra korte, innspilte passasjer om forutsigbare, dagligdagse ting når stoffet er framført langsomt og tydelig.	Kan forstå og hente ut viktig informasjon fra korte, innspilte passasjer om forutsigbare, dagligdagse ting når stoffet er framført langsomt og tydelig.
Leseforståelse	Kan forstå korte, enkle tekster. Kan finne konkrete, forutsigbare opplysninger i enkel, dagligdags informasjon som oppslag, menyer og rutetabeller. Kan forstå korte, enkle, personlige brev.	<p>Kan lese hiragana, katakana og ca. 180 kanji</p> <p>Kan lese et visittkort og forstå hva som er etternavn, fornavn, tittel og adresse</p> <p>Kan finne spesifikk, forutsigbar informasjon i enkle tekster fra hverdagslivet som oppslag, menyer og rutetabeller.</p> <p>Kan forstå tekster som beskriver mennesker, steder, dagliglivet osv., forutsatt at det er brukt et enkelt språk tilpasset nivået (ikke helt autentisk).</p> <p>Kan forstå korte fortellinger og beskrivelser av noens liv fremstilt med enkelt språk og tilpasset nivået (ikke helt autentisk).</p>
Muntlig produksjon	Kan gi en enkel beskrivelse eller presentasjon av folk, boforhold eller arbeidsforhold, daglige rutiner, hva man liker eller ikke liker, osv. ved å liste opp korte rekker av enkle setninger og fraser.	<p>Kan beskrive sin egen familie, boforholdene, utdanning, jobb og hobbyer.</p> <p>Kan gi en enkel beskrivelse av personer eller ting.</p> <p>Kan gi korte, enkle beskrivelser av hendelser og aktiviteter.</p> <p>Kan gi beskjed om hvordan man kommer seg fra A til B og hvor lang tid det tar.</p> <p>Kan forklare hva man liker eller misliker å gjøre, eller hvorfor man foretrekker en ting framfor en annen, ved hjelp av enkle, direkte sammenligninger.</p> <p>Kan legge frem sin mening (hva man tror/synes, har tenkt å, har lyst til eller er nødt til å gjøre) med enkle ord/tegn, forutsatt at samtalepartnerne er tålmodige.</p> <p>Kan gjengi hva noen andre har sagt (～と言いました).</p>
Skriftlig produksjon	Kan produsere en sekvens med enkle fraser og setninger som er knyttet sammen ved hjelp av enkle bindeord som «og», «men» og «fordi».	<p>Kan skrive hiragana, katakana og ca. 180 kanji</p> <p>Kan produsere enkle tekster som beskriver aktiviteter (f.eks. daglige rutiner, turer, sport, hobbyer), folk og steder, ved hjelp av et grunnleggende, konkret vokabular, enkle fraser, og setninger knyttet sammen ved hjelp av enkle bindeledd som «og»</p>

		(と、V-て、V-たり), «men» (でも、が), «deretter» (それから), «i tillegg» (それに) og «fordi» (から、ので).
Samhandling (slått sammen muntlig og skriftlig samhandling)	Kan delta i enkle og rutinepregede samtaler som innebærer enkel og direkte utveksling av informasjon om kjente emner og aktiviteter. Kan bruke og forstå vanlige høflighetsfraser, men forstår vanligvis ikke nok til å holde samtalen gående.	<p>Kan introdusere seg selv på alle høflighetsnivåer, inkludert <i>keigo</i></p> <p>Kan introdusere andre</p> <p>Kan gi og motta visittkort</p> <p>Kan utveksle enkel informasjon om været og temperaturen</p> <p>Kan besøke et privat hjem og vite hva man sier når man kommer og går, når man gir en gave og når man takker ja eller nei til mat og drikke.</p> <p>Kan gå på restaurant og be om meny, bestille mat og drikke, og be om rekningen.</p> <p>Kan kjøpe en togbillett og innhente informasjon om når toget går og fra hvilken plattform.</p> <p>Kan bestille rom på hotell for et visst antall netter.</p> <p>Kan be om og gi en enkel veibeskrivelse (ved hjelp av et kart).</p> <p>Kan småprate med enkelt språk med medstudenter eller medlemmer av en vertsfamilie, stille spørsmål og forstå svarene som knytter seg til de mest rutinepregede tingene.</p> <p>Kan stille og svare på enkle spørsmål om en hendelse, f.eks. spørre om hvor og når den fant sted, hvem som var der og hvordan det opplevdes.</p> <p>Kan komme med, og gi respons på, invitasjoner, forslag og unnskyldninger.</p> <p>Kan gi uttrykk for hvordan man føler seg (hvor man har vondt, om man har feber osv.)</p> <p>Kan svare på enkle spørsmål og gi respons på uttalelser i en intervjusituasjon.</p> <p>Kan begynne og avslutte en telefonsamtale.</p> <p>Kan delta i en kort, enkel telefonsamtale med en person man kjenner om et forutsigbart emne.</p> <p>Kan gi <i>aizuchi</i> (verbale tilbakekoblingssignal) for å vise at man følger med og drive samtalen framover.</p> <p>Kan formidle vanlige personopplysninger i en kort melding eller brev.</p> <p>Kan sende en nyttårshilsen</p>
Mediering: samme som A1		
Kommunikativ språkkompetanse		<p>Har kontroll over et begrenset vokabular og innlærte setningsmønstre til å snakke om hverdagslige hendelser og behov.</p> <p>Har en relativt god uttale som sjelden blir misforstått.</p> <p>Kan skrive pene, lett lesbare tegn.</p> <p>Bruker kunnskap om radikalen til kanji til å lære og huske nye kanji.</p>
Sosiolingvistisk kompetanse		Kan forstå og bruke en rekke faste fraser for mange ulike sosiale situasjoner som når man møter noen, tar farvel, gir en gave, takker, begynner og avslutter en

		<p>telefonsamtale, kommer på besøk og går igjen, går fra kontoret, før man spiser, utbringer en skål, ønsker god bedring osv.</p> <p>Kan snakke uformelt med jevnaldrende og barn (V～る) og mer formelt til ukjente, eldre og overordnede (V～ます).</p> <p>Kan forstå de vanligste ordene/frasene brukt i det høyeste høflighetsnivået <i>keigo</i>, men kan ikke bruke det selv.</p>
Pragmatisk kompetanse		Kan lage nye setninger med godt innøvde, enkle fraser til bestemte omstendigheter ved å bytte ut et begrenset antall enkeltord.
Samfunnskompetanse	A2 nivået på NHH har som mål å gi studenter grunnleggende kunnskaper om japansk forretningskultur og kommunikasjon.	<p>Har kunnskap om:</p> <ul style="list-style-type: none"> <li>- historisk økonomisk utvikling i Japan</li> <li>- særtrekk ved japansk forretningskultur og forretningskommunikasjon</li> <li>- typisk organisasjonsstruktur med vokabular for titler og avdelinger</li> <li>- normer for en forretningsmiddag</li> <li>- hvilke roller gaver spiller i privat og jobbsammenheng</li> <li>- japanske adresser</li> <li>- reise i Japan og ulike typer overnatting</li> </ul>

back to teaching portfolio

## Appendix 2

		fail	poor	OK	good	Very good	comments
Content	Presenters and informants are shortly introduced						
	The interview process is shortly presented and critically assessed						
	The presentation focuses on some interview content that the group has found especially interesting						
	The informants' views are illustrated with examples or stories						
	The presented interview content is compared to the course content (literature, lectures, cases, course activities)						
	the course content is also used to discuss possible reasons for why the two informants have similar or different perspectives						
	The relevance of the insights to working successfully across cultures is discussed						
	The presentation shows the group's thorough and critical reflection. There are no easy answers to complex questions						
Teamwork prior to presentation	The team gives the impression of having collaborated well on both content and language production						
Presentation skills	Presenter skills (posture, eye contact, pace, clarity) are good						
	The structure of the presentation is audience-friendly						
	The layout of the presentation is audience-friendly						
	The presentation is engaging						
	The presentation is neither too short nor too long						
Teamwork during presentation	All group members are given the floor equally						
	The group members support each other during the presentation						



## LingPhil Summer School 2018

Organizers: NHH Norwegian School of Economics &amp; University of Bergen

Scientific committee: Kristin Rygg (NHH) [Kristin.Rygg@nhh.no](mailto:Kristin.Rygg@nhh.no), Gunnstein Akselberg (UiB), Gisle Andersen (NHH), Kevin McCafferty (UiB), Claudia Förster Hegrenæs (NHH)

TIME	Sunday June 3	Monday June 4	Tuesday June 5	Wednesday June 6	Thursday June 7	Friday June 8
07.00-09.00	Arrival room avail. from 15.00	Breakfast				
09.00-10.00		Arrival	Sociolinguistics	Corpus Pragmatics	Statistics for Linguists	Multilingualism
10.00-10.15		welcome coffee	Coffee break			
10.15-12.00		Welcome session 10.15-10.45	Sociolinguistics cont.	Corpus Pragmatics cont.	Statistics for Linguists cont.	Multilingualism cont.
		Cognitive Linguistics 10.45-12.00				
12.00-13.00	Lunch					
13.00-15.00		Cognitive Linguistics cont. 13.00-14.45	Qualitative interviews and reflexivity	PhD project presentation and feedback in groups 13.00-13.45	Career Workshop	Closing session and course evaluation 13.00-13.45
		Coffee break 14.45-15.00		Excursion 14.00		
15.00-15.15		elevator pitches, all participants 15.00-17.00	Coffee break		Coffee break	
15.15-16.00			Qualitative interviews cont.		Career Workshop cont.	
19.30		Dinner				
		evening program	PhD project presentation and feedback in groups		PhD project presentation and feedback in groups	

## Japansk som undervisningsfag



日  
本  
語

**Kristin Rygg**  
NHH, Institutt for fagspråk og interkulturell  
kommunikasjon

Over nitti søkarar til kurs i japansk ved universitetet i Bergen. Universitetet i Oslo opplever det same. Kva er det som gjer japansk så interessant for norske studentar?

“**Kule Japan ruler**” var tittelen på ein artikkel av Douglas McGray i tidsskriftet Foreign Policy. Der heiter det:

“Frå popmusikk til forbrukarelektronikk, frå arkitektur til mote og animasjon til mat, framstår Japan meir som ei supermakt i dag enn den gjorde på 80-talet, då den var ei økonomisk supermakt”.

Mens Kina har overtatt plassen som verdas andre sterkaste økonomi, har eksportinntektene frå den japanske kulturindustrien auka med 300 prosent, til 100 milliardar årleg i løp av dei siste 10 år. Og saman med denne auka interessa for japansk popkultur, særleg manga (japanske teikneseriar) og anime (japansk teiknefilm), går talet på japanskstudentar opp. I dag er det 3.6 millionar japanskstuderande i 204 land, melder Japan Foundation (sjå [www.jp.go.jp/e/japan/oversea/survey](http://www.jp.go.jp/e/japan/oversea/survey).)

“**Djevelens tungemål**” skal den jesuittiske misjonæren Francis Xavier (1506-1552) ha kalla det japanske språk, sannsynlegvis i rein frustrasjon over kor lang tid det tok å læra. Japanarane sjølve verkar også å ha ei oppfatning av at deira språk er spesielt vanskeleg. Er det det? Både ja og nei.

Det er ulike meiningar om kva språkfamilie japansk tilhøyrer, men den mest utbreidde er at japansk, saman med blant anna koreansk, mongolsk og tyrkisk, høyrer heime blant dei altaiske språk, som igjen er knytte til den uraliske gruppa (finsk, ungarsk) (Irgens 2005). Og rett nok, blant utanlandske studentar har finnane

ord på seg for å vera dei som får best uttale på japansken. Men ingen lydar i språket verkar ukjende for norske øyre heller. Japansk har til dømes berre fem vokalar a/i/u/e/o og ikkje ei rekke ulike ordtonar slik som kinesisk. På norsk bøyer vi substantiv i form og tal (hund, hunden, hundar, hundane). Japanske substantiv har berre ei form, inu (hund, hunden, hundar, hundane). Japansk er eit agglutinerande språk. Det betyr at dei enkelte bøyningane heftast på kvarandre som perler på ei snor, som i desse eksempla: iki-tai (har lyst å reise)/ iki-masen (reiste ikkje, har ikkje reist)/ iki-takuarimasen (har ikkje lyst å reise). For dei som har streva med verbbøyingar med mange unntak i europeiske språk, er det ein lettelse at det berre finst to unntak på japansk og at stamma aldri endrar seg slik som for eksempel i det norske ordet gå, gjekk, har gått.

Så til det vanskelege. I motsetnad til norsk som er eit S(ubjekt)- V(erb) -O(bjekt) språk er japansk eit S-O-V språk. Dette er spesielt ei utfordring for korttidsminnet i lange setningar med mange innskot som denne frå ein tekst som samanliknar den store, mystiske månen i filmen ET med månen på tida då dinosaurane levde:

1-okunen mae no (100 millionar år sidan<sup>GEN</sup>) kooryuutachi ga (dinosaurer<sup>NOM</sup>) yozora ni (kveldshimmelen på) mita (såg) tsuki wa (månen<sup>TEMA</sup>) eiga ni (filmen i) detekuru (viser seg) yoo na (slik som) ookikute, shimpiteki na tsuki (stor og mystisk måne) dattakamoshirenai. (var kanskje).

(Frå teksten Tsuki no himitsu (månens hemmeligheter). Omsetting: Den månen dinosaurar for 100 millionar år sidan såg på kveldshimmelen, var kanskje ein stor og mystisk måne som den i filmen (ET).)



**Kinesiske skrifteikn** (på japansk kalla kanji) (sjå også Hansen 2005) har eksistert i Kina i alle fall frå 4500 f.Kr. Dei er piktogram, det vil seia teikn som kan lesast som tydingsberande bilde og gjerar det mogleg for kinesarar fordelte på 56 etniske grupper med 200 ulike dialektar å kommunisera.

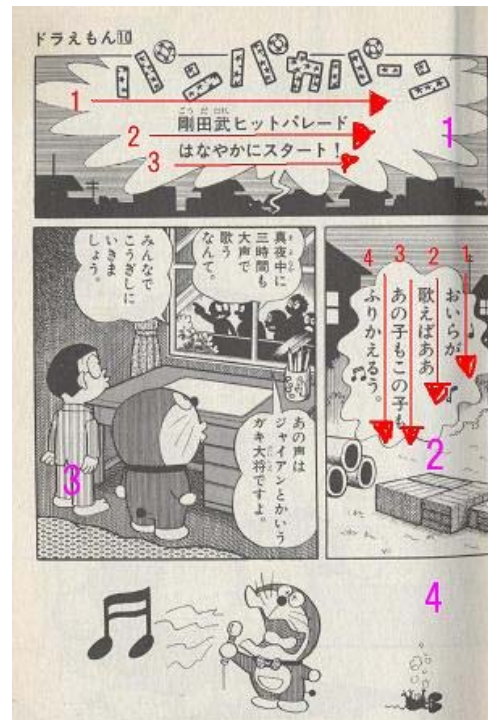
Kanji har ikkje berre bunde kinesarane saman, men også gjort det mogeleg å kommunisera med nabolanda i Aust-Asia. Først 5-600 år etter at Chi'in-dynastiet i Kina (221-206 f.Kr) hadde satt den fyrste kinesiske keisar på trona, fekk Japan



kjennskap til kinesisk skrift gjennom buddhistiske skrifter. Sjølve hadde dei ikkje noko skriftspråk. Det var koreanske munkar som allereie i fleire hundreår hadde brukt kinesisk skrift, som introduserte kanji til Japan. I den fyrste japanske bok frå år 712, vart japansk skrivi utelukkande ved hjelp av kinesiske skrifteikn trass i at kinesisk tilhøyrer ein annan språkfamilie med grammatikk som skiljar seg markant frå det japanske og eignar seg dårleg til å skrivi munnleg japansk. Ein naturleg konsekvens vart ei gradvis utvikling der det som i utgangspunktet var små hjelpeikn i den kinesiske teksten, vart utvikla til å bli to nye fonetiske alfabet hiragana og katakana, med 46 fonetiske teikn kvar, som no blir brukte i kombinasjon med kinesiske teikn. Japanskstudentar står derfor overfor den store men spennande utfordringa å lære dei 2136 jooyoo-kanji (kinesiske teikn for generell bruk) som japanarar lærer i løpet av grunnskulen, saman med to fonetiske alfabet som kvar består av syllabiske teikn, dvs. ein kombinasjon av ein konsonant og ein vokal og fem enkeltstående vokalar.



Ein japansk tekst brukar ein kombinasjon av tre ulike alfabet. Øvst: Kanji blir brukt til å uttrykke nøkkelord i teksten, dvs. substantiv, verb- og adjektivstammer. Midten: Katakana blir brukt til utanlandske lånord. Nedst: Hiragana blir brukt til grammatiske einingar som bøygningsendingar, kasuspartiklar, konjunksjonar osv.



Tradisjonelt vart japansk skrivi loddrett (som vist i bilde 2), og framleis brukar aviser og bøker loddrett skrift. (Teikneserien Doraemon, <http://en.wikipedia.org/wiki/Image:Doraemon-tate-yoko.jpg>).

**Gairaigo** (ord frå utlandet) er namnet på rundt 10% av alle japanske ord, i all hovudsak lånord frå engelsk (sjå også Solvang 2005). Mens kinesarane velgjer nye teikn-kombinasjonar for kvar ny oppfinning på verdsmarknaden, inkorporerer japansk engelske ord i språket med eit eige fonetisk alfabet for utanlandske lånord, katakana.

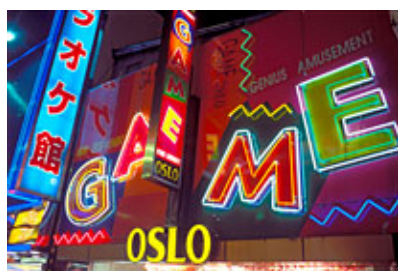
Etter 250 år med sjølvpålagt isolasjon, opna Japan sine grenser i 1854 og massive moderniseringsreformer vart sett i gong. Målet var på raskast mogeleg tid å bli likestilte med resten av verda og blikket var iherdig vendt mot vesten. Kimono, den japanske nasjonaldrakta, betyr "det du har på deg", og var tradisjonelt nettopp det. I moderniseringsprosessen derimot, byrja japanarar å gå med vestlege kle. Desse fekk namn som jaketto (jacket), suutsu (suit) og beruto (belt).

Den litt spesielle uttalen kjem av at katakana med 46 fonetiske teikn er bygd opp som stavingar med ein konsonant og ein vokal. Fordi konsonantforbindingar ikkje er mogelege, må "belte" uttalast be-ru-to. Felles med mange andre språk, har ikkje japansk konsonanten 'l'.

Frå kle til vestlege møblar som beddo (bed) (japanarar søv tradisjonelt på futon som er ei madrass på golvet) til kjøtt- og mjølkprodukt som biifu (beef) og miruku (milk) (storfekjøtt kom til Japan på 1860-talet), har mange nyoppfinningar i det 20. hundreår som til dømes rajio (radio), terebi



(television) og kompyuutaa (computer), fått namn frå engelsk. For japanskstudentane gjer gairaigo at dei endeleg får nokon kjente “knaggar” å henge orda på, i motsetnad til resten av det japanske vokabular.



### “Den som snakkar eit nytt språk får ei ny sjel”

(Karl den Store) får ei reell meining for japanskstudentar. Norge er et svært egalitært samfunn, noko som gir seg uttrykk språkleg ved få formelle helsingar, stadig meir bruk av fornamn på alle uavhengig av alder og status og med den høflege tiltaleforma “De” nesten ute av språket. I tillegg karakteriserast norsk kommunikasjon som direkte, underbygd av uttrykk som “ikkje gå rundt grauten” og “snakk i klartekst”. Japansk derimot, har gjort det til ein kunst å hinte, og status og alder blir markert ved å bruke respektfulle former til den andre part og audmjuke om seg sjølv og sine. Her er eit eksempel:

Ein norsk japanskstudent har sommarjobb i ein suvenirbutikk i Bergen og får spørsmål frå ein eldre japansk turist om kva ho synest han bør sjå i byen. På norsk vil ein gjerne svare entusiastisk: “du bør/må sjå Fløyen!”. På grunn av alders- og statusforskjell og fordi samtalepartane er framande for kvarandre, kan ein ikkje uttrykke sitt eige subjektive syn så direkte på japansk. Svaret blir heller noko sånt som moshi ojikan ga arun deshitara, Furoien wa **ikaga** desu ka (Viss (De) har tid, kva med Fløyen?) eller Furoien o **osusume**

**shimasu** ((Eg) anbefaler Fløyen). Det som ikkje kjem fram i den norske omsettinga, er at i den første setninga, brukast respektfulle former (sjå framhevingar) fordi det er ei oppfordring til noko den andre part kan gjera. I den andre setninga brukast audmjuke former (sjå framhevingar) fordi den som snakkar, er den som audmjukt anbefalar.

Å læra det japanske språk er både ein utfordring for egne verdier og innfallssporten til ein ny, spennande kultur (Rygg 2005).



Ikkje alle japanarar er like høflege.

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## Innledning

Hvordan kommuniserer folk som kjenner hverandre godt med hverandre? Tenk deg et gammelt ektepar. Et sukk kan være nok til at motparten forstår. Japanere har gjort det til en kunst å hinte og å kunne lese andres tanker. I forretningslivet kalles det for *haragei* (magefølelse) når man aktivt bruker og tolker kroppsspråk, mimikk og stillhet sammen med indirekte verbalspråk. Hall (1976), som var en av de første som skrev om *interkulturell kommunikasjon* (kommunikasjon mellom folk fra ulike kulturer) kaller Japan og alle kulturer som ligner den for *høykontekstkulturer*. I slike kulturer er det mer vanlig enn ellers å kommunisere på en måte der man ikke sier alt, altså lar mye av informasjonen være innforstått. Derfor må samtalepartnerne enten komme fra samme bakgrunn eller bli godt kjent med hverandre, dvs. ha eller få felles kontekst, for å kommunisere godt sammen. Dette er en av grunnene til hvorfor japanske forretningsfolk vektlegger relasjonsbygging. Andre indirekte tilnæringsmåter er å ikke gå rett på sak men sirkle seg inn mot det man egentlig vil snakke om, bruke åpne



endinger («Sjefen er nok tilbake rundt klokka 4 *men* ...»), unngå å si noe bastant («Hvis du kommer til Bergen, hva med å se Fløyen?» istedenfor «Hvis du kommer til Bergen *må* du se Fløyen»), unngå direkte nei osv. Denne typen kommunikasjon vil naturlig ekskludere de som ikke kjenner signalene og er derfor viktige å lære. Den beste måten å internalisere denne kommunikasjonsmåten på er å lære å snakke japansk.

Bilde fra boken: Harbom & Tsalapatis. 1996. *Skikk følge eller land fly?* Roskilde Universitetsforlag

### 内と外

*Uchi* (innenfor) og *soto* (utenfor) er to viktige japanske begreper som beskriver relasjoner mellom mennesker og avgjør hvilket høflighetsnivå man legger seg på. Bevisstheten om hvem som er innenfor og hvem som er utenfor, er karakteristisk for *kollektivistiske kulturer* der tilbakeholdenhet når det gjelder egen vilje og egne behov, spesielt når de står i fare for å kollidere med kollektive behov, og respekt for tradisjoner, alder og titler er med på å holde gruppen sammen. Det motsatte er *individualistiske kulturer* der personlig frihet og selvstendighet verdsettes så høyt at det langt på vei aksepteres at personlige hensyn går foran gruppens og der en viktig verdi er at alle skal behandles likt.

Henvendt til mennesker utenfor ens egen inngruppe brukes respektfullt språk. Samtidig brukes ydmykt språk om en selv og ens egne gruppemedlemmer. På jobben brukes respektfulle former når man snakker med kunder og andre utenforstående. Når man derimot snakker med kunden om sine egne kolleger inkludert ens overordnede, bruker man ydmyke former. Å bruke respektfulle former om sin egen inngruppe ville bli som å skryte av seg selv.

#### 敬語 (けいご)

Japaneres bruk av ulike høflighetsnivå alt etter samtalepartnerens alder og sosiale status, viser at de aksepterer hierarki som den naturlige orden. Det finnes grovt sett tre høflighetsnivåer på japansk. Uformell form brukes mellom venner, medstudenter, familie og til yngre og vi lærer den i Genki kap. 8 og 9. Masu-formen som vi lærte forrige semester er litt mer formell, men i arbeidslivet må man kunne det aller høfligste stilnivået kalt *keigo* som brukes til overordnede, kunder og i tilfeller der man ikke vet hvem mottaker er som på telefonen. Substantiv kan enten få et høflig prefiks *o-* (*o-namae* '(Deres) navn') eller *go-* (*go-kazoku* '(Deres) familie'). Verb som har egne respektfulle og ydmyke varianter, er listet på neste side. Målet i dette kurset er ikke å kunne bruke dem selv, men å gjenkjenne dem når de blir brukt av andre.

**Oppgave:** Selv om du ikke skjønner alt, hva tror du dialogen under handler om? Se på oversikten på side 4 og finn ut hva de understrekede ordene er. Hvorfor brukes slike ord her tro?

Hansen:	もしも、ハンセンと <u>もうします</u> が、山田さん <u>いらっしゃいます</u> か。
Yamadas kone:	すみません、 <u>出かけて</u> います。
Hansen:	あ、そうですか。では、またあとで <sup>てんわ</sup> 電話します。
Yamadas kone:	はい、すみません。
Hansen:	しつれいします。

Visste du at på telefonen i Japan vil samtalen fort stoppe opp om man ikke gir hyppige «tilbakekoblingssignaler» som *hai* (ja), *ne* (ikke sant) eller *hee* (sier du det)? Man ser faktisk ofte japanere som bukker i telefonen selv om ikke motparten kan se dem. På samme måten som «sparsom» øyenkontakt kan forvirre oss i kommunikasjon med japanere, kan det forvirre japanere at vi er så «stille» i telefonen. Mer om japansk kommunikasjon i seksjonene under.

	Ydmyk form	Nøytral form	Respektfull form	Norsk
Substantiv		なまえ	おなまえ	Navn
		かぞく	ごかぞく	Familie
	つま、かない	つま	おくさん	Hustru
		だれ	どなた、どちらさま	Hvem
		何人	なんめい 何名さま	Hvor mange
		どこ	どちら	Hvor
		これ、ここ、 この人	こちら	dette, her, denne personen
		どう	いかが	Hvordan
		今	ただ今	Nå
		ちょっと	しょうしょう 少々	Litt
		すみません	もうしわけありません	Unnskyld
		いい	よろしい、けっこう	Bra
Adjektiv		元気	お元気	ha det bra
	おります	います	いらっやいます	Være
Verb	まいります	きます	いらっやいます	Komme
	まいります	行きます	いらっやいます	gå, dra
	いたします	します	なさいます	Gjøre
	もうします	い言います	おっしやいます	Si, hete
	ぞんじます	し知ります	ごぞんじです	Vite
	いただきます	食べます	めしあがります	Spise
	いただきます	飲みます	めしあがります	Drikke
	いただきます	もらいます		Få
	さしあげます	あげます		Gi
		くれます	くださいます	gi meg
	はいけんします	見ます	ごらんになります	Se
		わかります	かしこまります	Forstå
	ございます	あります		Ha
	でございます	です		Være

## 第 I 課: Møte noen første gang 自己紹介

Thomas Hansen er ny trainee i firmaet Japan Industrial og presenterer seg for sin nye sjef Ueda:

はじめまして。ハンセン・トマスともうします。どうぞよろしくおねがいたします。

**Oppgave:** Finn den nøytrale formen av de understrekede ordene på side 4.

Japansk har det felles med mange andre kollektivistiske kulturer at de bruker etternavn før fornavn for å markere at gruppe-/familietilhørighet er det viktigste. Et visittkort (めいし) er et viktig verktøy for å finne ut hvilken status samtalepartneren har i firmaets hierarki. Gi ditt *meishi* med teksten vendt mot mottaker, ikke sleng det over bordet. Se på det *meishi* du har mottatt og gjerne spør om navn og tittel før du legger det foran deg på bordet.



(avdeling & seksjon)  
Takahashi, Kazuomi

Marubeni AS  
Tokyo-by, Chiyoda-distrikt,  
Ohtemachi-bydel, område 1, kvartal  
4, husnummer 2  
Postnummer 100-88  
Telefon  
Faks

**Oppgave:** Hvordan skiller japanske adresser seg fra norske? Gi hverandre visittkort og introduser dere til hverandre som Hansen gjør i dialogen over

Ueda introduserer Hansen for Morita:

上田: あのう、森田さん、こちらはハンセンさんです。

森田: はじめまして。森田です。

**Oppgave:** Introduser noen til en annen som i dialogen over.

Et stort firma 社<sup>しゃ</sup> er delt inn i et styre 会<sup>かい</sup>, avdelinger 部<sup>ぶ</sup>, kontor 室<sup>しつ</sup> og seksjoner 課<sup>か</sup>.

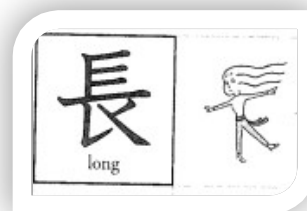
**Oppgave:** Hansen jobber i 海外企画部. Hvilken avdeling er det? Hvor jobber Takahashi på visittkortet på forrige side?

営業部	Salgsavdeling
総務部	Administrasjonsavdeling
業務部	Avdeling for konsernstrategi
人事部	Personalavdelingen
財務部	Finansavdeling/ Økonomiavdeling
海外企画部	Avdeling for internasjonal forretningsutvikling
商品開発室	Produktutviklingsseksjon

Titler du gjerne vil komme borti er: 部長<sup>ちやう</sup>・社長・会長・課長<sup>ふく</sup>・副社長.

**Oppgave:** Kan du rangere de japanske titlene over fra høyeste til laveste posisjon under?

styreleder  
administrerende direktør  
viseadministrerende direktør  
avdelingsleder  
seksjonsleder



### Informasjon: Korrespondanse

Svend Haakon Kristensen, Siviløkonom fra NHH, med mange års jobberfaring fra Japan, svarer på spørsmål om korrespondanse:

*Når korresponderes det på faks, mail, brev eller telefon mellom norske og japanske forretningsforbindelser?*

Kommunikasjonsform vil variere alt etter hvor godt utviklet relasjonen er. Er det en ny relasjon vil man ofte være mer formell enn dersom det er en vel etablert relasjon. Kommunikasjonsform vil naturligvis også avhenge av rollene og posisjon i hierarkiet. I Japan er «kunden gud». Dette er noe som er svært forskjellig fra Norge, og kommunikasjonen mellom selger og kunde vil være relativt mer forskjellig enn for eksempel kommunikasjon mellom to personer innenfor samme organisasjon. Når man



etablerer en relasjon i Japan, er introduksjon viktig. Det vanligste er at man blir introdusert av noen og deretter helst har et direkte møte. Dersom man skal ta skriftlig kontakt bør det være i brevs form eller per e-post (med et formelt oppsett). Etter hvert som relasjonen blir bedre og bedre, vil kommunikasjonen bli kortere og mer direkte. Som i Norge, skjer da det meste på e-post og telefon. Akkurat som i Norge, vil man ringe hvis det er noe som haster veldig eller hvis det er for «langt» eller «komplisert» å skrive ned. Telefon er mer direkte så om man er selger, kan det være positivt å ringe i stedet for å skrive e-post.

#### *Forventer japanske forbindelser andre ting enn norske?*

Generelt vil jeg si at japanerne forventer mer informasjon i begynnelsen av en relasjon enn det nordmenn gjør. Dette har sammenheng med usikkerhetsfølelsen. Japanerne ønsker generelt en god relasjon hvor de kan stole på partneren, en blanding av en forretningsmessig og privat dimensjon. Videre har nok japanerne større forventning til raskt svar. Det er vel også mer vanlig med meldinger som «jeg har mottatt e-posten, vil undersøke og ta kontakt» i Japan enn i Norge. Dette fordi japanerne generelt er prosessorientert mens vi i Norge er resultatorientert. En illustrasjon: Japanerne sender mail til norsk leverandør for å bestille noe. Nordmannen mottar bestillingen med glede og sender varen – men gir ikke beskjed om at varen er sendt. Japanerne hadde kanskje forventet informasjon om at varen er sendt (prosess) mens nordmannen ikke skjønner det fordi japaneren jo kommer til å motta varen (resultatet) – og det er jo det viktigste. Hvorfor bruke tid på å fortelle om at varen er sendt – det oppdager jo kunden allikevel når varen kommer frem.

#### *Foregår korrespondansen i praksis alltid på engelsk?*

Om kommunikasjonen foregår på engelsk eller japansk avhenger av sektor og person. Japanerne vil ofte bli mye mer direkte om de skal kommunisere på engelsk. De tradisjonelle kjennetegn på høflighet (verb) og indirekte språk skjer oftest på japansk. Hvorvidt dette også skjer når man kommuniserer på engelsk avhenger av vedkommende sine engelskkunnskaper. Om mulig er det best å kommunisere på japansk med japanerne. Om det er en kunde man kommuniserer med, er det spesielt viktig. Men uansett om det er en kunde eller ikke, vil et svar på japansk gi mer informasjon enn et på engelsk da språkbarriere ikke påvirker senderens budskap.

## 第2課: spise ute 外食

Ueda, Morita og Hansen går ut for å spise:

ウェーター: いらっしゃいませ。何名さまですか。<sup>なんめい</sup>

上田: 3人です。

ウェーター: はい、こちらへどうぞ。

上田: メニューをください。

ウェーター: かしこまりました。

...

上田: 何にしますか<sup>1</sup>。

森田: 私はてんぷら<sup>ていしょく</sup>定食にします。

上田: トマスさんは?

ハンセン: 私もてんぷら<sup>ていしょく</sup>定食にします。

上田: 飲みもの<sup>2</sup>は何にしましょうか。

森田: ビールがいいでしょう。

上田: じゃ、ビールにしましょう。



てんぷら定食 Tempura-sett

❶ 何にしますか hva vil du ha?

❷ 飲みもの drikkevarer ↔ 食べもの mat (もの ting)

ハンセン: おいしかったです。ごちそうさまでした。

上田: ビールをもう一杯<sup>いっぱい</sup>いかがですか。<sup>4</sup>

ハンセン: いいえ、もうけっこうです。<sup>5</sup>

上田: おかいけい<sup>6</sup>おねがいします。

ウェーター: ありがとうございます。

ハンセン: 今日はごちそうさまでした。<sup>7</sup>

**Oppgave:** Bruk den norske teksten under til å forstå teksten over. Hva er den nøytrale formen av de understrekede ordene over? Se side 4. Hvem betaler for maten?

❸ ビール一本<sup>いっぱい</sup> en flaske øl・ビール一杯<sup>いっぱい</sup> et glas øl

Hvordan spørre om noen vil ha mer:

❹ ビールをもう一杯<sup>いっぱい</sup>いかがですか [hva med et glas til?] ・

もう少し<sup>すこ</sup>いかがですか [hva med litt mer?]・もう少し<sup>すこ</sup>どうですか [hva med litt mer?]

Hvordan si ja takk til mer:

⑤ どうもすみません ・ じゃ、すみません [vel unnskyld]・ いただきます

Hvordan si nei takk til mer:

⑤ もういいです ・ もうけっこうです [det er (allerede) fint]・ もうたくさんです [det er (allerede) nok]

Hvordan be om rekningen:

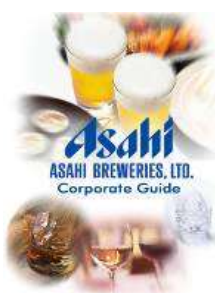
⑥ おかいけいおねがいします

Hvordan takke for maten:

⑦ 今日はごちそうさまでした ・ ごちそうさまでした

### Informasjon: Forretningsmiddag

Japanske forretningsmenn bruker mye tid på *tsukiai*, å gå ut og spise og drikke med kollegaer og kunder, på karaoke på kveldstid og golf i helgene. Her følger et par tips om forretningsmiddag. En middag er en fin anledning til å snakke forretning i en mer uformell setting, men bør ikke gjøres til hovedformål for møtet. Den viktigste hensikten er å bygge og styrke relasjoner og dess mer man kan slappe av, drikke og synge karaoke (unngå «ego trips»!), dess bedre utgangspunkt for godt samarbeid senere. På tradisjonelle japanske restauranter og barer er det vanlig å skifte til tøfler, som står klar til gjestene, før man går inn og setter seg enten på stol eller på pute på gulvet. Følg bare med på hva dine japanske verter gjør. Du vil bli henvist til en plass ved bordet. Det er vanlig at vert og gjest med høyest rang blir plassert på midten og at gjester ellers blir plassert lengst unna døren. Menyer står på japansk, men ofte illustrert med bilder. Mange restauranter har plastkopier av rettene i glassmontre ved inngangen. Da er det bare å gå ut og peke. Som regel er det verten som bestiller felles mat for alle. Det er høflig å snu spisepinnene når man forsyner seg fra et felles fat. Det er uvanlig å ikke servere alkohol med maten. Ønsker du ikke alkohol, kan du si at du dessverre ikke tåler alkohol. Man begynner aldri å spise før verten har holdt en liten velkomsttale og/eller sagt skål, *kampai*. De som sitter rundt deg, vil hele tiden passe på at glasset ditt er fullt, og det gir veldig godt inntrykk om du passer på det samme hos de andre. Man heller aldri i til seg selv. En forretningsmiddag vil vanligvis begynne i sju-tiden og holde på til rundt elleve. Den som har stått for innbydelsen, tar rekningen. På japanske restauranter tas gjerne rekningen med og betales i kassen ved utgangen. Det tipses aldri (av og til *service charge*). Avsluttes kvelden på karaokebar, kan en huske på at i Japan er ikke karaoke noe man gjør fordi man nødvendigvis er flink å synge, men bare for å slappe av.



Øverst fra venstre: おべんとう (lunsjboks), tradisjonell japansk frokost, Okonomiyaki (お好み焼き), kuri-kuri sushi/ kaiten-zushi (回転ずし)、うどん屋さん (udon-restaurant)、sakaya (酒屋) tradisjonell restaurant/bar、Asahi, Sapporo & Kirin (japanske ølmerke)

### Rollespill

Du kommer inn på en restaurant og seier hvor mange dere er. Be om menyen, bestill mat (spør gjerne kelneren om hva slags mat det er), ...be om rekningen

### 第 3 課: spørre om veien 道を聞く

Hansen spør forbipasserende om veien:

ハンセン: すみませんが、バスていはどこですか<sup>1</sup>。

つうこうにん  
通行人: まっすぐ行って、右です<sup>2</sup>。ぎんこうのとなり<sup>3</sup>です。

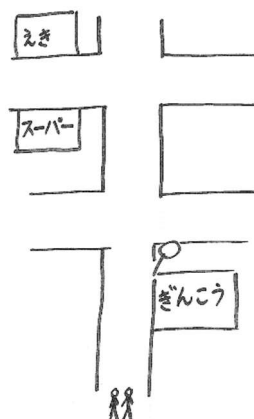
ハンセン: すみませんが、この<sup>ちか</sup>近くに<sup>えき</sup>駅がありますか<sup>4</sup>。

通行人: <sup>ふた</sup>二つ目の<sup>め</sup>かどを左に<sup>ま</sup>曲がってください<sup>5</sup>。スーパーのおこう<sup>6</sup>にあります。

Gloser: 通行人 forbipasserende

Oppgave: Følg dialogen over med dette bildet.

Stemmer det?



① バスていはどこですか Hvor er busstoppet?

② まっすぐ rett fram

まっすぐ行って、右です Gå rett fram og det er til høyre

右・右側 <sup>がわ</sup>høyre, <sup>がわ</sup>høyre side ・ 左・左側 venstre, venstre side

③ となり ved siden av

④ この<sup>ちか</sup>近くに<sup>えき</sup>駅がありますか Er det en stasjon her i nærheten?

⑤ <sup>ひと</sup>一つ目<sup>め</sup>første ・ <sup>ふた</sup>二つ目<sup>め</sup>andre ・ <sup>みつ</sup>三つ目<sup>め</sup>tredje

かど hjørne <sup>ま</sup>曲がる snu, ta til...

<sup>ふた</sup>二つ目の<sup>め</sup>かどを左に<sup>ま</sup>曲がってください ta til venstre på det andre hjørnet

⑥ おこう på den andre siden, på motsatt side

⑦ しんごう lyskryss

⑧ わたる krysse

三つ目のしんごうをわたって、左にまがってください ta til venstre etter tredje lyskryss

⑨ <sup>つ</sup>突き<sup>あた</sup>当り enden av gata

## Informasjon: Om adresser

Japan er delt inn i en metropol (都 *to*, Tokyo), 2 bykommuner (府 *fu*, Osaka og Kyoto), 43 fylker (県 *ken*) og hele øya Hokkaido er en egen administrativ enhet (道 *doo*). Disse er igjen inndelt i byer (市 *shi*), småbyer (町 *machi*, *choo*) og landsbyer (村 *mura*, *son*).



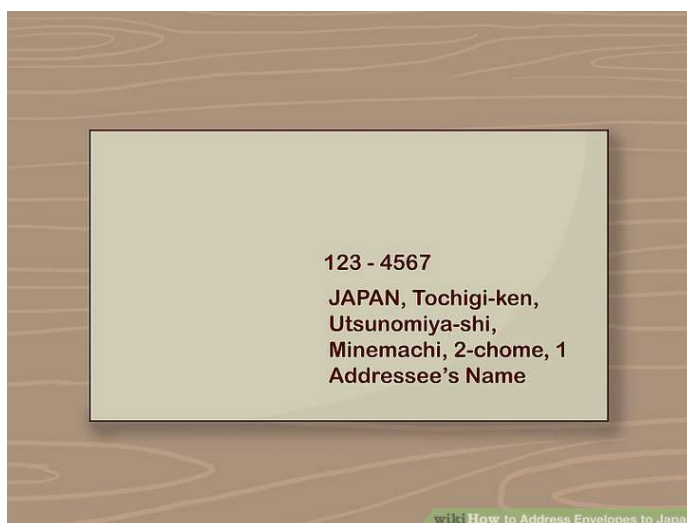
Tokyo, som ikke er del av noe fylke, men en egen



administrativ enhet, er inndelt på samme måte som et helt fylke i 23

distrikter (区 *ku*), 26 市, 5 町 og 8 村. Disse er igjen inndelt i underområder og kvartal. På husveggene finner du med jevne mellomrom skiltplater i metall med nummer som indikerer hvilket 区、町 og 丁目 du til enhver tid befinner deg i. Kun de største hovedgatene har navn. Det er altså ikke gatene som har navn i Japan men kvartalene mellom gatene.

Her ser du hvordan adresser skrives. Hvordan skulle du ha skrevet adressen på et brev til Kazuomi Takahashi med visittkortet på side 5?



I storbyer som Tokyo er det ikke sjelden at alt går bra så lenge du er på T-banen, men idet du er oppe på jorden, viser det seg umulig å finne fram. Det er derfor japanere er raske til å foreslå at man møtes enten ved billettspærren (改札口 <sup>かいさつぐち</sup>) inne på stasjonen eller ved en av stasjonens utganger oppkalt etter himmelretningene. Alle firma har detaljerte kart på sine hjemmesider som det er lurt å kikke på før man drar av sted.

## Rollespill

Spør om veien eller forklar veien ved hjelp av et kart

## 第 4 課: på stasjonen 駅で

Hansen skal kjøpe billett fra Tokyo til Hakata på Shinkansen:

- ハンセン: <sup>はかた かたみち</sup> 博多まで片道<sup>1</sup> 一まい<sup>2</sup> ください。
- きっぷ売りばの人: <sup>じゅうせき</sup> 自由席<sup>3</sup> ですか。
- ハンセン: <sup>していせき</sup> いいえ、指定席<sup>3</sup> をおねがいします。
- <sup>つぎ しんかんせん</sup> 次の新幹線<sup>4</sup> は何時ですか。
- きっぷ売りばの人: ごご 2 時に出来ます<sup>5</sup>。
- ハンセン: 何時につきます<sup>5</sup> か。
- きっぷ売りばの人: ごご 9 時 35 分につきます。
- ハンセン: <sup>ぜんぶ</sup> 全部で<sup>6</sup> いくらですか。
- きっぷ売りばの人: 56000 円です。
- ハンセン: <sup>なんばんせん</sup> 何番線<sup>7</sup> から出ますか<sup>7</sup>。
- きっぷ売りばの人: <sup>ばん しんおおさか</sup> 18 番です。新大阪で <sup>ばん の か</sup> 20 番に乗り換えて<sup>8</sup> ください。



きっぷ売りばの人 ansatt i billettluke

Oppgave: Bruk informasjonen i den norske teksten på neste side til å forstå teksten over. Følg deretter dialogen over på den utleverte tidtabellen.

- ① <sup>かたみち</sup> 片道 en vei · <sup>おうふく</sup> 往復 tur-retur
- ② 一まい en (billett) ~まい (tellesuffiks for flate objekt)
- ③ <sup>じゅうせき</sup> 自由席 ikke sitteplass · <sup>していせき</sup> 指定席 sitteplass
- ④ <sup>つぎ</sup> 次 neste · <sup>しんかんせん</sup> 新幹線 (navn på Japans raskeste tog) · <sup>せん</sup> 線 linje
- ⑤ <sup>で</sup> 出る gå (ved avreise) · つく komme fram
- ⑥ <sup>ぜんぶ</sup> 全部で totalt
- ⑦ <sup>なんばんせん</sup> 何番線から出ますか Hvilket spor går det fra?
- ⑧ <sup>の か</sup> 乗り換える bytte



### Forretningsreiser til Japan; transport

Som norsk statsborger trenger man ikke visum for opphold under 3mnd. Taxi fra Narita flyplass utenfor Tokyo til sentrum er dyrt (ca. 1500kr). Tog er det beste alternativet. *Keisei Skyliner* går til *Ueno* stasjon, og *Narita Express* går til *Shinjuku* stasjon, *Tokyo* stasjon, og til *Yokohama*. Et tredje alternativ er flybuss som går til en rekke forskjellige steder.



Skal du utenfor Tokyo-området er det raskest og greiest å reise med hurtigtoget *Shinkansen*. Se etter grønne skilt med *JR Ticket Office*, reisebyrå og billettkontor for de japanske statsbaner. Dersom du kommer til Japan på turistvisum, kan du kjøpe *Japan Rail Pass* online før avreise. Dette er økonomisk gunstig dersom du skal bruke Shinkansen mye. Shinkansen-togene har ulike navn etter hvor ofte de stopper. Det som stopper på flest stasjoner heter *Kodama*, det nest raskeste er *Hikari* og det raskeste heter *Nozomi*. Det siste kan du ikke bruke med tog-passet.

Undergrunns- og jernbanesystemet i Tokyo er meget godt utbygd, men kan være noe forvirrende i starten på grunn av enormt store stasjoner og et tilsynelatende nærmest uendelig antall utganger. Husk at utgangen du velger har stor betydning for hvor du havner. Går du helt feil, kan du ende opp med en lang vandring på stasjonsområdet for å komme dit du skulle.



Shinjuku og Tokyo stasjon (i Tokyo) er i så måte de verste stasjonene. Alle stedsnavn står med latinske bokstaver og all nødvendig informasjon blir gitt på engelsk over høyttaler-anlegget, men skal du ikke så veldig langt, er kanskje taxi den enkleste løsningen. Togene i Tokyo slutter å gå rundt klokka ett (undergrunnsbanen ved midnatt) og det første morgentoget starter litt over fem.



Oppgave: Les dialogen under og følg ruten på Tokyokartet nedenfor.

Hansen spør på Tokyo stasjon om hvilket tog han skal ta til stoppet Shibuya (渋谷):

ハンセン: あの、渋谷には、どうやって行きますか。

駅員: 中央線で、新宿に行ってください。それから、新宿で、山手線、渋谷ほうめんに乗りかえてください。新宿から、三つ目の駅です。

ハンセン: どうもすみません。

Gloser:

~どうやって行きますか

hvordan kommer man seg til…?

中央線

*Sentral-linja* (rød linje)

新宿

stedsnavn

山手線、渋谷ほうめん

*Yamanote-linja* (grøn linje) i retning *Shibuya*

~で乗りかえてください

bytt på …



Rollespill

Du er i billettluken for *Shinkansen*-togene på Tokyo stasjon. Bestill en billett. Du bestemmer selv destinasjon. Spør også om ting som tidspunkt for avgang og ankomst/hvor lang togturen er, hvilken plattform toget går fra og hva det koster.

## 第 5 課: på besøk 訪問

Hansen er på besøk til fru Suzuki, en nabo.

ハンセン: ごめんください。

鈴木: あ、ハンセンさん、どうぞ、入ってください<sup>1</sup>。

...

ハンセン: おじゃまします。

鈴木: どうぞ、すわってください<sup>2</sup>。おちゃはいかがですか。<sup>3</sup>

ハンセン: どうも、いただきます。つまらない<sup>もの</sup>物ですが、どうぞ。

鈴木: どうもすみません。ケーキをめしあがってください。

...

ハンセン: じゃあ、そろそろ<sup>4</sup>。今日はどうもありがとうございました。

鈴木: いいえ、こちらこそ<sup>5</sup>。ぜひまたいらしゃってください<sup>6</sup>。

ハンセン: しつれいします。おやすみなさい<sup>7</sup>。

鈴木: お気をつけて<sup>8</sup>。

**Oppgave:** Bruk informasjonen i den norske teksten på neste side til å forstå uttrykkene med feite bokstaver over. Oversett teksten. Hva er den nøytrale formen av de understrekede ordene? Se side 4.

Hvordan be inn og sitte ned:

- ① どうぞ入ってください kom inn
- ② どうぞ、すわってください sett deg ned

Hvordan by på mat og drikke:

- ③ おちゃはいかがですか vil du ha grønnté?
- めしあがってください vær så god og spis

Hva si når man går:

- ④ じゃあ、そろそろ [vel, om litt (må jeg gå)]
- ⑤ こちらこそ i like måte
- ⑥ ぜひまたいらしゃってください du må (absolutt) komme igjen
- ⑦ おやすみなさい god natt
- ⑧ お気をつけて pass godt på deg selv

### Informasjon: Om 'small talk' og gaver

«Nordmenn er ukompliserte på den måten at de ønsker å gå rett på sak og ikke bryr seg med small talk som tar oppmerksomheten bort fra hovedsaken» sier en nederlandsk forretningsmann om sine norske kolleger (Habert & Lillebø 1988:20). Sammenlignet med japansk, har norsk færre hilsener og høflighetsfraser som har til hensikt å ivareta relasjoner. Som språk i en kollektivistisk kultur er japansk fullt av dem. De er limet som holder fellesskapet sammen. Husk at faste uttrykk blir oppfattet bokstavelige bare når de er uvante uttrykk i ens eget språk. For de som er vant med dem, er de kun konvensjonelle uttrykk som styrker forbindelsen mellom de talende. Eksempel:

*Gomen kudasai* [unnskyld og vær så snill] sies når man banker på.

*Ojama shimasu* [(jeg) er i veien] sies når man går inn.

*Tsumaranai mono desu ga doozo* [det er en kjedelig ting men vær så god] sies når man gir en gave.

*Doomo sumimasen* [takkt og unnskyld] sies når man mottar noe.

*Shitsurei shimasu* [(jeg) er uhøflig] sies når man tar avskjed.



I forretningssammenheng er det mer vanlig å bli bedt ut enn hjem, men personlige venner bes gjerne hjem. Japanere pleier å ha med en gave når de går på besøk til hverandre. Den trenger ikke koste mye (mellom 70 og 100 kroner), men det er viktig at den er pent innpakket. Det vanlige er å kjøpe 5 av noe, frukt, kaker eller lignende. Tallet fire bør unngås fordi det har samme uttale som ordet for å dø, 死 (*shi*). I kiosken eller nærbutikken selges ferdig innpakket presanger spesielt beregnet på besøk. Det er også vanlig å ha med gave når man besøker et firma. En billedbok eller CD fra hjemlandet er fine presanger. Det samme er mat- eller drikkevarer hjemmefra, varer med firmalogo eller en flaske god Whisky. Igjen trenger det ikke koste all verden så lenge det er pent innpakket. Det er vanlig å gi og motta en gave med begge hender. Bli ikke overrasket om ikke mottakeren åpner gaven med det samme. Det gjør man gjerne etterpå slik at de som ikke har fått gave, ikke skal føle seg utenfor.

#### Rollespill

Du kommer på besøk eller noen besøker deg. Den som besøker har med en gave. Den besøkende begynner med å melde sin ankomst. Man blir tilbudt mat og drikke og snakker kanskje om løst og fast. Den besøkende sier ifra når han/hun må gå og dere avslutter besøket.

## 第 6 課: bestille hotell ホテルの予約

Hansen ringer for å bestille rom på Sakura *ryokan*:

ホテルの人: お電話ありがとうございます。さくら旅館りょかんでございます。

ハンセン: 予約よやく！をおねがいしたいんですが、まだへやは空あいています<sup>2</sup>か。

ホテルの人: はい、空あいています。

ハンセン: いっぱくいっぱく一泊<sup>3</sup>いくらですか。

ホテルの人: 何名なんめいさまでですか。

ハンセン: 三名さんめいです。

ホテルの人: いっぱくいっぱくにしよくつにしよくつ一泊二食付き<sup>4</sup>で、お一人さま<sup>5</sup>、12000円です。

ハンセン: じゃあ、予約よやくおねがいします。

ホテルの人: 何日なんにちから何泊なんはくの予約よやくですか。

ハンセン: 21日から三泊さんはくです。

ホテルの人: はい、かしこまりました。21日から三泊三名さまですね。お客さま<sup>6</sup>きやくのお名前と電話ばんごうをおねがいします。

Basert på Genki II, s. 95

**Oppgave:** Bruk informasjonen i den norske teksten nedenfor til å forstå teksten over. Hva er den nøytrale formen av de understrekende ordene? Se s. 4.

- ① 予約よやくおねがいしたいんですが・予約よやくおねがいします jeg vil gjerne bestille
- ② 空あいています er ledig
- ③ いっぱくいっぱく・二泊に はく・三泊さん はく・何泊なんはく en natt, to netter, tre netter, hvor mange netter
- ④ 二食付きにしよくつ inkludert to måltider ~付きつ inkludert...
- ⑤ お一人さま = 一人ひとり
- ⑥ お客さま kunde, gjestきやく

### Forretningsreiser til Japan; overnatting

Hotell bør ordnes før du reiser. Har du lyst på japansk stil, må du be om *ryokan*, ikke *hoteru*. Der har rommene *たたみ* stråmattegulv, de minste rommene er på åtte matter (3.5m x 3.5m) for 2 – 4 personer og de største på tolv. Pris er per person, ikke per rom. Middag om kvelden og frokost neste dag er inkludert i prisen. Rommene har ikke alltid eget bad, men ett fellesbad for mannlige og ett for kvinnelige gjester på hotellet. Gjestene sjekker gjerne inn i god tid før middag klokka sju for å kunne ta et varmt bad før middag. På *futon*en ligger en *ゆかた* bomullskimono som man kan ta på seg når man går i bad og gjerne fortsette å ha på seg gjennom hele oppholdet. Husk at når *yukata* er på, er åpningen på din høyre side. Det motsatte brukes på lik.



Japanske forretningsmenn som slutter sent på jobben og gjerne har en til to timer hjem, kan overnatte i noe som kalles kapselhoteller *カプセルホテル*, hotellrom som mest minner om en oppbevaringsboks med seng og TV. Disse ligger gjerne i nærheten av de største togstasjonene og er en unik japansk opplevelse.



Japan har et annet mobilsystem enn vårt. Man kan kjøpe japansk SIM-kort på flyplassen eller på elektronikkbutikker. Da kan man bruke telefonen til alt bortsett fra å ringe med tellerskritt. Penger kan tas ut i minibanker for selv om det stadig blir vanligere å betale med kort, er det fremdeles litt vanligere å bruke sedler i Japan enn i Norge.

#### **Rollespill**

**Bestill overnatting. Du bestemmer selv antall personer, dato og hvor mange netter.**

Takk til Per Arve Frøyen, Hideo Kataoka, Nazuki Kobayashi, Svend Haakon Kristensen, Reinhard Mikkelsen, Anders Ohm, Noriko Sakamoto og Mikuri Seki for arbeid med dette heftet.



De to nyttigste frasene i japansk arbeidsliv

back to teaching portfolio



# JAP11 EKSKURSJON TIL JAPAN

## 18-26 MARS 2017



Fra venstre: Ivar Skaar, Petter Fredrik Hemnes, Peter Vorotnyak Overå, Ririka Fukuyo, Daniel Flokenes, Saifon Maneesai, Morten Schjødt-Osmo, Elisabeth Spilde, Jonas Bull Haugsøen, Morten Fronth, Ying Huang, Kristoffer Bakke, Elise Føyen

NHH



# PROGRAM

DATE	PROGRAM
Sunday 19 March	All students meet at: (ホテルマイステイズ京都四条(Hotel My Stays Kyoto Shijyo), address:京都府京都市下京区四条通油小路東入ル傘鉾町 52, phone: 075-283-3939) by 6 o'clock. Contact info in case of emergency:090-6116-4930
Monday 20 March	Sightseeing in Kyoto
Tuesday 21 March	Sightseeing in Kyoto  Leave for Tokyo 14:12. Arrive in Tokyo: 16:30.  Students, Ririka and Kine meet at: <b>Hotel Edoya</b> . <a href="#">Bunkyo-ku Yushima 3-20-3, Tokyo</a> . Nearest train station: Ueno (上野) on Yamanote-line (山手線) Telephone number to the hotel: 03-3833-8751
Wednesday 22 March	Tokyo sightseeing. Meet in hotel lobby 09:00 o'clock. <ul style="list-style-type: none"> <li>• The emperors palace 皇居</li> <li>• Kusama exhibition (<a href="https://www.timeout.com/tokyo/art/yayoi-kusama-my-eternal-soul">https://www.timeout.com/tokyo/art/yayoi-kusama-my-eternal-soul</a>)</li> <li>• Odaiba onsen</li> <li>• Tokyo Majors Office (都庁)</li> </ul>
Thursday 23 March	Meet in lobby 9:00 o'clock.  From 10-12 at the Norwegian Embassy <a href="http://www.norway.or.jp/Embassy/embassy_tokyo/embassy_access/#.WMq0bbszUXc">http://www.norway.or.jp/Embassy/embassy_tokyo/embassy_access/#.WMq0bbszUXc</a> Meeting with Kjell Ellefsen <kjell.ellefsen@nordisk.jp>, previously at the Scandinavian Tourist Board.  From 14:00: Rikkyo University. Meet in Classroom 1102 on the ground floor of Main Building (Building No. 1), right in front of the main gate. Contact person: Professor Toshiya Ozaki ( <a href="mailto:ozakit@rikkyo.ac.jp">ozakit@rikkyo.ac.jp</a> )
Friday 24 March	Kine has meeting with: Gunvar Lenhard Wie <a href="mailto:glw@seafood.no">glw@seafood.no</a> på sjømatkontoret, Den Norske Ambassaden 11:00  From 13.30 at the Norwegian Embassy: Business case session for all
Saturday 25 March	Free time
Sunday 26 March	Return to Norway Arrival in Bergen



# 19 – 21 Mars: Kyoto

Kristoffer Bakke, Jonas Bull Haugsøen og Ying Huang

Ettersom vi i klassen reiste ned til Japan ved ulike tidspunkt, markerte kvelden 19.mars den første gangen hvor hele klassen var samlet i Japan. Tidligere på dagen hadde vi som allerede var i Japan, sjekket inn på Hotel Mystays, og vi ble enige om at gruppens første møte skulle være en være middag på en «Rounding Sushi» restaurant, et lite stykke unna hotellet. Da vi



møtte der ved kveldstid, viste det seg raskt at dette også var en populær destinasjon for lokalbefolkningen, men vi fikk etter ikke så altfor mye venting tildelt bor hvor vi kunne sitte samlet i to grupper. En «Rounding Sushi» restaurant fungerer slik at små retter, da for det meste sushi, blir tilberedt og servert på et bånd som sirkulerer rundt hele lokalet. En kan da ta den maten man måtte ønske idet den passerer bordet ditt, og en betaler i ettertid for per tallerken man tok. Hvert bord har også en skjerm hvor en kan bestille spesifikt det man ønsker, og dette vil da komme på et eget ekspressbånd fortløpende. Samme skjerm viste også et spill hver gang et bord fullførte 5 retter, som gav oss sjansen til å vinne premier som japansk leketøy eller en gratis sushi. Alt dette skapte sterke inntrykk blant gruppemedlemmene, som

mest sannsynlig aldri før hadde deltatt på et slikt interaktivt og eksotisk måltid. Middagen toppet seg da enkelte prøvde seg på fiskesperm, en konsumerings som tydelig brakte større glede til tilskuerne enn dem selv. Etter middagen dro vi tilbake til hotellet og gjorde oss klare til vår første fulle dag av studieturen.

Den første dagen skulle brukes på sightseeing i Kyoto, hvor hovedattraksjonene var ulike templer i byen. Den første av disse var Kinkaku-ji, «Temple of the Golden Pavilion», som er en av Japans mest kjente bygninger. Etter en rask frokost på en av de utallige dagligvarebutikkene i gaten, tok vi buss opp mot Kinkaku-ji . Tempelet tilhører Zen Buddhist retningen, og er spesielt kjent for sin gullbelagte pynt og den refleksjonen dette skaper i vannet som omringer tempelet. Vi kom oss raskt inn til tempelet, hvor det første Ririka ønsket var å ta bilde av oss, med templet i bakgrunnen. Vi greide omsider å kapre et område blant de mange japanere, hvor en hyggelig japaner hjalp oss med å ta turens første gruppebilde. Vi brukte



så litt tid på å gå rundt tempelet og området rundt. Blant annet gikk vi forbi kiosker som solgte ulike ruller med hellige tekster, som kunne gi ting som lykke, helse og kjærlighet, i bytte mot en god sum penger. Videre hadde de ulike hellige plasser hvor en kunne prøve å kaste mynter oppi en slags krukke for å vinne lykke. Her lærte vi at man burde bruke 5'er mynter, ettersom tallet 5 assosieres med lykke, og det viste seg at du egentlig aldri ville finne noe bedre sted å bruke denne myntenheten med en verdi på under 50 øre på. På veien ut var vi innom et par turistbutikker og tente hellig røkelse tilknyttet tempelet, før vi begynte å dra mot det neste tempelet for dagen.



Etter å ha besøkt Kinkaku-ji dro vi til Kiyomizu-dera. Dette er et buddhistisk tempel som ble har eksistert siden 700-tallet. Bygningene som står der i dag er fra 1600-tallet. Tempelet er utelukkende bygget i tre, ikke en gang spikere er brukt. For å komme til tempelet måtte vi gå i en gågate et stykke fra busstoppet. Her var det boder hvor det ble solgte alt mulig forskjellig av mat og suvenirer.

Så kom vi til selve tempelområdet. Dessverre var hovedtempelet under restaurasjon da vi var der, men det var vi kunne likevel gå gjennom, og vi kunne se alle de tilhørende pagodene og den store niomon-porten ved inngangen til tempelet. I Zuigudo-hallen, som er dedikert til Buddhas mor, betalte vi 100 yen for å komme inn i en bekmørk kjeller med en lang gang som skulle symbolisere hennes livmor.

Et kjent japansk ordtak er «å hoppe fra Kiyomizus veranda»

(「<sup>Kyomizu no butai kara tobi oriru</sup>清水の舞台から飛び降りる」). Dette brukes om å komme frem til en beslutning, og kommer fra Edo-perioden da man trodde at man ville få sine ønsker oppfylt om man overlevde det 13 meter lange fallet. Bildet til høyre er tatt fra denne plattformen.





Den siste stedet vi har vært denne dag, var Fushimi Inari-taisha (伏見稲荷大社).

Ved mange japanske templer finner man en rødoransje torii, en portal som tradisjonelt markerer inngangen til shintotempler og hellige steder i naturen. På tempelområdet Fushimi Inari-taisha finnes tusen av toriier.



Tempelområdet dekker store deler av fjellet Inari, som ligger i utkanten av byen. Ved foten av fjellet ligger hovedtempelet, Fushimi Inari Taisha, bygget i år 711. Derfra kan man følge en fire kilometer lang gangvei under rødoransje torii-porter opp til toppen av fjellet. Dette er et av de mest besøkte stedene i Kyoto.



Underveis passerer vi mange små templer og altere, og der folk kan henge opp bønnelapper eller skrive bønner på miniatyr-toriier. Der finnes også små kiosker og salgsboder, man kan kjøpe is, brus og andre forfriskninger og suvenirer.

# 22 Mars: Tokyo- sightseeing

Petter Fredrik Hemnes & Morten Fronth

Onsdag 22 mars var den travleste av alle dagene med en fullstappet agenda fra morgen til kveld. Vi skulle møtes i hotellets lobby klokken 9, og til tross for selskapssyke og såre struper etter gårsdagens karaoke, var de *fleste* klare. Først skulle vi se keiserens palass, så en kunstutstilling og deretter dra til Odaiba onsen. Den aller ivrigste i klassen hadde allerede en snau time i forkant av møtetidspunktet begitt seg ut på eventyr til Akihabara, og på jakt etter Starbucks (スタバウイル) gått seg vill. Ved upåklagelige japanskferdigheter mestret han imidlertid og finne fram og møte klassen på t-banestoppet til keiserens palass og vi ble ikke mye forsinket.

Keiserens palass (皇居 Kōkyo) er et stort innmurt og park-lignende område sentralt i Tokyo. Det er bygget på samme plass som den gamle Edo festningen, og i samme stil. Sådan virket det som en historisk boble der den var, omgitt av skyskrapere. Vi fikk bare bevege oss i Fukikage hagen (吹上大宮御所 Fukiage Ōmiya-gosho), hvor det virket som om alle mulige planter fra den japanske naturen var på plass. Det var også et par bygg vi fikk bevege oss gjennom, blant annet et tårn fra den gamle festningen. Været var fantastisk, så vi brukte god tid på å spankulere rundt i hagen og nød solen. Rundt Fukikage hagen var det en vollgrav med masse fisk og svaner i.





Etter keiserens palass dro vi til Tokyos nasjonale kunstsenter for å se Yayoi Kusamas «My Eternal Soul». På utstillingen kunne vi se 132 malerier fra Kusama's "My Eternal Soul" serie som hun har jobbet med siden 2009. Det var også utstilt 80 andre verk (skulpturer, malerier, mm.) fra hele hennes 70 år gamle karriere. Vi fikk en time til disposisjon til å se utstillingen.



Yayoi Kusama er en japansk kunstner som baserer sine verker i konseptuell kunst med preg av minimalisme og surrealisme. Et lite representativt utvalg av klassen mente det var merkelig og forvirrende mer enn noe annet, men interessant!

Sist på agendaen var Odaiba onsen. Onsen (温泉) er navnet på japanske varmekilder og de badefasilitetene som typisk finnes rundt dem. Fasilitetene var i tradisjonell japansk arkitektur og med gulv av tatami-matter. Før vi fikk komme inn i badelokalene måtte vi ta av oss til undertøyet og kle oss i tradisjonelt japansk tøy.

Etter noe knoting med belteknyting og korrekt brett på antrekket – og selfier og posering foran speil – gikk vi ut av garderoben og inn i hovedhallen. Til vår overraskelse ble vi møtt av en stor arkade av data-spill, sirkus-spill, butikker, restauranter og lounges. Nøkkelen til garderobeskapet vårt var utstyrt med en chip, og denne ble også brukt til betaling på kreditt. Vi ble i arkaden en god stund, gikk ut og tok et fotbad, og deretter inn i de ordentlige baderslokalene.

I baderommet var bursdagsdressen kleskode og vi fikk bare lov å ha med et lite håndkle inn. Før vi kunne gå inn i bassengene måtte vi sette oss på krakker foran speil og vaske oss nøye med håndholdt dusjhode. Det var en håndfull basseng, av forskjellige størrelser og typer. Vi oppholdt oss for det meste i de som var utendørs og av vanlig type, dvs. stille vann og klart



vann med ca. 40 grader, noe som var i varmeste laget for selv de maskuline vikingene. Til slutt slumret vi i badstuen.



Da vi forlot Odaiba onsen var vi alle døsige og dog det passet med lur var det middagen som stod for tur. Det ble bestemt at vi skulle dra til Shinjuku, hvor vi delte oss for middag. Da alle var ferdige med å spise, var det enighet om en utsiktstur. Ririka syntes vi skulle dra til Tokyo Metropolitan Government Building, og da hun sa det var gratis var det ingen tvil. Vi tok heisen 202 meter til toppen, hvor det var et stort observasjonsnivå. Her var det ikke bare fantastisk utsikt over byen, men også en restaurant og suvenirbutikker. Etter en visitt i høyden var alle så utmattede at hotellet og madrassene fristet.



# 23 Mars: Tokyo – Visit Norway & Rikkyo

Ivar Skaar, Morten Schjødt-Osmo, Peter Vorotnyak Overå

Den femte ekskursjonsdagen, torsdag 23. Mars, møtte klassen opp utenfor hotellet kl 0900. Deretter satte vi kursen mot den Norske ambassaden, hvor vi blant annet skulle få en presentasjon av Kjell Ellefsen fra Visit Norway i Tokyo.

Presentasjonen til Ellefsen handlet om hvordan Visit Norway arbeider for å selge Norge som turistmål til japanere. Ellefsen la spesielt stor vekt på elementer som fjorder, nordlys og det at Norge er et trygt land å reise til. Videre drøftet Ellefsen, i lys av den japanske kulturen, hvorfor disse faktorene er viktig for japanere når de vurderer å reise til Norge. Ellefsen fremla at Japanere generelt er nysgjerrige på Norge og Norden generelt, og at mange har et stort ønske om å utforske den spesielle naturen og samfunnet som finnes her. Turistmål som Tromsø, Preikestolen og Geirangerfjorden er spektakulære i japanernes øyne og blir ofte satt i spissen når man forsøker å gjøre Norge til et attraktivt turistmål.

Ellefsen kommenterte at japanere ofte drar innom flere nordiske land når de først er i området. Dette betyr at de som regel oppholder seg få dager på hvert sted de besøker. Som et resultat av dette, er aktiviteter som ikke krever lengre tid i fokus. F.eks., utelukker dette lengre fjellturer etc.

Da Ellefsen mot slutten av presentasjonen ga eksempler på utfordringer Visit Norway har møtt i det japanske markedet, og ønsket å høre hvordan klassen ville løst disse problemene, ga drøftingen om den japanske kulturen et viktig grunnlag. Et stort initiativ fra alle i klassen gjorde at vi kom fram til en bærekraftig løsning, ganske identisk hvordan Visit Norway selv løste utfordringene. Et eksempel var at et stort antall japanere hadde hatt en dårlig opplevelse i Norge grunnet forsinkelser. Spørsmålet var hvordan firmaet i Norge som var ansvarlig for turen burde takle problemet. Den essensielle faktoren i casen var at en representativ fra Norge måtte dra til Japan for å unnskyldte og vise respekt, noe som ikke tradisjonelt hadde blitt sett på som nødvendig i Norge.

## Besøk til Rikkyo University (立教大学)

Torsdag 23.mars, etter besøket på ambassaden og Kjell Ellefsens presentasjon, dro vi til Rikkyo University (立教大学, uttales Rikkyō Daigaku), et av universitetene i Japan som NHH har utvekslingsavtale med. Skolen kalles også St.Paul's University på engelsk. Rikkyo ligger i bydelen Ikebukuro, og ble grunnlagt som en anglikansk kristen skole i 1874, og ble statlig sertifisert som universitet i 1922. Dette er fortsatt synlig i dag, da campus bærer et sterkt britisk preg. Universitetet regnes som et av «De seks store» i Tokyo, sammen med University of Tokyo, Keio University, Waseda University, Meiji University og Hosei University.



Her ble vi møtt av Professor Ozaki Toshiya fra College of Business, som viste oss rundt på campus og skolens fasiliteter. Først fikk vi se en utstilling av hvordan universitets studenter hjalp til med rekonstruksjonsarbeidet etter det store jordskjelvet ved Tōhoku i 2011. Deretter besøkte vi blant annet et av bibliotekene og universitetets eget kapell, mens Professor Ozaki fortalte om engasjementet til studentene, studentmiljøet og litt om hvordan undervisningen er strukturert ved College of Business. Deretter skulle vi ha en økt med informasjon om universitetet, det engelskspråklige masterprogrammet i International Business, og til slutt en diskusjon med noen studenter fra Professor Ozakis «seminar» - en slags mindre studiegruppe som jobber sammen over tid. Ondsinnete rykter hevdet at dette «seminaret» ble kalt «Osake seminar» blant studentene, et japansk ordspill hvor «Osake» kan oversettes til «alkohol». Disse ryktene ble verken fullstendig bekreftet eller avkreftet i løpet av vårt korte besøk, men et utvekslingsopphold ved Rikkyo kan kanskje utdype rundt dette.



Under diskusjonen snakket vi løst og fast om forskjeller mellom Japan og Norge innen utdanning, studieliv, arbeidsliv og andre kulturelle forskjeller. Et eksempel på dette er det japanske «fenomenet» «Gaijin Hunter», damer som spesifikt går etter utenlandske (gjerne hvite) menn ute på byen i Japan. Dette ble samtaletema da det ble påpekt at det var en viss overvekt av mannlige studenter i gruppen vår, med rette, da noen av de tidligere nevnte mannlige studentene viste stor entusiasme rundt dette «fenomenet».

Denne diskusjonen ble ledet av en student som selv hadde vært på et utvekslingsopphold ved NHH, og det var spesielt interessant å høre perspektivet til en tidligere utvekslingsstudent om NHH og Norge generelt. Blant de japanske studentene var det også en annen som vurderte et



utvekslingsopphold i Norge, og dette var da en ypperlig anledning til å stille mer eller mindre seriøse, men praktiske spørsmål om studentlivet i Norge. Da det imidlertid kom fram at denne studenten hadde søkt seg til BI, så ble det raskt et hett samtaletema for oss NHH-studenter, men alle kom ut av det helskinnet og uten noen sure miner. ☺ Andre tema som ble nevnt var fleksibilitet vs stabilitet i arbeidslivet, forskjeller i studieliv og sosiale normer, spesielt rundt alkohol, for å nevne noe.

Til slutt overrakte vi gaver til hverandre, (som seg hør og bør i Japan) og tok noen gruppebilder sammen for å dokumentere (det noe korte) besøket. Om besøket fører til at flere av oss velger å søke om utveksling til Rikkyo gjenstår å se, men det virket som at flere av studentene var positivt innstilt til det. ☺

## 24 Mars: Tokyo - Besøk på ambassaden

Daniel Flokenes, Saifon Maneesai, Elise Føyen og Elisabeth Spilde

Ettersom opplegget på ambassaden først startet klokken ett, hadde gruppen formiddagen til fri disposisjon. Undertegnede, sammen med Peter, Petter og Morten F benyttet muligheten til å besøke et samuraimuseum.

Samuraimuseet hadde bevarte rustninger og våpen fra så langt tilbake som 1100-tallet, og en rekke eksemplarer fra Kamakura-, Muromachi-, Azuchi-Momoyama- og Edo-perioden. Det var rustninger fra soldater av varierende rang, fra ashigaru, gjennom samuraier av lav og høy stand, og opp til daimyoer og shoguner. Museet hadde også replikaer av rustningene til shogunene Oda Nobunaga, Toyotomi Hideyoshi og Tokugawa Ieyasu, kjent for å ha forent Japan ved slutten av Sengoku Jidai – borgerkrigsperioden fra 1467 til 1573.

Klokken ett samlet alle seg igjen ved ambassaden. Programmet for dagen var beskrevet som «casedag». Heller enn å jobbe med case fikk gruppen imidlertid høre foredrag om japansk moderne historie og økonomiske situasjon, hvordan det er å jobbe og gjøre business i Japan, og ikke minst om norsk fiskerinæring i Japan.

Det første, korteste foredraget ble holdt av Kjell Ellefsen fra VisitNorway. Han gikk gjennom Japans moderne historie, fra Meiji-restaurasjonen, gjennom industrialiseringen på sent 1800-tall og den imperialistiske ekspansjonismen i første halvdel av 1900-tallet. Han fortalte videre om utviklingen i Japan etter andre verdenskrig, da landet etablerte seg som en viktig industrinasjon og i en lang periode var verdens nest største økonomi etter USA. Han gikk videre gjennom den nåværende økonomiske og demografiske situasjonen i Japan. Økonomien ble beskrevet som stagnerende, noe den har vært siden tidlig 1990-tall. Japan står også ovenfor et betydelig demografisk skifte, med en eldende befolkning og meget lav fødselsrate.

Videre ble det holdt foredrag om selskapet Lerøys engasjement i Japan, av lederen for Lerøy i Japan, Keita Koido. Koido la spesielt vekt på kulturelle og strategiske utfordringer ved å

etablere seg i Japan og hvordan en i japansk næringsliv forventer en langt mer personlig oppfølging enn hva som er vanlig i Norge.

Neste foredrag ble holdt av Peter Kvaerner, konsulent for selskapet Ernst&Young og tidligere NHH-student. Han beskrev utfordringene ved å finne seg jobb i Japan for en utledning, til tross for studieopphold i landet. Han beskrev videre hvordan han hadde lyktes med å få jobb i landet via «bakveien», ved å få jobb i et internasjonalt selskap som operer i Japan. Peter la spesielt vekt på de språklige utfordringene og antydte at det krevdes meget gode japanskkunnskaper for å kunne få en jobb direkte i Japan.

Etter Peter overtok Eirik Søraa fra Norges Sjømatråd, hvor han er markedsanalytiker. Han gikk gjennom markedsposisjoneringen til norsk sjømat, da særlig oppdrettslaks, og de generelle trendene i det japanske sjømatmarkedet. Han pekte spesielt på utviklingen i norsk markedsposisjonering og etableringen av norsk laks som et kvalitetsprodukt gjennom branding «Aurora Salmon». Dette hadde vært en krevende prosess, ettersom lokal (japansk og koreansk) oppdrettsfisk holder en lang dårligere kvalitet enn norsk, og japanere i hovedsak spiste villaks før introduksjonen av norsk oppdrettslaks. Villaks må varmebehandles, grunnet parasitter, og er derfor uegnet for sushi. Laks var derfor i utgangspunktet utelukket fra sushimarkedet, og det var en langvarig prosess med sterk involvering av kjente japanske sushikokker før norsk oppdrettslaks ble anerkjent som legitimt i sushi.

Keita Koido:

Etter at Lerøy ansatte en japansk formidler som altså hadde som oppgave å formidle budskap mellom aktørene i Japan og Norge, fikk Lerøy større innsikt i hvordan aktørene i Japan egentlig reagerte. Det viste seg blant annet at aktørene i Japan ikke helt skjønnte hvorfor transporten fra Norge tok så lang tid, eller hvorfor det oppsto forsinkelser. Lerøy tok med seg aktørene i Japan med seg til Norge, og etter å ha observert de trange, kronglete veiene, der det til tider er isbelagt, fikk japanerne større forståelse. I tillegg til dette er det nærliggende å anta at relasjonene aktørene fikk til selskapet ble større, som er en annen ting japansk forretningsliv tradisjonelt setter pris på.

Peter Kvaerner:

På ambassaden møtte vi Peter Kvaerner. Han var en NHH-student, som nå jobber som konsulent for Ernst & Young i Japan. Peter fortalte at han ble interessert i japansk kultur da han startet på NHH, og hadde japansk som valgfag. Han bestemte seg derfor å reise på utveksling våren 2011. Mars 2011 ble Fukushima rammet av en kraftig jordskjelv, som også følte til Tsunami. På bakgrunn av dette fikk han ikke lov å reise på utveksling, men senere fikk lov til å reise høsten 2011. Utvekslingstiden han var interessant, der møtte sin nåværende kone. Han hang mye sammen med utenlandske utveksling studenter, noe av grunnene var fordi det var vanskelig å bli kjent med japanere da at han ikke kunne språket så godt.

Etter utvekslingstiden følte han at han ikke var ferdig med Japan, og bestemte seg derfor å avslutte studiene på NHH etter 3 år, og fortsette masterstudie på Rikkyo universitet i Tokyo, samme sted som han var på utveksling. Peter fortalte også at siste året på masteren måtte han prioritere jobbsøking. Dette er veldig vanlig i Japan, her må man finne en jobb før man er ferdig med studiene. For Peter som var utlending var det nesten umulig å få jobb i japanske firmaer, og dersom han i tillegg ikke hadde japansk som morspråk. Han tenkte alternativt ved å reise på jobbmesse i USA, og fikk jobbtilbud fra Ernst and Young. Det var mulig for utlending å få jobb i Japan, men det var mindre muligheter, og man måtte oppsøke mulighetene. Språket var også en utfordring, selv om han jobbet i internasjonalt selskap måtte han likevel bruke japansk daglig, og måtte kunne japansk på et mye høyere nivå.

Erik Søraa:

Erik Søraa ga oss et innblikk i Norsk Sjømatråd sitt arbeid i Japan. Hans jobb er å studere data knyttet til norsk eksport av fisk til Japan, og trekke konklusjoner om markedet på grunnlag av dette. Norsk oppdrettslaks er i verdensklasse, og det japanske markedet for sushifisk er kvalitetsbevisst, og dermed villig til å betale for det lille ekstra.

Laks har tradisjonelt ikke vært brukt i sushi, men Erik kunne fortelle at det i dag er laks på over halvparten av sushien som serveres verden rundt. Dette er i stor grad norsk fortjeneste, da man tidligere hadde ansett laksen for å være for ”skitten” til å brukes i sushi. Norsk eksport av laks til Japan er en suksesshistorie, nå ønsker Sjømatrådet å satse på makrell.

I Japan er kulturen i næringslivet signifikant annerledes enn det vi er vant med fra Norden. Japan har blant annet tradisjonelt hatt et mer hierarkisk struktur i næringslivet, i motsetningen til den flate, egalitære strukturen vi er mer vant til i Norden. Koido var en Japansk forretningsmann som hadde jobbet for Lerøy Seafood Group, som er lokalisert i Bergen. Koido ga oss innblikk i hvordan det var å begynne å jobbe for et norsk selskap, med de nordiske høflighetsnormene, for en som var vant til å jobbe med de normene som er vanlige i Japan. Videre forklarte Koido om typiske misforståelser som oppstår grunnet ulikhetene i normer og forventninger samt kommunikasjonsproblemer.



A special thanks to Ririka for excellent guiding and care!



Bergen, 5th March, 2023

### **Recommendation letter for Kristin Rygg**

Kristin Rygg and I have worked together since 2011 and taught intercultural communication together since 2012.

We have designed and implemented two courses: *East Asian Culture and communication* (VOA045/FSK10) and *Working successfully across cultures* (FSK20, since 2022). In an effort to create coherent and engaging courses, we have always planned the courses together and we have attended each other's lectures as much as possible. This approach has been stimulating for us and has allowed us to continuously improve our courses. In 2014, our course *East Asian Culture and communication* (VOA045/FSK10) has been highlighted as an example of best practice by students and presented to NHH faculty. We have later on published an article where we describe and reflect on our teaching approach (Ly & Rygg, 2016).

Kristin is never afraid to trying out new teaching approaches and she has developed, throughout the years, a repertoire of activities that are engaging and fun to students, but that also help them reflect on their behaviours and cultures, which is a skill that is essential in intercultural communication.

Best regards,  
Annelise Ly

Associate Professor, NHH  
Excellent Teacher Practitioner  
Director of programmes ENGAGE.EU University alliance  
Department of Professional and Intercultural Communication (FSK)

## **Support from the NHH Career Centre for Ass. Prof. Kristin Rygg's candidature as an Excellent Teacher Practitioner 05.03.24**

The NHH Career Centre first came into contact with Ass. Prof. Kristin Rygg in connection with the initiation of the Internship Abroad courses (INTERN-A-B and INTERN-A-M), making up the Internship Abroad Programme, in 2017. These were courses that combined work practice (5 ECTS) with intercultural and reflection theory (2,5 ECTS). It was the first internship programme at NHH, which allowed students to integrate work experience in their study programme.

Ass. Prof. Kristin Rygg was key in the designing and implementation of the Internship Abroad Programme and the NHH Career Centre highly appreciated cooperating with her in establishing the courses. The reason for this is Ass. Prof. Kristin Rygg's clear identity as a team player. She listens to other people's input and provides space for colleagues from both administrative and academic staff, to execute their competence in collaboration with her, showing great respect for her colleagues' expertise in other fields.

The main aim of the Internship Abroad courses was for students to increase their cultural sensitivity and improve their ability to work in intercultural teams. Evaluations after the project period in 2020 showed that students had achieved a higher degree of consciousness regarding their own values and other cultures in the workplace. Largely, they reported, it was a direct result of the mandatory pre-departure seminar and the reflection blog that Ass. Prof. Kristin Rygg designed and introduced as part of the course.

Since the establishment of the Internship Abroad Programme Ass. Prof. Kristin Rygg has shown a tremendous drive and innovative ability in the development of courses that combine work practice with reflection. Under her direction and supervision, the Internship Abroad courses have transformed from being courses centred on internships, for students in Japan and Brazil, to becoming global in scope. As of 2024, they make up the basis for her most recent initiative, the course INT11 Praksissemester Sør-Afrika (internship 15 ECTS, theoretical part 15 ECTS). This is a pilot project that will be serving as a trial project for trying out the concept of an internship semester which may become part of the NHH curriculum.

In this course Ass. Prof. Kristin Rygg has incorporated a new combination of teaching elements and related fields (including career learning, guest lectures on NBIM, use of the Bloomberg terminal, self-reflection), all with the view of increasing the students' ability to analyse how norms and values influence intercultural workplaces and to reflect on their own internship experiences, as according to the learning outcome of the course. These efforts go to prove her open-mindedness and eye for the interdisciplinary aspect of teaching and the value it represents to student learning.

She places great importance on student active learning, something which is reflected in the responses given by the students in the evaluation of INT111 conducted in February this year. In general, they appreciate the student active components in the course, e.g. the discussions and reflections that took place in class, in addition to the task designed by Ass. Prof. Kristin Rygg where each pair of students was given the task of holding a lecture for the rest of the group on a chosen subject related to the course.

Based on her formidable track record within student active teaching and aforementioned merits we are pleased to give our strongest recommendations to Ass. Prof. Kristin Rygg's candidature as an Excellent Teacher Practitioner.

Ann-Mari Haram  
Head NHH Career Centre

Stella Angove  
Senior Adviser NHH Career Centre

Studentevaluering av Introduksjonskurs til praksissemester I Sør-Afrika (INT111)

Januar og februar 2024

**1. Hva synes du var mest interessant og nyttig mht**

**a. Sørafrikansk kultur**

Jeg synes det var veldig interessant å grave mer i apartheid og se det fra forskjellige perspektiv. Jeg satt veldig pris på at vi fikk både lese, se film og ha besøk av en sør afrikansk coach. Det var veldig spennende å lese Trevor Noah sin bok fordi jeg følte den var veldig relaterbar og fikk vite mye om sør afrikansk kultur på en annen måte.

Når det gjelder læringsmetode likte jeg både lærer- og studentstyrt undervisning, og satt særlig pris på studentpresentasjonene der jeg lærte mye om forskjellige temaer. Jeg synes også innblikket i Sør-Afrikas økonomi og politikk var nyttig, og det kommer nok til å være nyttig å kunne om når vi skal bo og jobbe der.

Syntes Sarifa sin historie og utvikling var super interessant og nyttig

Intro til kultur og SA økonomien var utrolig nyttig for å bygge trygghet før man reiser.

Veldig nyttig å lære om rasediskriminering og hvordan historien rundt dette har vært.

Kunnskap om ulike kulturer, innsyn i historien og ulike forhold som gjør Sør-Afrika til landet det er i dag.

Eg synest det var nyttig å få kunnskap om kulturen vi skal reise til. Eg lærte også verdien av å vere open.

Nyttig for å forberede meg mentalt på de ulike kulturene og hvordan forskjeller som finnes.

Presentasjoner der vi lærte sammen + god innsikt fra Agnes.

Kulturforskjeller mellom SA og Norge – veldig bra forberedelse til oppholdet i SA.

Politikk, historie og Sarifa.

**b. Personlig og profesjonell utvikling**

For meg personlig så har jeg fått personlig utvikling, lært ekstremt mye, nye impulser, nytt land og nye kulturer sammensveist til et kurs. Det er helt sykt verdifullt. Jeg synes også det var positivt å få kartlagt og reflektert over PPD.

Jeg synes vi gjorde mye interessant denne uka, og jeg synes kanskje det som var mest nyttig for min egendel var kompetanse- og verdikartleggingen. Dette er verktøy som jeg ser for meg å kunne bruke senere når jeg skal ta karriererelaterte valg.

Vil ha litt mer om styrker og svakheter ved meg selv.

Lurt å få reflektert rundt seg selv.

Gøy å bli utfordret på hvem jeg er, hva jeg vil og bli tvunget til å reflektere.

Større forståelse for hva jeg vil og hva som er viktig for meg.

Eg synest at eg lærte mykje om meg sjølv denne veka. Eg har lenge vore veldig usikker på kva eg ynskjer å gjere etter studiet, men eg følte at eg fekk klargjort mykje denne veka. No er eg meir bevisst på mine verdier og kva slags jobber som kan passe for meg.

Veldig gla for å bli tvunget til å reflektere over meg selv.

Sarifa som pushet til å utfordre seg selv.

Definitivt refleksjonsnotatene der vi måtte reflektere om egen fremtid og hvordan vi forholder oss til den. Synes utviklingsplanen er et bra verktøy.

Refleksjonsnotat.

### **c. Bloomberg**

Bloomberg fikk meg til å åpne øynene for finans. Jeg skal ærlig innrømme at jeg ikke har vært noe interessert i finans før, men jeg har lært mye av Bloomberg. Kurset var lærerikt men det å teste ut og prøve funksjoner selv var det som var kjekkest.

Jeg har ingen/lite forkunnskaper om finans, så jeg synes dette basiskurset med sertifikatene var nyttig. Gjesteforelesningene var også veldig spennende, og der fikk man bedre innblikk i hvordan bruke Bloomberg til vanlig på arbeidsplassen.

Gjesteforelesere som viste oss hvordan de faktisk brukte det

For et system! Utrolig moro med gode gjesteforelesere.

Lært veldig mye om finans som jeg synes er veldig nyttig å ta med meg inn i internshipet (begreper og funksjoner).

«Key concepts in finance» Grunnleggende forståelse for standard økonomiske begrep.

Dette kunne eg veldig lite om frå før. Eg er veldig takknemlig for å ha lært litt om Bloomberg allerede som 2. kull, og trur og håpar at eg vil få bruk for dette seinare på NHH.

Utrolig kult, mye info jeg kommer til å bruke.

Gjesteforelesere.

At man må kunne velge litt selv hvilke temaer man vil fordype seg i, og at vi presenterer dette for hverandre.

Gjesteforelesere og BMC (Bloomberg Market Concepts)

## **2. Hva er den mest verdifulle innsikten og læringen du sitter igjen med?**

### **a. Om sørafrikansk kultur**

Det jeg syntes var mest verdifullt var å høre hvordan folk faktisk har det der nå og før. Hvordan å oppføre oss, hvordan approache mennesker og respektere mennesker når vi er der nede. Synes også det var viktig at vi var så åpne når vi snakke om et litt ømt emne og at det ikke var altfor «woke» kultur.

Jeg synes den mest interessante læringen var om hvordan Sør-Afrika skiller seg fra Norge i være mer relasjonsorientert fremfor oppgaveorientert. Også om hvordan dette påvirker synet på respekt, altså at man i Sør-Afrika kanskje er mer opptatt av å uttale navn riktig, mens i Norge er det viktigere å være presis til møter.

Livet i townshipene. Når vi alle hadde hver vår presentasjon om noe om SA

Kulturen i SA.

Innsikt om hvordan de tenker, hva de har vært igjennom med tanke på apartheid og om loadshedding og den sin konsekvens.

Hvor viktig det er å ha innsikt i et lands kultur og historie, før en reiser ned og opplever selv.

Viktig å være open for andre kulturar.

Gleder meg, og det ga meg mye innsikt i landets historie.

Politikk, innsikt i historie og kultur. Oversikt over hvor store forskjeller det er.

Politikk, status i landet, kultur.

Hvor omfattende problemer som eksisterer i landet ( korrupsjon, fattigdom, ulikhet). Historien om apartheid.

## **b. Personlig og profesjonell utvikling**

Det mest verdifulle når det gjelder personlig og profesjonell utvikling var gjesteforelesningene. Jeg følte jeg fikk et skikkelig innblikk i arbeidslivet og fikk øynene åpnet for alle mulighetene som finnes der ute.

Jeg sitter igjen med mye læring og refleksjoner om meg selv og hva jeg ønsker fra denne temauken. Jeg har reflektert over hvilke arbeidsplasser jeg ser for meg å kunne være på i karrieren, og hva jeg setter pris på der. Det var også interessant å se hvordan vi skiller oss fra hverandre når det kommer til verdier og kompetanse.

Opplegget til hun svensken.

Selvrefleksjon.

Det å lære meg og reflektere rundt hvem jeg er og hva jeg vil.

Det er viktig å se en mening med det en gjør, og å ta egne valg med egne verdier i sentrum.

Blitt meir bevisst på meg sjølv og hva eg vil i framtida.

Har satt meg andre og tydeligere mål og reflektert mye på trivsel i arbeid.

Fått bedre innsikt i hvordan skrive motivasjonsbrev, hvordan skille seg ut og være unik og hvorfor det er viktig.

Utviklingsplan, evnen til å reflektere.

En større forståelse for mine egne verdier og hva som motiverer meg.

## **c. Bloomberg**

Kurset og presentasjonen vi hadde var mest verdifull. Kurset var viktig for å få et overblikk og inngang til programmet men presentasjonen tvang meg til å utforske og prøve funksjoner selv.



Jeg tror det viktigste jeg har lært er å fått et bedre overblikk over ulike temaer innen finans, og hvordan bruke Bloombergterminalen. Dette er absolutt et verktøy jeg ser for meg å bruke senere, og jeg føler jeg bare fikk skrappt så vidt i overflaten av hva som egentlig er mulig på portalen.

Certificate og presentasjonen til Bertil.

Potensialet i det å bruke Bloomberg som verktøy.

Hvordan Bloomberg fungerer, hva det kan brukes til og hvor relevant det er for videre jobber.

Hvor sentralt finans er innen hele verdensbildet, langt utover kun økonomi-sektoren.

Takknemlig for å ha blitt introdusert til eit system som sitter på så mykje informasjon.

En utrolig ressurs!

Føler nå at jeg er komfortabel med Bloomberg terminal. Lært ekstremt mye gjennom BMC (Bloomberg Market Concepts).

Hvordan man bruker Bloomberg i praksis.

Syntes at gjesteforeleser fra Bloomberg ga veldig mange gode tips BMC (Bloomberg Market Concepts) var veldig interessant.

### **3. Hva vil du fortelle andre studenter om INT111?**

Absolutt. Jeg har allerede anbefalt INT111 til førstekulls jentene på laget mitt og andre jeg kjenner som er kullet under meg. Mange har faktisk kom bort til meg i gangene og vært veldig nysgjerrig på hva jeg gjør og hvordan dette kurset fungerer.

Til andre studenter, vil jeg fortelle at det var et veldig spennende og variert kurs der vi lærte både om Sør-Afrika, karriere og valg, og Bloomberg og finans. Ikke minst, var det veldig hyggelig og nyttig å bli kjent med de andre på kurset, og jeg følte fort at man ble med i en god gjeng. Det var også spennende foredrag fra gjesteforelesere, og et fokus på lærelyst fremfor karakterer som jeg satt veldig pris på.

At kurset har vært lærerikt og gøy, uten å kreve for mye av oss. Er en unik opplevelse for å jobbe i et annet land med annen kultur.

Spennende 6 uker i Norge.

Søk! En unik mulighet til å lære så utrolig mye og møte mange hyggelige mennesker.

At det er et sykt bra opplegg som både er spennende, utfordrende og ekstremt lærerikt og at det gir deg veldig mye nyttig innsikt som du får bruk for senere.

At det vil vere ein veldig fin mogelegheit til å teste teorien ein lærer på NHH i praksis. Det kan også vere ein fordel å starte på internship så tidleg.

Søk! Fantastisk opplegg.

Ekstremt unik mulighet. Anbefales på det aller sterkeste.

Det viktigste med kurset var for meg hvor godt dette forberedte oss til internshippet og livet ellers i SA. Det gjør at man får mye mer ut av semesteret.

Et veldig lærerikt kurs, der en får de nødvendige forkunnskapene til å jobbe i Sør-Afrika, samt gode karriere-tips.

#### **4. Hvilke andre kommentarer har du om kurset?**

Jeg synes dette kurset har vært veldig utypisk «norsk», noe jeg har funnet veldig interessant. Jeg har jo gått mange år av livet mitt på internasjonal skole og gått på ESSEC i Paris. På de skolene var slike ordninger som dette «krav» for å enten få bacheloren godkjent eller integrert i skolegangen. På ESSEC måtte jeg jo ha et sosialt internship og et «ordentlig» internship om sommeren for å få bacheloren godkjent. Derfor synes jeg at dette var veldig kult å få være med på.

Dette har vært et helt supert kurs, og jeg tror det har gjort oss bedre forberedt til internshipet og livet i Sør-Afrika. Helt gull!

Veldig «utypisk» NHH, noe jeg setter pris på. Liker hvor åpent det har vært, altså hvor mye vi selv har vært delaktig i kurset.

Dere har laget et veldig bra opplegg som jeg er så glad for å vært med på! 10/10 😊

Veldig fornøyd med opplegget 😊

Eg føler at eg har lært mykje om meg sjølv, og er vorte meir bevisst på kva slags retning eg ynskjer meg karrieremessig.

Flott kurs med flotte forelesere og gjester.

Veldig positivt med mange gjesteforelesere.

Kurset kunne kanskje vært mer intensivt. Alle studentene i gruppen er veldig flinke, så jeg tror læringsutbyttet – særlig om sørafrikansk kultur og historie – hadde vært større. Enda mer diskusjon hadde også vært god læring. Men alt i alt et strålende kurs! Er VELDIG glad for at jeg søkte og at vi hadde INT111 i forkant.

Et veldig bra opplegg for å bli kjent med resten av gjengen. Tror at timen med Sarifa ga oss mye innsikt i hverandre og bygde samhold.

back to teaching portfolio

## Nominasjon NHH Mission Award 2023

### **1. Jeg ønsker å nominere:**

Ledergruppen ved FSK vil med dette nominere involverte i det nye praksissemesteret i Sør-Afrika til NHH Mission Award 2023. Astrid Foldal ved SIR stiller seg bak følgende nominasjon:

- Kristin Rygg, førsteamanuensis FSK og akademisk koordinator for praksissemester i Sør-Afrika. Kristin har delt emneansvar for emnet «Praksissemester Sør-Afrika», INT111 og ansvar for deler av undervisningen før studentene reiser ut.
- Agnes Bamford, universitetslektor FSK, delt emneansvar for INT111 og ansvar for deler av undervisningen før studentene reiser ut.
- Ann-Mari Haram, seniorrådgiver ved SIR og leder av Karrieresenteret. Ann-Mari er administrativ koordinator for praksissemesteret i Sør-Afrika.
- Trond Vegard Johannessen, SOL, programleder for BØA og involvert i prosjektet og er sentral i dialogen med samarbeidspartner Høgskolen på Vestlandet (HVL).

Astrid Foldal ved SIR stiller seg bak denne nominasjonen.

### **2. Hvorfor vil du nominere denne personen?**

Det nye praksissemesteret i Sør-Afrika for bachelorstudenter, emnet INT111 (30 studiepoeng), gjennomføres for første gang våren 2024. Det er lagt ned et grundig forarbeid, og prosjektet har hatt finansiering fra DIKU. Spennende praksisplasser i henholdsvis kapitalforvaltning og sosialt entreprenørskap venter de tolv studentene som har fått opptak til emnet. Fem av studentene skal til kapitalforvalterne Abax, Fairtree Capital og Sanlam Investments, og syv skal jobbe med sosialt entreprenørskap i ulike bedrifter.

Emnet er utviklet i samarbeid mellom SIR/Karrieresenteret, SOL og FSK. Det gis intensiv undervisning ved NHH før studentene reiser ut. Under det 12 uker lange internship-oppholdet, følger studentene et akademisk kurs på University of Capetown en dag i uken. HVL er involvert i prosjektet, blant annet gjennom kontakt med praksisplassene i sosialt entreprenørskap.

Ledergruppen ved FSK mener at dette prosjektet svarer svært godt til vårt Mission statement når det gjelder «*Sammen: For utmerket samarbeid internt eller med eksterne partnere.*» Men også «*Verdiskaping: For fremragende tiltak som bidrar til økt verdiskaping ved NHH ellers i samfunnet*»

Emnet ble blant annet presentert for studentene i et eget infomøte i høst:

<https://www.nhh.no/en/calendar/2023/may/infomote-om-bachelorutveksling-2024/lansering-av-praksissemester-i-sor-afrika/>

Se ellers vedlagte emnebeskrivelse for mer informasjon.

### **3. Har du ekstra vedlegg?**

Lastet opp fil: Emnerapport INT111



UNIVERSITETET I BERGEN



Appendix 11

ベルゲン大学・  
ノルウェー経済大学  
日本語教育30周年記念  
**30-ÅRSJUBILEUM for  
JAPANSKFAGET  
I BERGEN**

11. NOVEMBER 2017

STUDENTSENTERET

# ベルゲン大学・ノルウェー経済大学 日本語教育30周年記念 30-årsjubileum for japanskfaget i Bergen

DAG: LØRDAG 11. NOVEMBER

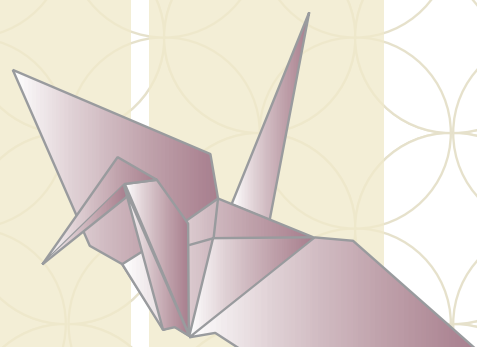
STED: Studentsenteret



UNIVERSITETET I BERGEN



Tid	Program	Sted
12:45 - 13:00	Klokkespill med Mariko og Asbjørn Takei Myksvoll: 「上を向いて歩こう」"Sukiyaki"	Johanneskirken
13:00 - 13:15	Åpning ved førstelektor Benedicte M. Irgens, UiB	Egget
13:15 - 13:30	"Fra Blindern til Bergen. Et tilbakeblikk på japanskfagets første år i Norge" ved professor emerita Kirsti Koch Christensen, tidligere rektor ved UiB	
13:30 - 13:40	"Språk og journalistikk" ved Kjersti Strømmen, utenrikskorrespondent i NRK (video)	
13:40 - 14:00	"Ramen-cowboyer og sushi-asketer" ved Henrik Bardum, sekretær ved Japans ambassade	
14:00 - 15:30	Aktiviteter og utstillinger - Bokutstillinger - Kalligrafi - Origami - Japansk te og snacks - Servering av sushi	Vrimlearealet (14:00 - 15:30)
14:30 - 15:30	Opptredener - Judo - Aikido - Kendo (fekting) - Kyudo (bueskyting)	Gymsalene (14:30 - 15:30)
15:30 - 16:00	Musikkinnslag ved fiolinist Chiori Suzuki – kjente animesanger  "Har du lyst å høre en japansk vits? Om sammenhengen mellom humor, språk og kultur", ved universitetslektor Gøran Vaage, Kobe Women's College	Egget
16:00 - 16:10	"Fra Høyden til Shinjuku – min vei til den japanske PR-bransjen" ved tidligere student Jeanett Thomsen (video)	
16:10 - 16:50	Paneldiskusjon om jobbmuligheter for japanskstudenter Ordstyrer: førsteamanuensis Kristin Rygg, NHH  <i>Paneldeltakere:</i> Lisa-Marie Leira Hans-Jørgen Andersen Kjetil Christensen Vibeke Kvarven Per-Arve Frøyen	
16:55 - 17:00	Avsluttende ord ved professor Harry Solvang, UiB	



Appendix 12  
Norwegian School of Economics  
23V Bachelor/Master Course Evaluation Spring 2023

Course: JAP10-V23 Japansk 1

Response Rate: 7/18 (38.89 %)

1 - Overall, how satisfied are you with this course?

Response Option	Weight	Frequency	Percent	Percent Responses	Means			
Very dissatisfied	(1)	0	0,00%					
Dissatisfied	(2)	0	0,00%					
Neutral	(3)	0	0,00%					
Satisfied	(4)	1	16,67%					
Very satisfied	(5)	5	83,33%					
				0 25 50 100	Question			
Response Rate				Mean		STD		Median
6/18 (33,33%)				4,83		0,41		5,00

2 - I can see that the content of this course is useful and relevant to my education.

Response Option	Weight	Frequency	Percent	Percent Responses	Means			
Strongly disagree	(1)	1	16,67%					
Disagree	(2)	0	0,00%					
Neutral	(3)	1	16,67%					
Agree	(4)	3	50,00%					
Strongly agree	(5)	1	16,67%					
				0 25 50 100	Question			
Response Rate				Mean		STD		Median
6/18 (33,33%)				3,50		1,38		4,00

3 - Kristin Rygg presented the curriculum in an appropriate way. -

Response Option	Weight	Frequency	Percent	Percent Responses	Means			
Strongly disagree	(1)	1	16,67%					
Disagree	(2)	0	0,00%					
Neutral	(3)	0	0,00%					
Agree	(4)	2	33,33%					
Strongly agree	(5)	3	50,00%					
Not relevant	(0)	0	0,00%					
				0 25 50 100	Question			
Response Rate				Mean		STD		Median
6/18 (33,33%)				4,00		1,55		4,50

4 - What worked best in the course?

Response Rate	3/18 (16,67%)
<ul style="list-style-type: none"> <li>• Aktiv muntlig deltakelse sørger for at man alltid må henge litt med, hjelper også med å forbedre "spontane" språkevner. Grei oppmuntring til å jobbe med faget fortløpende på grunn av de ukentlige innleveringene.</li> <li>• Doing talking exercises in class</li> <li>• Kristin and the combination with the TA was great. No complaints</li> </ul>	

5 - How can the course be improved?

Response Rate	3/18 (16,67%)
<ul style="list-style-type: none"> <li>• Faget er muligens litt kort, men stort sett er det bra.</li> <li>• ..</li> <li>• Personally as a master student taking the course for the CEMS, i felt it was a bit too many assignments, but then again they can be seen as necessary as it's not an easy course</li> </ul>	

6 - What are your thoughts about the combination of digital and physical teaching in this course?



Response Rate	2/18 (11,11%)
<ul style="list-style-type: none"> <li>• Worked very well</li> <li>• was only physical teaching which i dont mind</li> </ul>	

**Norwegian School of Economics**  
**23V Bachelor/Master Course Evaluation Spring 2023**



**Course:** JAP10-V23 Japansk 1

**Response Rate:** 7/18 (38.89 %)

**7 - Did you attended teaching/lectures in this course this semester?If you attended teaching/lectures in previous semester(s) but not the present, please reply "no".**

Response Option	Weight	Frequency	Percent	Percent Responses	Means			
Yes	(1)	6	100,00%					
No	(2)	0	0,00%					
				0 25 50 100	Question			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>		
6/18 (33,33%)				1,00	0,00	1,00		

**8 - Have you taken this course before?**

Response Option	Weight	Frequency	Percent	Percent Responses	Means			
I have never taken this course before.	(1)	6	100,00%					
I am retaking the course.	(2)	0	0,00%					
				0 25 50 100	Question			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>		
6/18 (33,33%)				1,00	0,00	1,00		



# Norwegian School of Economics

## NHH Course Evaluation Autumn 2023

**Course:** JAP11-H23 Japansk 2

**Response Rate:** 2/8 (25.00 %)

### 1 - Overall, how satisfied are you with this course?

Response Option		Weight	Frequency	Percent	Percent Responses	Means								
Very dissatisfied		(1)	0	0,00%										
Dissatisfied		(2)	0	0,00%										
Neutral		(3)	0	0,00%										
Satisfied		(4)	0	0,00%										
Very satisfied		(5)	2	100,00%										
					0	25	50	100	Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
2/8 (25,00%)		5,00	0,00	5,00	3042		3,59	1,05	4,00	5887		3,73	1,02	4,00

### 2 - I can see that the content of this course is useful and relevant to my education.

Response Option		Weight	Frequency	Percent	Percent Responses	Means								
Strongly disagree		(1)	0	0,00%		4,00		4,02		4,10				
Disagree		(2)	0	0,00%										
Neutral		(3)	0	0,00%										
Agree		(4)	2	100,00%										
Strongly agree		(5)	0	0,00%										
					0	25	50	100	Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
2/8 (25,00%)		4,00	0,00	4,00	3042		4,02	0,92	4,00	5887		4,10	0,88	4,00

### 3 - Kristin Rygg presented the curriculum in an appropriate way. -

Response Option		Weight	Frequency	Percent	Percent Responses	Means								
Strongly disagree		(1)	0	0,00%										
Disagree		(2)	0	0,00%										
Neutral		(3)	0	0,00%										
Agree		(4)	0	0,00%										
Strongly agree		(5)	2	100,00%										
Not relevant		(0)	0	0,00%										
					0	25	50	100	Question	Programme Level		NHH Overall		
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
2/8 (25,00%)		5,00	0,00	5,00	4656		3,91	1,10	4,00	9551		4,03	1,04	4,00

### 4 - What worked best in the course?

Response Rate	0/8 (0%)
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### 5 - How can the course be improved?

Response Rate	0/8 (0%)
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### 6 - Did you attend teaching/lectures in this course this semester? If you attended teaching/lectures in previous semester(s) but not the present, please reply "no".

Response Option		Weight	Frequency	Percent	Percent Responses	Means								
Yes		(1)	2	100,00%										
No		(2)	0	0,00%										
					0	25	50	100	Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
2/8 (25,00%)		1.00	0.00	1.00	3042		1.12	0.32	1.00	5887		1.10	0.30	1.00

Course: JAP11-H23 Japansk 2  
Response Rate: 2/8 (25.00 %)

7 - Have you taken this course before?											
Response Option		Weight	Frequency	Percent	Percent Responses		Means				
I have never taken this course before.		(1)	2	100,00%							
I am retaking the course.		(2)	0	0,00%							
					0	25	50	100	Question	Programme Level	NHH Overall
Response Rate	Mean	STD	Median	Programme Level	Mean	STD	Median	NHH Overall	Mean	STD	Median
2/8 (25,00%)	1,00	0,00	1,00	3042	1,03	0,16	1,00	5887	1,03	0,16	1,00

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## **TILRÅDING FRA EVALUERINGSGRUPPEN FOR INTERNSHIP ABROAD-KURSENE**

**Til:** Prorektor Linda Nøstbakken

**Fra:** Evalueringsgruppen for Internship Abroad-kursene

**Dato:** 29.05.2020

### **Bakgrunn for evalueringen**

1. november 2017 forelå tilrådingen fra arbeidsgruppen for internship i utdanningen, om internship i utdanningen ved NHH. Basert på arbeidsgruppens tilråding fattet prorektor 05.12.17 følgende vedtak i Utdanningsutvalget:

«Prorektor for utdanning støtter forslaget til arbeidsgruppen for internship i utdanningen om å etablere et studiepoenggivende internshipkurs. Kristin Rygg fra Institutt for fagspråk og interkulturell kommunikasjon er faglig ansvarlig for utarbeidelse av kursopplegg. Oppstart for kurset settes til vårsemesteret 2019, ett semester senere enn angitt i tilrådingen. Dette skal i første omgang være et tilbud knyttet til internasjonale internship.

I tråd med arbeidsgruppens tilråding, skal ordningen evalueres etter to runder og vurderes utvidet til også å gjelde nasjonale internship.»

### **Gruppens sammensetning**

- Fungerende programansvarlig bachelor i økonomi og administrasjon Per Manne
- Programansvarlig master i økonomi og administrasjon Endre Bjørndal
- Kursansvarlig for Internship Abroad-kursene Kristin Rygg
- Seksjonsleder for Seksjon for utdanningskvalitet Kjetil Sudmann Larssen
- Fagpolitisk ansvarlig NHHS Finn Lucas Griggs
- Administrativ koordinator for Internship Abroad-kursene og leder for evalueringsgruppen Stella Angove fra NHHs internasjonale karrieresenter ICC v/Seksjon for internasjonale relasjoner

### **Gruppens mandat**

Gruppen skulle evaluere Internship Abroad-kursene som studiepoenggivende kurs på generell basis. Mer spesifikt ba prorektor gruppen vurdere om NHH bør videreføre kursene som en del av det ordinære studietilbudet, og hvis ja, om kursene bør utvides, justeres eller endres på. Prorektor ba også gruppen vurdere hvorvidt NHH skal integrere nasjonale internship som del av utdanningen.

## Om Internship Abroad-kursene

Se vedlagte faktaark.

### Vedrørende videreføring av Internship Abroad-kursene som del av det ordinære studietilbudet

Gruppen mener at Internship Abroad-kursene bør fortsette å tilbys som del av det ordinære studietilbudet.

I tillegg til positive tilbakemeldinger fra studenter og arbeidsgivere er dette synet forankret i tre hovedfaktorer: styringssignalene fra Kunnskapsdepartementet, NHHs Strategi 2018-2021 samt den positive effekten kursene vil ha på NHHs posisjon på FT-rangeringens dimensjon «International Course Experience».

### Styringssignal fra Kunnskapsdepartementet

Praksis i utdanningen er et tema som i økende grad tas opp av Regjeringen og Kunnskapsdepartementet i deres dialog med sektoren.

Regjeringen har varslet en stortingsmelding om arbeidsrelevans i høyere utdanning våren 2021. Målsetningen er å «styrke kvaliteten og arbeidsrelevansen i utdanningene gjennom bedre og mer gjensidig samarbeid om samfunnets kunnskapsbehov». Én av de eksplisitte ambisjonene til meldingen er å «styrke arbeidstilknytningen til utdanninger som har svak arbeidstilknytning i dag, inkludert økt bruk av praksis» (<https://www.regjeringen.no/no/aktuelt/om-arbeidsrelevansmeldingen/id2638895/>).

#### *Stortingsmelding 16*

En viktig kilde til regjeringen og departementets styringssignal innenfor utdanningskvalitet er Stortingsmelding 16 *Kultur for kvalitet i høyere utdanning*. Den slår fast under diskusjonen av relevansbegrepet at «utdanningene må være relevante, slik at studentene blir forberedt på den arbeidshverdagen de vil møte og samfunnet de er en del av, og evner å bruke sin faglige kompetanse i arbeidslivet. Viktig erfaring sikres gjennom praksis og samspill med arbeidslivet.» (Meld. St. 16 (2016-17), s. 16)

I meldingens omtale av praksisopphold er internship stort sett alltid nevnt som del av en pakke, og som én av flere måter å sikre relevans i utdanningen. For eksempel slik: «Forskning og utdanning sikres relevans gjennom systematisk kontakt med aktuelt arbeidsliv – ved praksis, gjensidig hospitering, forsknings- og studentprosjekter, etter- og videreutdanning med videre.» (Meld. St. 16 (2016-17), s. 46)

Når det kommer til de eksplisitte forventningene og kravene som stilles fra regjeringen i Stortingsmeldingen nevnes ikke praksis spesielt. Den mest sentrale forventningen formuleres i punktet:

«Derfor forventer regjeringen ... at universitetene og høyskolene har god samhandling med samfunns- og arbeidsliv både på studieprogram- og institusjonsnivå, og at studieprogrammene og læringsutbyttebeskrivelsene utformes i samarbeid med arbeidslivet» (Meld. St. 16 (2016-17), s. 68)

#### *Pressemelding 13.09.19 fra KD*

I september gikk det ut pressemelding fra KD med tittel «Regjeringen vil at studentene skal knytte tettere bånd til arbeidslivet».

«Forsknings- og høyere utdanningsminister Iselin Nybø mener høyere utdanning må knyttes tettere og bedre til arbeidslivet. Noen utdanninger har kortere tradisjon for praksis eller andre tiltak for arbeidsrelevans. Derfor har Nasjonalt organ for kvalitet i høyere utdanning (NOKUT) fått i oppdrag å evaluere hvordan slike utdanninger sikrer studentenes arbeidsrelevans.»

#### *Oppsummert styringssignal fra eier*

KD og statsråden har en tydelig forventning om tett knytning mellom høyere utdanning og arbeidsliv. Bakgrunnen er både å gi studentene en forsmak på arbeidslivet, øke relevansen i utdanningen og bidra til å styrke studentenes motivasjon og læring ved å demonstrere hvordan studiet er relevant for det som kommer etterpå.

Det stilles per nå ingen krav om at den tette tilknytningen skal være gjennom praksisstudier, men dette er ett av de tiltakene som nevnes oftest.

### **NHHs strategi 2018-2021**

NHHs strategi omtaler praksis som del av utdanningen mer eksplisitt enn departementet. Strategien har en omtale av megatrender hvor det slås fast at «ved NHH skal all utdanning, forskning og formidling være preget av faglig substans og relevans for næringslivet og samfunnet for øvrig». (Strategi for NHH 2018 – 2021)

Under hovedmål utdanning sies det i utdypingen at «Utdanningsprogrammene skal balansere teori og analyse med relevant praktisk anvendelse. Dette betyr at problemstillinger, eksempler og case brukt i undervisning skal være relevante og tidsriktige, og at NHH i større grad skal integrere internships i utdanningene.» (Strategi for NHH 2018 – 2021)

Det samme tiltaket gjentas senere og kanskje enda mer eksplisitt i omtalen av satsningsområdet «Faglig fornyelse og relevans». Her heter det at «NHH skal i større grad tilby studentene praktisk erfaring som del av utdanningen, blant annet ved å satse på internships i utdanningen.» og «NHH skal tilby studentene mer praktisk erfaring som del av utdanningen».

### **Internship Abroad-kursenes påvirkning på NHHs plassering i FT-rangeringen**

Det er først og fremst antallet studenter som tar Internship Abroad-kurset på masternivå som vil påvirke NHHs plassering i FT-rangeringen positivt. Spesielt vil det kunne gi gode resultater for NHH på dimensjonen kalt «International Course Experience».

Men arbeidsgruppen mener at det er viktig å introdusere NHH-studentene for internasjonal arbeidspraksis tidlig i studieløpet. Dette er fordi bachelor-studentene som tar Internship Abroad-kurset vil fungere som ambassadører for ordningen og stimulere til at flere studenter tar Internship Abroad-kurset, både på bachelor- og masternivå.

En økning i interessen for Internship Abroad-kurset vil kunne påvirke studentenes interesse i positiv retning også for utveksling og andre former for internasjonal erfaring, som teller på dimensjonen «International Course Experience».

Internasjonal arbeidspraksis i studiene vil kunne ha en positiv effekt på våre studenters interesse til å velge en internasjonal karriere etter endte studier. Og nettopp andelen studenter som velger en internasjonal karriere utenfor sitt hjemland er også en viktig faktor i FT-rangeringen. Denne faktoren utgjør 8% av den totale beregningen for hver skoles plassering.

(For mer informasjon om betydningen av internship i FT-rangeringen, se vedlegg.)

## **Evaluering av Internship Abroad-kursene så langt**

I denne diskusjonen fokuserte gruppen på målsetningene med kurset. I tillegg diskuterte gruppen spørsmålet om nasjonale internships skal innføres som del av studieprogrammene ved NHH.

### **Oppnåelse av kursets målsetninger**

På bachelor er Internship Abroad-kursenes mest ambisiøse læringsmål større sensitivitet for kulturelle forskjeller på arbeidsplassen og økt kompetanse til å jobbe i flerkulturelle team.

En analyse av studentenes refleksjonslogg og sluttrapporter viser at **de har ervervet seg ny bevissthet** om egne verdier og normer, om andres kultur på arbeidsplassen, ny forståelse for språklige utfordringer, oppdagelse av ulike syn på og behandling av unge og midlertidig ansatte samt ny forståelse for fordeler og ulemper med å jobbe i multikulturelle team.

På master skal studentene (i tillegg til oppgaven relatert til interkulturell kommunikasjon) relatere praksis til teori og metoder fra utdanningen sin i økonomi og administrasjon. Her er erfaringen at master-studentene er flinke til å bruke, men ikke like flinke til å reflektere over, det de har lært.

Refleksjon er viktig for å utvikle studenter til å bli selvstendige, innovative og fleksible arbeidstakere. Ifølge studentenes sluttrapporter har det obligatoriske startseminaret og skriving av refleksjonslogg vært avgjørende for deres refleksjon.

Fagpolitisk ansvarlig i NHHS gjennomførte en undersøkelse blant den første gruppen studenter som tok Internship Abroad-kursene (våren og høsten 2019). Spørsmålene i undersøkelsen var i all hovedsak relatert til kursets innhold da det ble tilbudt første gang, strukturen og i hvilken grad det påvirket studentenes personlig vekst.

Tilbakemeldingene fra undersøkelsen var generelt gode, der **studentene så stor nytte av å kunne ta et internship i løpet av studietiden**. Viktigst var den personlige utviklingen av å ta kurset og at man lærte mye nyttig av å jobbe i et internasjonalt miljø. Man erfarte hvordan det fungerer når mennesker fra forskjellige bakgrunner skal kommunisere. Studentene fant praksisen av stor verdi både for seinere studier og karriere.

Blant utfordringene som studentene i Internship Abroad-kurset påpekte var følgende:

- Utfordringer med å knytte den faglige oppgaven til sitt spesifikke internship.
- Spørsmål ved obligatorisk deltakelse på startseminaret, ettersom noen studenter ikke befant seg i Bergen da startseminaret fant sted.
- Dersom studenten ønsket å ta et internship som strakk seg over store deler av semesteret (vanlig var 4 måneders internship, for eksempel februar-juni), så fryktet de at de ikke skulle klare å fullføre studiet på normert tid ettersom de da ville ha klart å ta kun 7,5 ECTS på ett semester.
- Det var problematisk at ulik lengde på internship gav samme antall studiepoeng.

Etter de første rundene med Internship Abroad-kursene våren og høsten 2019 har kursansvarlige evaluert ulike sider ved kursene og gjennomført endringer som først og fremst retter seg mot det første kulepunktet over. Det andre kulepunktet anses som et startproblem. Etter hvert som internship-programmet blir bedre kjent blant studentene, vil de vite at det finnes et startseminar i forkant av internship. De to nederste kulepunktene vil bli diskutert under i forbindelse med vårt forslag om å innføre et praksissemester.

Sett fra et karrieremessig synspunkt viser studentenes kursrapportene at de har **fått øving i ferdigheter som er viktige i arbeidslivet**. Eksempler på disse er forhandlinger, grafisk arbeid, tekstproduksjon, presentasjoner, skriving av artikler, oppdatering av statistikk, beslutningstakingsprosesser, organisering av arrangement, rapportskriving, undersøkelse av forretningsmuligheter for kunder, takling av stress og konflikter og prioritering av arbeidsoppgaver.

Studentene blir også vurdert av bedriften etter faktorer som kommunikasjonsferdigheter, problemløsning, beslutningstaking, analytiske ferdigheter, språkkunnskaper og teamarbeid.

Gjennomsnittlig har bachelorstudentene så langt scoret 5,7 på skalaen 1-6 der 6 var beste oppnåelige resultat. Høyest score fikk bachelorstudentene på faktorene teamarbeid, holdning til andre kolleger og tilpasning til bedriftskulturen (6).

Gjennomsnittlig fikk masterstudentene 5,6 på den samme skalaen. Masterstudentene scoret høyest på faktoren toleranse (5,8).

## **Nasjonale versus internasjonale internship som del av NHHs studieprogram**

I undersøkelsen gjennomført av fagpolitisk ansvarlig i NHHs, meldte studentene at de stiller seg i prinsippet positive til nasjonale internship, men at de frykter at disse vil kannibalisere internasjonale internship.



De øvrige medlemmene i gruppen deler studentenes frykt for kannibalisering av internasjonale internship dersom nasjonale internship innføres som del av NHHs studieprogram. NHH ville da gå glipp av følgende positive effekter som spesielt internasjonale internship i studieprogrammene vil kunne ha:

1. En rekke **styringsdokumenter for sektoren gir føringer som peker i retningen av å styrke arbeidslivsrelevans og internasjonalisering** i studieprogrammene.

I Stortingsmeldingen «Kultur for kvalitet i høyere utdanning» (Meld.St. 16 (2016 – 2017)) gis det uttrykk for ambisiøse mål for internasjonalisering i høyere utdanning og ett av hovedmålene med denne meldingen er at studentene får en utdanning som er relevant for arbeidslivet. Kommende stortingsmeldinger om studentmobilitet og arbeidslivsrelevans vil ytterligere presisere og bygge opp under disse målene.

NHH har ambisjoner om å bruke internasjonalisering målrettet for å utvikle kvalitet, drive innovasjon og utstyre studentene med den nødvendige kompetansen for å lykkes i arbeidslivet og bidra til å løse dagens og framtidens samfunnsutfordringer. Gjennom å etablere studiepoenggivende praksis arbeider NHH systematisk med arbeidslivsrelevans i studieprogrammene og bruker internasjonalisering for å øke kvaliteten ytterligere.

2. En økning i antall studenter som tar Internship Abroad-kurset på masternivå vil påvirke NHHs plassering i FT-rangeringen positivt.
3. NHHs resultater i Final Report Erasmus+ 2018 (finnes vedlagt) viser at studenter på internasjonal praksis scorer høyere enn utvekslingsstudenter på 17 av 23 kompetanseområder. Internasjonale internship kan tilføre kvalitet til erfaringene studentene gjør seg gjennom internasjonal mobilitet.
4. Ved at våre studenter tar internship i utlandet vil internasjonalt næringsliv bli bedre kjent med vår studentmasse. Bedriftenes evaluering av våre studenters innsats som interns er så langt utelukkende positive. Dette vil på sikt kunne bedre våre studenters sjanse til å lykkes med en internasjonal karriere.
5. Gjennom studentenes erfaringer i Internship Abroad-kursene oppnår vi håndfaste resultater (i form av studentenes rapporter som viser deres refleksjon rundt interkultur og gjennom studentevalueringen som bedriftene foretar, hvor studentene scorer høyt på faktorer som toleranse og teamarbeid i et internasjonalt miljø) som viser at våre studenter er i stand til å reflektere. Dette representerer en styrke i vår profil som handelshøyskole.
6. Studentene rapporterer om at erfaringene de erverver seg i internshipene er verdifulle med tanke både på en internasjonal og en norsk karriere.

Faktorer som taler imot at NHH skal innføre nasjonale internship som del av utdanningen på det nåværende tidspunkt, i tillegg til internasjonale, er at det ville kreve ressurser og tid til å designe et helt nytt program, som kunne innbefatte nasjonale internship, med nye målsetninger og læringsmål.

Ressursmessig på både administrativ og akademisk side, ville det i praksis også by på utfordringer å skulle drive både et internasjonalt og et nasjonalt internship-program; vi har grunn til å tro, basert på tilbakemeldingene fra studentene, at dersom NHH tilbyr et kurs som integrerer nasjonale internship så vil en svært stor gruppe studenter ønske å ta dette kurset.

## Gruppens tilråding

1. NHH bør innføre et internasjonalt praksissemester på bachelor- og masternivå.

Ved å innføre et internasjonalt praksissemester intensiverer vi vår satsning på internasjonalisering som et virkemiddel for økt studiekvalitet. Dette virkemiddelet er en klar del av styringssignalene fra KD og det er en del av NHHs strategi.

Økt andel av internasjonal praksis som del av studiene vil ha positiv effekt på NHHs posisjon på FT-rankingen og kan være en god måte å imøtekomme studentenes interesse for økt bruk av praksis som del av utdanningen.

Erfaringene våre fra Internship Abroad-kursene gir oss et godt grunnlag for opprettelse av et internasjonalt praksissemester. Ved å innføre et slikt semester løser vi også utfordringene studentene erfarte i Internship Abroad-kursene, med at internshipene hadde svært ulik lengde men gav samme mengde studiepoeng og frykt for ikke å klare å fullføre studiet på normert tid.

Praksissemesteret som gruppen foreslår ville tilsvare 30 ECTS der et 3 måneder langt internship var integrert. Samtlige studiepoeng tildeles av NHH og består av en pakkedøsning med undervisning ved NHH i første del av semesteret og digitalt når studentene er ute på sitt praksisopphold.

I forbindelse med det nylig igangsatte prosjektet “Internships in South Africa and use of new educational technology 2019-2021” vil vi høste erfaringer som kan brukes direkte i utformingen av et praksissemester. NHH har avtalt med Diku at vi i prosjektet skal prøve ut en pilot for et praksissemester på 30 ECTS, bestående av et 3 måneder langt internship tilsvarende 15 ECTS og en akademisk del bestående av 15 ECTS. Av akademiske tema som hittil er diskutert skal inngå i den teoretiske delen er finans, engelsk og interkulturell kommunikasjon. Det er tenkt at denne skal ha mappeevaluering som form. Det vil seinere bli vurdert om andre økonomisk-administrative fagfelt skal inngå, i tillegg til språk og interkultur. De første studentene som deltar i dette prosjektet er planlagt å skulle være bachelorstudenter. Før koronavirus-utbruddet var det planlagt at de skulle hatt sitt opphold ved Cape Town University våren 2021. Grunnet situasjonen avventes det med å avgjøre når dette oppholdet vil finne sted.

Det vil bli viktig å skille praksissemesterets innholdnivåmessig, på bachelor og master. Gruppen tilråder at dette punktet utredes grundig i forbindelse med en innføring av praksissemesteret.

Ved å innføre et praksissemester vil NHH-studentene lettere kunne integrere praksis i utdanningen uten å bli forsinket i studieløpet. (Vanlig varighet på et internasjonalt internship er 4 måneder, og de fleste finner sted i løpet av semesteret, ikke i jule- og sommerferien.)

Studentene velger mellom å dra på utveksling eller på praksissemester, og det finner sted i det allerede etablerte mobilitetsvinduet i studieplanen.

På bachelor betyr dette at studentene kan dra på praksissemester enten i 4. eller 6. semester av graden. På bachelorstudiet ville et praksissemester være en attraktiv måte å skape arbeidslivstilknytning under bachelorstudiet. Det er viktig at studentene får mulighet til å ta internasjonale internship på bachelor ettersom dette vil høyne sjansen for at de velger internasjonal praksismobilitet også på master. Dette vil igjen kunne påvirke deres holdning til det å arbeide utenfor Norges grenser etter endte studier.

På master ville studentene kunne knytte sin hovedprofil til praksissemesteret, i tillegg til at de ville kunne samle inn data til masteroppgaven.

MØA-studentene har mye fleksibilitet i utformingen av sine studieløp. De to første semestrene i masterstudiet bør brukes til å oppfylle kravene i hovedprofilen, så praksis bør legges til enten tredje eller fjerde semester. På grunn av ressursbegrensninger i fagstaben vil det ikke være mulig å tilby praksissemester både høst og vår, og det er derfor naturlig å begrense praksisordningen til det semesteret som passer best til den faglige progresjonen for en normal student. Et ideelt masterløp avsluttes med masteroppgaven i fjerde semester, noe som tilsier at eventuell praksis legges til tredje semester i masterstudiet.

2. Internship Abroad-kursene bør fortsatt tilbys som del av NHHs ordinære studietilbud. Når praksissemesteret trer i funksjon, avgrenses INTERN-A-B og INTERN-A-M til å gjelde for studenter som har sommer-internships (som typisk strekker seg fra midten av juni til midten av august), dette av kapasitetshensyn.

## **Konsekvenser av tilrådingen**

### **Akademiske ressurser:**

Kursansvarlig for Internship Abroad-kursene håndterer per i dag 20 studenter i semesteret. Allerede før lanseringen av Internship Abroad-kursene hadde hun overskredet sin arbeidsbelastning når det gjelder antall kurs i semesteret, og har fått midlertidig hjelp ved å ansette en ny PhD-kandidat ved instituttet med bakgrunn fra NHH og interkulturell kommunikasjon. Programmet vil trenge flere ressurser ved innføring av praksissemester og potensielt resulterende økning i antallet studenter som drar på praksissemester.

Dersom praksissemester innføres må Internship Abroad-kursene bli reservert for studenter som tar internship i perioden juni-august, ettersom dette vil representere en mindre gruppe studenter. Omfanget av de ulike modulene i internship-kursene må tilpasses slik at belastningen for fagstaben blir forsvarlig utifra det læringsutbyttet de genererer, noe som også bør henge sammen med

studiepoengproduksjonen i modulene. Instituttene bør ha belønningsordninger som gir fagpersoner tilstrekkelige insentiver til å bidra som kursansvarlige.

### **Administrative ressurser:**

Etter to runder med Internship Abroad-kursene har vi fått god oversikt over de administrative ressursene som kreves for å forvalte kurset. Per i dag har vi én administrativ koordinator og denne har, i tillegg til sine øvrige oppgaver, kapasitet til å håndtere totalt 20 studenter per semester, på begge kurs (INTERN-A-B og INTERN-A-M).

Om en velger å innføre et praksissemester er det fornuftig at man dedikerer ett administrativt årsverk til dette formålet. Dersom antallet studenter på praksissemester overstiger 80, så vil det bli behov for en ytterligere økning av administrative ressurser på dette området.

[back to teaching portfolio](#)

**Course:** FSK20-H23 Working successfully across cultures

**Response Rate:** 47/118 (39.83 %)

**1 - Overall, how satisfied are you with this course?**

Response Option		Weight	Frequency	Percent	Percent Responses	Means									
Very dissatisfied		(1)	2	5,13%											
Dissatisfied		(2)	2	5,13%											
Neutral		(3)	6	15,38%											
Satisfied		(4)	25	64,10%											
Very satisfied		(5)	4	10,26%											
					0	25	50	100	Question	Programme Level		NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	Median	NHH Overall		Mean	STD	Median
39/118 (33,05%)		3,69	0,92	4,00	3042		3,59	1,05	4,00	4,00	5884		3,73	1,02	4,00

**2 - I can see that the content of this course is useful and relevant to my education.**

Response Option		Weight	Frequency	Percent	Percent Responses		Means							
Strongly disagree		(1)	1	2,56%										
Disagree		(2)	1	2,56%										
Neutral		(3)	10	25,64%										
Agree		(4)	17	43,59%										
Strongly agree		(5)	10	25,64%										
					0	25	50	100	Question	Programme Level		NHH Overall		
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
39/118 (33,05%)		3,87	0,92	4,00	3042		4,02	0,92	4,00	5884		4,10	0,88	4,00

**3 - Kristin Rygg presented the curriculum in an appropriate way. -**

Response Option		Weight	Frequency	Percent		Means								
Strongly disagree		(1)	1	2,56%										
Disagree		(2)	1	2,56%										
Neutral		(3)	6	15,38%										
Agree		(4)	14	35,90%										
Strongly agree		(5)	17	43,59%										
Not relevant		(0)	0	0,00%										
					0	25	50	100	Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
39/118 (33,05%)		4,15	0,96	4,00	4656		3,91	1,10	4,00	9548		4,03	1,04	4,00

# Norwegian School of Economics

## NHH Course Evaluation Autumn 2023

**Course:** FSK20-H23 Working successfully across cultures

**Response Rate:** 47/118 (39.83 %)

### 4 - What worked best in the course?

Response Rate	19/118 (16,1%)
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- It was quite interesting working with the international people, and I found the reflection notes as a nice way to get course approval.
- The fact that we have a lot of time to talk together about the differences of our cultures
- Group discussions were very enriching and interesting.
- The group discussions with various nationality represented.
- The groupwork with other exchange students was a great way to use what was taught directly in our groups.
- The mandatory reflection notes.
- I really liked that we discussed a lot.
- Both of the teachers pushed the student's thinking just the perfect amount! So so interesting course, would recommend to everyone!
- The discussion with everyone around the world. To know how the others think about the same topic is really interesting, different aspect of views.
- case discussion
- The in class discussions
- The group composition that were implemented in the middle of the semester.
- the dynamism of the course and the variety of subjects covered.
- group discussion
- Cases
- Short case session in class
- working on cases in small groups.
- We can work with twenty countries students.
- The structure of the course worked well with the pre-case study work, and collaborative environment. The reflection notes were also useful to reflect on what has been learned so when I think of theory I relate back to the reflection notes

### 5 - How can the course be improved?

Response Rate	18/118 (15,25%)
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- Some of the cases are extremely long, almost none of the students actually read it.
- The problem is that the home reading which are 16 pages are most of the time not read by half of the class.
- By explaining the content of the exam weeks before the teachers told us. In this way we can be more prepared and find people to interview in no such short time...
- Make it more clear that the reflection note are what get you the course approval, I attended all the lectures and didn't get course approval because it was not clear that we had to hand reflection notes on canvas despite the fact that I wrote all of them on due time I end up not being allowed to take the final exam.
- Create bigger, random groups in the beginning of the semester to work in class instead of making them towards the end .
- To learn more general stuff, i feel like we did go really deep down on some themes and forgot about some others. Not so long articles to read before class, I did feel like i read a lot that did not give me so much. So rather shorter texts with more relevant information.
- -
- 1. Real experience sharing is better than read the articles before class: The articles are actually too long compare to the points they want to bring out. And sentence on the article don't express emotion and attitude, so some of the case are a bit racist and bias. I will suggest maybe can revise the case "study" into inviting someone who equipped with across culture experience to share their real own experience; and the second lecture in the same week professors can lecture. 2. If doing case study, try top make those study more diversity: No only countries are differ, the content should be differ too. After six week of lectures, we often feel "We are doing the same thing every week", "It is just change the name of the country", and "The solutions are always the same, be open-end, build connection, create new culture for this new group". 3. Focus on individual differences rather than where is the person from: As I mentioned above, there are several expression in the case study are races bias. But if take individual difference into consideration, try not to emphasis where this character is from. As the definition of culture, it exist in every per person. The main goal is to understand "People" instead of "Country".
- Dealing with more advanced contents
- Maybe even more interactive classes
- By explaining better the purpose of the lecture and describing what the teachers want their students to do, and how.
- modify the exam
- nothing
- Can be more mentioned the specific differences between countries / cultures as in the last lectures, that I found most interesting.
- There are not enough time writing reflection notes, in particular after Wednesday classes. Some case study is too long to read in a day, it discourage student from be present in class.
- A term paper.
- Inspiring individuals from Asia to speak up and share their voices publicly.
- The final group project would be better if students could choose their groups and the content of countries discussed could be expanded



# Norwegian School of Economics

## NHH Course Evaluation Autumn 2023

**Course:** FSK20-H23 Working successfully across cultures

**Response Rate:** 47/118 (39.83 %)

**6 - Did you attend teaching/lectures in this course this semester? If you attended teaching/lectures in previous semester(s) but not the present, please reply "no".**

Response Option			Weight	Frequency	Percent	Percent Responses	Means							
Yes			(1)	37	94,87%	<div><div></div></div>	<div><div>1,05</div><div>1,12</div><div>1,10</div></div>							
No			(2)	2	5,13%	<div><div></div></div>								
							02550100		Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
39/118 (33,05%)		1,05	0,22	1,00	3042		1,12	0,32	1,00	5884		1,10	0,30	1,00

**7 - Have you taken this course before?**


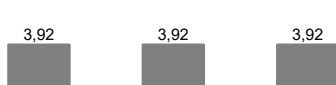
Response Option		Weight	Frequency	Percent	Percent Responses	Means								
I have never taken this course before.		(1)	39	100,00%										
I am retaking the course.		(2)	0	0,00%										
					0	25	50	100	Question	Programme Level	NHH Overall			
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
39/118 (33,05%)		1,00	0,00	1,00	3042		1,03	0,16	1,00	5884		1,03	0,16	1,00

**8 - What could you as a student do differently to improve your learning in this course?**

Response Rate	13/118 (11,02%)
<ul style="list-style-type: none"> <li>• I would have used more time on reading the articles</li> <li>• Nothing</li> <li>• Talk more in class.</li> <li>• Show up to every class to get the red line.</li> <li>• 1. Willing to meet someone has working across culture experience, to learn from their personal story. 2. Used what I learned in class to analysis my past, present and future experience.</li> <li>• asking my friends more ideas about the theme we discussed</li> <li>• I could have come up with some more personal insights and could have participating more in class by raising my hand.</li> <li>• Go more often to the lecture, and be more interested.</li> <li>• prepare the course better before lectures and read all the articles</li> <li>• be more open to discuss</li> <li>• Write notes more actively.</li> <li>• Study hard, Practice hard.</li> <li>• N/A</li> </ul>	

**9 - To what extent do you think that the following teaching method contributed to your learning?**

**Case-based teaching**


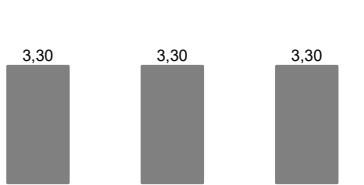
Response Option		Weight	Frequency	Percent	Percent Responses	Means								
To a very small extent		(1)	0	0,00%										
To a small extent		(2)	1	2,70%										
To a medium extent		(3)	12	32,43%										
To a large extent		(4)	13	35,14%										
To a very large extent		(5)	11	29,73%										
Does not apply / I did not participate		(0)	0	0,00%										
					0	25	50	100	Question	Programme Level		NHH Overall		
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
37/118 (31,36%)		3,92	0,86	4,00	37		3,92	0,86	4,00	48		3,92	0,87	4,00

Course: FSK20-H23 Working successfully across cultures


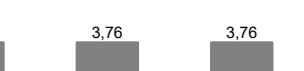
Response Rate: 47/118 (39.83 %)

10 - To what extent do you think that the following teaching method contributed to your learning?

Reflection notes

Response Option		Weight	Frequency	Percent	Percent Responses	Means						
To a very small extent		(1)	2	5,41%								
To a small extent		(2)	7	18,92%								
To a medium extent		(3)	11	29,73%								
To a large extent		(4)	12	32,43%								
To a very large extent		(5)	5	13,51%								
Does not apply / I did not participate		(0)	0	0,00%								
					02550100	Question	Programme Level	NHH Overall				
Response Rate	Mean	STD	Median	Programme Level	Mean	STD	Median	NHH Overall	Mean	STD	Median	
37/118 (31,36%)	3,30	1,10	3,00	37	3,30	1,10	3,00	37	3,30	1,10	3,00	

11 - To what extent did group discussions in class contributed to your learning?

Response Option			Weight	Frequency	Percent	Percent Responses	Means							
1To a very small extent			(1)	1	2,70%									
2 To a small extent			(2)	2	5,41%									
3To a medium extent			(3)	12	32,43%									
4 To a large extent			(4)	12	32,43%									
5 To a very large extent			(5)	10	27,03%									
						02550100	Question	Programme Level	NHH Overall					
Response Rate		Mean	STD	Median	Programme Level		Mean	STD	Median	NHH Overall		Mean	STD	Median
37/118 (31,36%)		3,76	1,01	4,00	37		3,76	1,01	4,00	37		3,76	1,01	4,00

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# **Fostering complex understandings of international business collaborations in the higher education classroom**

Kristin Rygg, Paula Rice, and Anne Linda Løhre

## **Abstract**

*This article gives an account of how an intercultural business project was used as a case study in class without providing learners with theoretical information about national or work cultures prior to the session. By removing the focus from the essentialist view that misunderstandings on intercultural collaborations must be due to cultural differences, we provided the learners with a space in which to consider other interpretations, making more explicit the various communities to which an individual belongs. The extent to which the classroom session delivered on its aim of fostering a more complex understanding of international business collaborations is assessed based on learners' reflection notes and classroom discussions.*

*Keywords: bottom-up approach; case study; critical pedagogy; intercultural business communication; social and critical constructivist view of learning*

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## **Introduction**

This study investigates the learning outcomes from the use of case study in three culturally diverse classrooms in business studies in higher education in Norway. The classes took place at two academic institutions in towns with long maritime and marine traditions, and thus, the case was chosen for its relevance to these locations. The case study is based on data from a shipbuilding project that is set in a shipyard in South Korea where the Norwegian Navy had procured the building of a logistic vessel. The present Norwegian Navy project manager described the collaboration between the Norwegian Royal Navy personnel and the South Korean shipyard personnel as 'the world championship in misunderstanding' (personal communication), and a commander of the Norwegian Navy confessed to the media: 'We underestimated cultural differences and experienced large communication problems' (Dahlløkken, 2020). Interviews with the Norwegian Royal Navy and the

South Korean shipyard personnel revealed that both parties saw the misunderstanding as a result of Norwegian and Korean national cultural differences, and the only way to solve their differences was to convince the other party about who was right (Løhre et al., 2021).

With these kinds of research outcomes, it is not surprising that an essentialist view of culture persists among intercultural communication practitioners and researchers alike. After all, as noted by Piller (2012), ‘discourses of national identity and national belonging are powerful ones that have been around for a considerable period and are powerfully supported by a range of state, media, and other institutional practices’ (p. 6). Thus, many academic courses on intercultural communication still tend to teach and assess learners in a traditional way, based on the accumulation of knowledge about different cultures, often reduced to the concept of nations (Dervin & Tournebise, 2013; Fang, 2006).

The traditional way of teaching intercultural communication has been criticised by many scholars (e.g., Dervin, 2010; Holliday, 2013; Holliday et al., 2010; Piller, 2012). However, new theoretical frameworks should be followed up by creating and assessing teaching activities that aim for a more complex understanding of encounters in an international setting, and it is this that this study exemplifies.

The informants in the shipbuilding project focused on essentialist explanations for the misunderstandings, but our own preliminary analysis suggested that the informants’ views might be too simplistic. By making the learners our co-researchers, we created a case study for use in class based on some of the interview data from the shipbuilding project without informing them about our hypothesis (more details below). Using Ly and Rygg’s (2016) ‘bottom-up’ approach to case teaching in the intercultural communication classroom (see more below), the learning objective was to foster a more complex understanding of international collaborations. The extent to which the session delivered on its aim was assessed through learners’ reflection notes and classroom discussions. The motivation behind the learning objective is further detailed below.

### **Intercultural communication research**

Intercultural communication research such as Hall (1976), Hofstede ([1980] 2001), Trompenaars and Hampden-Turner ([1993] 2012), and Lewis ([1996] 2018) tend to view the notion of ‘culture’ from an essentialist point of view, where people come into collaborations with a socially programmed and static set of values and norms that are not easily changed (Dahl, 2014). These theories take an ‘etic’ perspective (Pike, 1954) where theories are believed to be universally applicable to

the understanding of any culture. In contrast, there exists an 'emic' perspective that is country-specific and grounded on the assumption that every culture must be understood on its own terms. Since the focus is on trying to make sense of the internal logic in one specific country, studies that adopt an emic approach tend to promote a more positive perspective on culture (Stahl & Tung, 2015). However, the emic approach is also occupied with describing cultural homogeneity without addressing the dynamics and paradoxes that normally exist (Fang, 2006), and thus, rarely provides a more nuanced picture.

Within the field, cross-cultural encounters also have a long tradition of being viewed as 'collisions' between cultures, a term used by Lewis ([1996] 2018) and criticised by Fang (2012). This is despite the fact that several studies on global teamwork (Barmeyer & Franklin, 2016; Brannen & Salk, 2000; Koch et al., 2016; Peeters et al., 2015; Stahl et al., 2010) are based on stories told by global executives about positive collaborations where the team members' different backgrounds result in more creative and effective solutions and where diverse styles are synchronised into a hybrid culture that is more effective than any one individual approach. Yet, Stahl and Tung (2015) argue that in academic journals, there is less balance between a positive and a negative view on cross-cultural collaborations, and the common assumption is that culture is a problem rather than a resource.

A pessimistic view of cultural encounters is not only the academic scholars' fault. Rygg (2012) noted that when business expatriates are being asked about their collaboration with the locals, their answers tend to focus on the differences that cause problems, and the same was found among the informants in the ship building project introduced above (Løhre et al., 2021). Based in the field of psychology, Gillespie (2007, p. 3) contends that 'it has long been observed that people tend to positively differentiate themselves and their ingroup from other people and outgroups'. Holliday et al. (2010, p. 24) defines 'Otherization' as 'reducing the foreign Other to less than what they are', meaning that they are seen as a stereotypical representative of their culture. Typically, the ingroup is referred to as 'we' and the outsiders as 'they' (Holliday et al., 2010, p. 24). Looking at Nordic expatriates in Japan, Peltokorpi (2007) found that expatriates with insufficient proficiency in the host-country language were more likely to be categorised as outgroup members. On the other hand, the expatriates themselves might choose to be outsiders. Thus, Szkudlarek and van Bakel (2014, p. 109) maintain that 'contact with the host nationals is usually more stressful and uncertainty-prone than contacts with fellow expatriates, which is why many expatriates do not seek these interactions'. However, since expatriates are geographically closer to the local office than to their home office, they might find themselves confronted with the challenge of determining where their workplace loyalty lies (Szkudlarek & van Bakel, 2014). Thus, on an individual level, collaborations in an international setting

may be more complicated than the intercultural communication theories above suggest.

This static understanding of culture has been criticised for being a theoretical and ideological construction (Piller, 2012) that defines all members of a country as having the same values and norms regardless of factors such as gender (Gooderham & Nordhaug, 2002), occupation, or regional differences (McSweeney, 2002), and thus, ends up with simplified stereotypes of real life (Osland & Bird, 2000). Recently, new theoretical frameworks based on social constructivist views have appeared in research (see for instance Dervin, 2010; Holliday, 2013; Holliday, Hyde, & Kullman, 2021). Related to the notion of misunderstandings, Dervin and Tournebise (2013) quote Sarangi (1994, p. 418), who raised the question:

Why should an instance of miscommunication, when it involves participants from different ethnic/cultural backgrounds, be treated as resulting from culture-specific behaviour whereas the same instance of mismatch, when it involves participants from the same 'culture', becomes labelled as a challenge?

In our study, the notion of 'culture' only exists through the discourses/narratives that (re)produce it. As mentioned by Piller (2012) in the introduction, it is an imagined community to many people. We agree with Dervin and Tournebise (2013) that it is not 'culture' that guides interactions but the co-construction of various identities such as gender, age, profession, social class, power, and so on. In contrast to the imagined community that Holliday (2013) calls 'big culture', there exists 'small culture formation', by which he means a smaller, and therefore, observable group of people who jointly negotiate meaning and practices as they engage in a shared activity. In this study, the learners were asked to observe one such small culture, namely the people involved in the shipbuilding project. Holliday, Hyde, and Kullman (2010), and Holliday (2013) rejected the traditional way of investigating culture—which they called the 'top-down approach'—that starts with large assumptions about national cultures (big culture) followed by observation of authentic encounters in order to find traces of that big culture. In contrast, a 'small culture' investigation is about interpreting emerging behaviour within a social grouping and is more of an inductive process, hence a 'bottom-up' approach (Holliday, 2013). In the following section, we take the notion of 'bottom-up' into intercultural communication teaching. This is followed by the session plan, an overview of the learners, and presentation and discussion of the results.



### **Courses: Pedagogical approach**

The case study was used in three different courses, outlined in Table 1. Courses 1 and 3 are taught at a business school and Course 2 at a university within a department of international business. All three courses shared an aim to enable learners to critically reflect on the relationship between one's understanding of self and the 'Other'.

<b>Courses</b>	<b>Program</b>	<b>ECTS</b>	<b>Course title</b>
Course 1	BA	7.5	East Asian Culture and Communication
Course 2	BA 5 <sup>th</sup> semester	7.5	Understanding Culture
Course 3	MA	7.5	Global Management Practices

Table 1. Outline of the courses

All three courses owe much to a critical constructivist theory of learning, where the focus of learning is on learners rather than teachers. The teachers mediate and structure learning rather than assume the role of a giver of knowledge. Teachers provide scaffolding to enable learners to be actively involved in solving problems and provide opportunities for learners to come up with their own interpretations through discussion with each other and the teacher (Jordan, Carlile, & Stack, 2008). The use of case studies as instructional material is suited to constructivist theories of learning (University College Dublin, 2020) because they can be presented as problem solving activities that lend themselves to discussion and interpretation. In addition, our approach is also predicated on critical pedagogy where learners are active participants rather than 'passive consumers' (hooks, 1994, p. 14); where content is not provided in advance of learning, but rather it is created from knowledge that develops through interactions among learners and with the teacher (Stommel, 2014).

Case studies are often used to illustrate a particular issue or theory already familiar to learners (Biggs & Tang, 2011). Inspired by Holliday (2013), Ly and Rygg (2016) have called this a top-down approach to case teaching. They suggest instead a bottom-up approach, by which they mean that learners are not provided with any theories prior to working on the case. This aligns with critical pedagogy and a social and critical constructivist view of learning, allowing learners to enquire, discuss, interpret, and reflect on the situation in collaboration with the teacher. In our view, this is essential in the teaching of culture, itself a social construct where knowledge is created through interaction. As mentioned earlier, Holliday (2013) disputed the traditional way of investigating culture, which he

called the ‘top-down approach’. In his opinion, such assumptions will later colour all cultural observations and are ‘associated with stereotyping’ (2013, p. 30). They also perpetuate the idea of ‘methodological nationalism’ (Beck, 2007), which conceptualises a nation-state society that encompasses all who live there. This view makes achieving global social justice more difficult as it fails to address inequities in power structures, in direct opposition to the learning goals of a social constructivist and critical pedagogy. We did not expect learners to come to the classes with no pre-conceptions regarding culture or the study of culture. The learners brought their individual experiences to the class which they could share through discussion of the case study. The discussion was intended to enable them to test their assumptions and ideas.

All the learners were asked to reflect on their learning at the end of the class as a way of helping them to understand how changes in thinking may have occurred through using the case study. As an assessment tool, reflection is aligned to the epistemology of social and critical constructivism as it allows learners to articulate their learning process. In all three courses, reflection is used as an assessment tool throughout. According to Koivisto and Jokinen (2019), reflection in higher education is important to develop learners’ independence, innovation, and flexibility. In classes on intercultural communication, we believe reflection is vital because, as Kimmel (2006, p. 461) contends: ‘Mere information about your own and other’s cultures does not affect your mind set or provide a solid basis for intercultural exploration’.

### **Session plan**

The teaching session comprised 90 minutes of class time. Session material comprised three interview transcripts from the original study (see Appendix) and a PowerPoint presentation. The transcripts were chosen to reflect the three groups of interviewees in the original study: a representative of the project and the Royal Norwegian Navy, a civil representative of the project, and a representative of the project and the South Korean shipyard. Learners were provided with the following information through an informal spoken presentation accompanied by the PowerPoint presentation:

HNoMS XXX is the largest ship ever built by the Norwegian Navy. The building took place at the South Korean Shipbuilding and Marine Engineering (DSME). The contract for building was signed in 2013, but the maiden voyage out of South Korea did not take place until 2019, three years later than originally planned. The final costs went beyond the original budget to 2.2 billion NOK (Johansen, 2019).

Planning started with a British consultancy firm, which had already co-operated with the South Koreans on the building of four Tide class tankers for the British Royal Navy. These were delivered in 2017. The Norwegians wanted a version of these, but with space for two NH 90 helicopters, a fully operational hospital with 48 beds, and four Sea Protector remote control weapons. The British project had used a firm specialising in marine project management on site in South Korea, and the Norwegians followed suit. According to commander (sg) Thorvald Dahll, the ship's 'primary role is to support the Royal Norwegian Navy, but it can also serve as mothership, with mooring and fendering arrangements, for submarines, corvettes, mine-countermeasure vessels or special forces' (Toremans, 2016). All of these epitomise the versatility of the vessel.

The DSME has 13,458 employees with 500 workers from other countries in Asia. Next to Hyundai and Samsung, it is one of the 'Big Three' shipyards in South Korea. This huge ship building community represents a multilingual society where English courses are options for only a few. Interviews were conducted with some of the white-collar employees, engineers mostly, who possessed some knowledge of English.

The three transcripts used during the session came from the interviews with three participants: Peter, the naval project manager based in Norway throughout the project, who was in his 40s and had a background as an engineer; Bjørn, a civilian engineer, also in his 40s, hired by the Navy because of his previous experience with ship building projects abroad, who lived as an ex-patriot from Norway in South Korea during the build; and Ms. Park, a contract manager in her 30s who worked directly for the shipyard in South Korea and had a background in human resources. These three participants were all given pseudonyms. The analysis of the shipbuilding project is forthcoming in Løhre et al. (2021).

This presentation provided opportunities in class for activities that encouraged learners to construct knowledge. For example, at the beginning of the session questions such as 'What kind of projects take place across international borders?' helped to connect new knowledge to existing knowledge. Questions that focus on the context ('Have you heard of the SHIP?', 'Has anyone visited South Korea?', 'What do you know about South Korea?') included learners' previous knowledge and experiences.

In line with universal design for learning principles as a way of creating an inclusive classroom, the transcripts and PowerPoint presentation were made available days before the session so that learners had the possibility of reading these before the class. As all the learners in the courses were second or third language speakers of English, this removed some of the pressure of reading in a designated time during the session, providing a chance for learners to check unknown

vocabulary. It also provided extra time for learners with neurodiversities, such as dyslexia, who may have found fast reading challenging.

Learners were also given time to read through the transcripts in class so that everyone had an overview of each interviewee. They were then divided into groups, with each group focusing on one interviewee and given the question prompt: ‘What issue does this participant find challenging?’ Learners discussed this in their groups, noting down their ideas. They then changed groups to share their findings on what the interviewees said. Discussion promotes active learning and higher-order level thinking skills. In addition, working on a task together involves collaborative learning—constructing knowledge and developing communication skills (Trinidad, 2020). Knowledge building by encouraging learners to think of alternative conceptualisations and understanding that may not fit with their current understanding is in line with constructivist views of learning (Kelly 1958/1969a in Taber, 2020, p. 374) and aligns to learning outcomes in all three courses, specifically critically analysing attitudes towards others. Learners had the opportunity to share their ideas in a plenary discussion that also involved the lecturer.

The final activity asked learners to reflect on their learning and discuss their ideas. This was done as writing and plenary discussion during the class in Courses 1 and 3, and outside of class in Course 2, where learners wrote or sound recorded their reflections. They posted these on a discussion forum where they also commented on each other’s ideas and received feedback from the teacher. In all three cases, the reflections created a record of learning.

### **The learners**

The case was used in Courses 1 and 2 in autumn 2019, and in Course 3 in spring 2020. Table 2 is a profile of the learners in class the day that the case study was taught. The last column is an overview of the students’ reported intercultural experience.

Course	Number of learners	Age	Previous intercultural experience
Course 1	14	19-24	A course with many international exchange students to Norway. For most of them, it was their first semester abroad. Two reported growing up in a multicultural family/neighbourhood.
Course 2	23	20-33	A course with mostly Norwegian nationals registered in a three-year degree programme. Four one semester Erasmus exchange students.
Course 3	19	22-29	A CEMS (Global Alliance in Management Education) course with students from all over the world, including a few locals. All reported having lived more than 3 months in several different countries and on having extensive intercultural experience.

Table 2. The learners

### **Evidence of learning**

We used the case study to encourage learners to move beyond considering national culture as the only possible framework for discussing the ship building project. One of the aims of the session is that learners develop awareness that misunderstandings in cross-border collaborations cannot be understood by using an essentialist notion of national culture as a framework. We encouraged learning through session activities based on social constructivist theories of learning. The class discussions and end of session reflections as a record of learning show the extent to which the session delivered on its aims. The learners' discussion and reflections focused on two aspects: How the learners reacted to the fact that the informants in the transcript explained most of the misunderstandings on the basis of Norwegian and South-Korean cultural differences, and how the learners added other contextual explanations that were not mentioned by the informants.

The learners detected that both parties in the shipbuilding project blame most of the misunderstandings on differences in language and national cultures. For instance, Peter, the project manager with the Norwegian Navy, blames the Koreans for being unable to understand English, for being too polite to ask questions, and for signing the contract and then starting to negotiate. The latter he finds extremely impolite even if the Koreans, in his view, are otherwise very polite. Peter explains that because Korea and Norway are on opposite sides of the world, they regard things completely differently. Learners noted that Peter seemed to doubt the Koreans'

reliability regarding upholding the contract based on what he had learned from other Norwegians with projects in South Korea, thus, creating the preconditions and beliefs about the Other with which he entered the project.

The learners reacted in various ways to the informants' one-sided focus on national cultural differences. In Course 1, many of the learners had recently arrived in Norway on a student exchange program and, therefore, were in the process of discovering how their own norms and values contrasted with their classmates'. The case study appeared to strengthen their impression that people are different, with comments such as 'today, what struck me the most is how different cultures affect the team dynamics', or 'during the lesson, I was thinking that culture really plays an important role in our lives, what we do on a personal level, can affect the way we work'. In the latter quote, 'culture' is not an imagined community but rather a term for individual preferences.

In Course 2, where there are mostly Norwegian students with limited intercultural experience, around half the learners felt that the main point that emerged was that cultural background was important and that in order to reduce the risk of misunderstanding it was important to gain an understanding of an individual's cultural background. The learners' responses demonstrated a belief that misunderstandings could be avoided through learning about another's culture. The learners in Course 3, on the other hand, had extensive intercultural experience, which might be the reason why they focused more on solving the problems than on discovering the differences and were concerned with how the situation could be resolved or avoided.

After the first feedback on the case, we asked the learners in Course 3 what additional information they needed, and one suggested that it would have been useful to have 'more knowledge about Norwegian and Korean business cultures'. Thus, consciously departing from the bottom-up approach, we gave them two internet texts about the respective business cultures<sup>1</sup> and asked them about how useful they found the information. Most learners agreed that the texts shed light on the misunderstandings portrayed in the case study, but being exposed to much intercultural experience themselves, they still thought that it was a pity that there was only focus on what separated people and not on what could bring them together as a better functioning team.

While some learners' ideas still centred around national culture, this was not the only or even the first interpretations put forward by many of them:

There are several factors that determine what perspective you get. Not just what nationality, language or cultural affiliation you have; also, the background and/or your position in the group. For example, both Norwegians had different



perceptions of the problems that degenerated even if they spoke the same language and were from the same country. What differed in their views was to a large extent the experience they had with similar projects as well as the experience of working with different cultures. (Course 2, Learner 1)

Another learner said ‘a good example today was the two Norwegians who struggle with different things, despite both being Norwegians. I think that is an interesting case of culture not being the only reason for misunderstandings’ (Course 1, Learner 1).

The learners here are talking about Bjørn, the civilian Norwegian project manager who was stationed in South Korea during the build. As mentioned in the introduction, due to insufficient proficiency in the host-country language, expatriates are often considered outsiders by the locals (Peltokorpi, 2007). Students found no comments in the interviews that suggest that the Koreans saw Bjørn as one of them. However, they did note that Bjørn also experienced many communication difficulties with fellow Norwegians, and the reason for this is not only geographic distance to his home office as mentioned by Szkudlarek and van Bakel (2014), but also that he is a civilian temporarily employed by the navy. His outsider position affects his access to information from both sides. The students also found his interview answers difficult to read and thought that the Koreans might not be the only ones whose English is difficult for outsiders to understand.

Learners identified aspects such as the roles and previous experience of participants, age, and institutional culture. By so doing, they moved away from ‘othering’, by validating all the participants’ perspectives: ‘It is not only the country’s culture that is different. A 30-year-old woman with HR background will see things different than a 50-year-old man with military-background’ (Course 2, Learner 3); ‘The reason why the Norwegians did not go out for a drink with the South Koreans every night when they were there was maybe because of the age difference between themselves and the Koreans’ (Course 1, Learner 2), and ‘Peter knew that Koreans negotiate the contract after it has been signed. Park knew that Norwegians’ contracts are binding and that they need to comply with it. Why weren’t they more flexible and adaptable?’ (Course 3, Learner 2).

This led to reflections on one’s position within an event as a way of understanding how people behave or communicate, ‘Today, what struck me the most is how different cultures affect the team dynamics. I was thinking how easily we classify people into “we” and “they” just because we feel different. And, that being an insider/outsider changes the way you view the respective culture’ (Course 1, Learner 2); ‘A case can be viewed on both the inside and the outside, and the

perspectives will be different in that the people on the inside have a different access to information and a different view than those who have an outside perspective' (Course 2, Learner 2). One learner said, 'When reading the case, I was really struggling to understand why these people didn't just ask each other when they didn't understand' (Course 3, Learner 1), demonstrating an engagement with the case that had moved beyond a reified view of culture as something that someone has, to viewing it as a discursive construct created through interaction.

Learners also looked at the case as a meta-analysis, suggesting that the experiences they were given access to may result from the researchers as an influencing factor on the participants' accounts. They noted that Ms. Park placed more emphasis on general Korean values and norms as explanatory factors for their actions than Peter did. They hypothesised that she did this because the interviewers were Norwegian and therefore Ms. Park was trying to compensate for their lack of shared lived experience. The learners wondered what would have been the outcome if the researchers had been South Koreans.

The approach to learning and teaching taken in the three sessions meant that the relationship between learners and teachers became more fluid as learners and teachers created new knowledge as co-researchers, through discussion between learners and learners and teacher and learners. Stommel (2014) suggests that learning which breaks with more traditional interactions between learners and teachers enables them to 'co-author together the parameters for their individual and collective learning', opening up new possibilities for knowledge creation and learning.

### **Transfer value to similar courses in intercultural communication**

In the introduction, we claimed, in line with many others (Dervin, 2010; Dervin & Tournebise, 2013; Fang, 2006; Holliday, 2013; Holliday, Hyde, & Kullman, 2010; Ly & Rygg, 2016), that many academic courses on intercultural communication still tend to teach and assess learners in a traditional way, based on the accumulation of knowledge about different cultures, often reduced to the concept of nations. Theorising culture often ends up simplifying an otherwise complex reality.

Stahl and Tung (2015, p. 407), who asked for a more balanced treatment of intercultural collaborations in research, advocate that instead of just looking for culture differences, one should pay more attention to context and process. By not providing learners with theories on cultural differences, which would be a typical top-down approach (Holliday, 2013), prior to working on the case, we believe they were better able to see its complexity. Thus, they noticed how contextual factors such as occupational culture, age, previous experience, language proficiency, perspective, and preconditions and beliefs about the Other influenced how the

participants in the building project interpreted themselves, the situation, and the other people involved.

Stahl and Tung (2015, p. 410) go on to hypothesise that it may not be cultural distance per se that creates problems but rather the way cultural differences are recognised, understood, and managed. The learners in Course 3, who reported having the most intercultural experience, preferred focusing on solutions rather than on differences. However, sharing knowledge and being given the opportunity to take a critical stance that tests previous knowledge gave learners responsibility for their learning, adding ownership in the task and the possibility of deeper learning. Learners may find these positions of choice as eye openers to various socio-cultural stances that they seem to be able to posit simultaneously. Ownership presents the possibility to continually re-interpret both the tasks and one's own subject position in a reflective cycle (Ryan, 2014).

The purpose of this article has been to give an account of how an intercultural business project made into a case study for use in class was analysed by the learners without providing them with theoretical information about national or work cultures prior to the session. However, it would be wrong to assume that they did not already have preconceived notions regarding the existence of national culture in general and Norwegian and South Korean national culture in particular. The concept of nation has long had the concomitant of culture (Klerides, 2009; Piller, 2012) and continues to do so through the work of scholars such as Hofstede, banal nationalism, and a plethora of popular and easily available information on how to behave and what to expect in foreign countries. However, by removing the focus from this link, we provided the learners with a space in which to consider other interpretations alongside that of nation and culture, making more explicit the various communities to which an individual belongs. We hope that it will inspire others who teach subjects where the intercultural dimension plays a part to be conscious about choosing methods that encourage a more complex understanding of international collaborations.

### **Author biographies**

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*Anne Linda Løhre* is an Associate Professor from the Royal Norwegian Naval Academy in Bergen, Norway, Department of Sea power and Military leadership. Teacher of English, intercultural communication, leadership and methodology. She has published internationally on autonomy, leadership and SMCP training in simulators since 2001. Having crossed the Atlantic eleven times since 2007 as part of the military crew on the tallship Statsraad Lehmkuhl, she has developed a first-hand understanding of mission command leadership and has implemented this in her pedagogical project.

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## **Appendix: Handout to the learners**

The Norwegian navy had a navy vessel built at a shipyard in South Korea between 2013 and 2018. People from the navy called it «a world championship in misunderstandings». We, three researchers from Norway, did a fieldwork where we interviewed three Norwegians in Norway and three Koreans at the shipyard in South Korea about their experiences working on the building project. The following are interview transcripts from three of the informants. Names are pseudonyms and the photos are fictional. The first interview was conducted in Norwegian and has been translated into 'Norw-English' by the authors. Information in brackets is added for better understanding. CAPITAL LETTERS mean that a word was being stressed.

What are the main issues for the informants? Read the three extracts and make notes.

**Peter**

**Project Manager**

**Norwegian**

**Age: Mid 40ies**

**Military**

**Background: Naval Academy/engineer**

**Living in Norway**

In the beginning, we were over in England and mostly had interaction with the English engineers (who were partners with the Korean shipyard at the time) who were very occupied with having things done quickly and properly and within the time frame, and in a meeting there could be maybe ten different engineers who presented different parts, and on our (the Norwegian navy's) side of the table there were maybe six or seven, and then there was ONE Korean who was the one to follow the process from the Korean shipyard and see that things were within the contract and so on. And, what we didn't know at THAT time was that the Korean in question only understood TOP ten percent of what was being said, and maybe TOP half of what was written on the slides because things were going too quickly and his English was not so good.

Researcher: And he didn't say anything either?

- No, they tended to be very quiet and very polite and all that, so

[...]

- in many cases it looked like they had understood and even answered affirmatively, because all was written down IN DETAIL in the minutes taken from the meetings,

and then we reviewed the minutes and we were absolutely CONVINCED that everyone around the table now has the same understanding of the situation, and then some time later, it comes up that what he, the Korean, has communicated back to his department, that is something completely different.

[...]

So, in that sense, you might say that it has been an ONGOING battle often generated by misunderstandings in a meeting. Or, when a Korean reads a functional requirement, then they have ANOTHER understanding. Even if it SAYS that the vessel has to be able to operate in minus thirty degrees, he might not read that. To us it is a completely CRYSTAL CLEAR requirement, right, maybe he doesn't understand that the vessel must be able to operate in minus thirty all the time. Then maybe he has the understanding that the vessel MAYBE is to operate in minus thirty degree in VERY rare occasions, in MAYBE two hours, that might be his understanding.

Researcher: So it is not only lack of English proficiency then?

- It is a little of both. [...] The language is CLEARLY one dimension. And the other thing is that we are LITERALLY on opposite sides of the globe and have COMPLETELY different understandings of things, QUITE SIMPLE things, that we in Norway understand in one way, and then they might have a completely different understanding of the same thing.

Researcher: Do you have any examples?

- have to think a little, because there are many such trivial matters that we have faced, and often it is about cost, right, and the understanding of who should carry the loss or take the bill. Then, it is very typical that, for us it is LOGICAL that when you have a contract and it says that you will get this and this for a set sum of money, then that is how it is. But he the Korean has the understanding that, no, for that sum of money, you can get as much as I can afford. And this is well known, we learned about this from [names of large, Norwegian companies also operating in South Korea] before we signed the contract. For the Korean the negotiation starts when you have signed the contract. Everything before that was just introduction to the negotiations. The real negotiation starts AFTER the contract is signed. Then you are on the hook. Then he wants much more.

[...] So there are many things that collide. That is, whereas they have an ENORMOUSLY polite culture, you can find ABSOLUTE impoliteness when, for instance, it comes to respecting a contract.

**Ms. Park**

**Contract Manager**

**South Korean**

**Age: late 30s**

## **Civilian**

### **Background: HR**

#### **Living in South-Korea**

- Erm, it was quite a different way to proceed the project, Norwegian and Korean. Yeah, the Norwegians they are very, yeah they think the contract is set, it's very important, a strict matter to follow. But we, believe and we think, ok, contract is contract but we have another way to solve it. So, 'cause we have our own experience, in ship building company, more than forty years, so,

Researcher: Do European contracts seem to be based more on European standards than what you are used to? So maybe you thought that: ok, it is written in the contract, but we think we can do better, is that how you?

-Yes, yes. If we have another way to achieve the goal, to assure the goal, or easier, or faster, we can find another way.

Researcher: But you have a time limit for that. Can you amend and change for so long, or is there a time limit set for that?

- Most of the case, the idea we proposed to the ship owner, is shorter than schedule. And even when we believe 'oh yeah, we can save the cost'. Well, basically, we believe that the most simple deal was the contract BUUT, just think about it, we have our own better idea, to meet the target date and to save the cost. Our basic concept was asserted from our main contract but we have our commercial ship, offshore project and other special ship project, so we have our own knowhow.

Researcher: Do you remember anything about the Norwegians that puzzled you or made you wonder why are they doing like this or talking like this, you know, something that was different from your own culture?

-Yes, actually, I know the British guys well (The British engineering firm who were partners with the shipyard at the time), but (laughter), when DSME (the shipyard) proposed our own method or way to the Norwegians, it was REALLY difficult to make them understand WHY we changed the way. So they have their own way or proceed to conduct a vessel, or there was, erm, CLEARLY mentioned the way or time limit or method in the contract, so it was NOT easy to change their decision.

Researcher: How did you go about to do that?

-Just to show them the evidence, real result. Every aspect, construction, support, quality matters, or our previous vessels, which had better results. So we had to show them the real, the actual data.

Researcher: But I think they would probably say: But you have already signed the contract

-Yes, they ALWAYS say; contract is contract. I understand your opinion but, contract is contract. So, we had to, DSME has to follow our contract. It was REALLY difficult to change their mind.

[...]

Researcher: Did the Norwegians answer emails as quickly as you expected?

-No (laughter).

Researcher: There could for example be something about how you use yes-es and no'es that are slightly different from how we usually use yes and no. Did they catch up on that, the Norwegians?

-Yeah, after the first time they didn't understand our meaning of yes. Koreans, and Asian people, we think that the relationship between two guys is important. And we usually think that our work and our personal and individual work is the same, sometimes. So, so if we had quite tough or difficult issues to be decide, we easily think: ah, I met him for several years ago, between our relationship I had to think their opinion, their position, but they do not. Work is work and relationship is relationship.

Researcher: So sometimes you might say yes that's a good idea because you don't want to destroy that relationship, right?

-Yes, when I did not want to make a trouble with him, I said: yes, I agree with you, but actually, some time it was not.

Researcher: So how did you manage to?

-Erm, it took quite a long time to be honest with them and to make them understand what is the Korean culture, good thing is good is a Korean thinking

Researcher: Ok, what does that mean?

-In every case when we meet people or when we make a decision, we think about the relationship. So, if I had the opposite opinion [with] (to) him, but it is not easy to talk to him, because I think if I say like this, if he didn't like me anymore or we had a difficult or a tough time, to solve for the picture, what can I do that? (how can I solve that?), what do I need to say?

Researcher: So it is better to be a little indirect

-Yeah.

Researcher: So, at the end of this, do you think you could come up with a set of advice what Norwegians who are going to work with Koreans need to know about before entering such a relationship?

-Erm, Korean guys, we become friends, we usually have an alcohol culture. I believe, more than 50% of Korean workers believe, after work, if we had alcohol together, we can get to know each other, at the beginning stage. We usually ask them, can we go out tonight?

Researcher: And did you ask the Norwegians to do the same?

- NE (Korean for 'yeah'). Chicken and beer, there are several types of alcohol we like. So, when they came to DSME first, we invite them to dinner several times to understand each other (29.51)

Researcher: That was a good thing?

Yees, buut, I think that it is, what can I say, (with) Korean and British guys it was worse, I mean, a bit easier to work together, but Norwegians are quite separate (between) work and free time

Researcher: Did you feel that you did not become closer to the Norwegians even though you went out for a drink?

-Not that much

Researcher: Because I know Norwegians sometimes will say 'sorry it is past four o'clock' and they will not go out

-Yes.

Researcher: Can I ask you on a general basis, do you ever become friends with the foreigners who come here?

-Yeah.

Researcher: Did you become friends with any of the Norwegians?

- Erm, no. But the OTHER ship owners, they usually stay on the ship yard from the start to the final stage of the project, so we have more time to be closer, but. And, the age, gap. On other projects, their position or length or age were very varied from early twenties to fifty, but Norwegian guys they are all older than me, and they are all very gentle, and sometimes they didn't want to go out with us, cause we had A LOT to drink.

- [...] Four years ago, when we did the ceremony for the first cut steel event, in that case the Norwegians guys invited their Norwegian CHURCH

Researcher: Yeah, I understand, their own people instead of

-So, it was not easy to be close to them. They already have their own

**Bjørn**

**Building Inspector**

**Norwegian**

**Age: late 40ies**

**Civilian**

**Background: engineer**

**Stationed in South-Korea**

Researcher: What was your involvement in the project?

-When I started this...in this project that was, they applied for a building, building inspector in South Korea, based in South Korea. So, among some other candidates I was chosen to go to South Korea. I had my civilian background. So I had done inspection on other civilian project in Romania, Indonesia, Poland, Norway, yep. So I have some, some experience from that.

Researcher: Did you experience that hierarchy playing out like that while you were working there?



-Yes, especially from the engineering side.

Researcher: Did it cause you problems?

(Sigh) Yeah, because it is like, if you don't, the decision from one meeting to another meeting was not always there. So it was dragging on in time because the one that you expect as a leader in the civilian world, erm, you will, either you do it or you don't; then you got a problem. But in this Korean yard, it is, if you cannot do it today, then you do it next week. It looks like, the minutes, the minutes of meeting from one meeting to the next meeting next week, they haven't done anything. So, some people was sitting on their telephones and reading the minutes from last week, try to solve out and have an answer when it was their turn, the answer.

Researcher: Actually during the meeting? During the meeting. Did you experience that kind of thing quite often?

-Quite often, especially with one of those guys.

Researcher: Yeah. Did you do anything to try and...make this situation better from your point of view?

-It is hard to control the opposite part, how they shall do their work. So, um, even if you try to ask them for 'Can you please check this before the next meeting?' It was only 'Yes, yes', 'Yes, yes'. So, it was hard.

Researcher: When I was asking about expectations before, was this new to you, or did you think this might be some of the problems you would encounter?

-I, Of course, some of this was expected. There's always, if everything goes smooth, there's no need for meetings, just for meetings. Then you can just postpone the meetings. Some challenge was supposed I should expect and meet, but not so much. But at the end, they, or half the way, they struggled with the economic loss of, yeah, no much money to build. They see they could not meet the delivery date – far behind. But at the, at the other side, my boss, my project manager told me that 'It looks like you have been outside of the project and looked us in and told us what to do. You have not been part of the team', he told me.

Researcher: He was talking about you?

-He was talking about me. So, so that was their look to me.

Researcher: And that was a Norwegian project manager?

-Mm hmm. But, you need to understand, I am dealing with the yard every single day. I am seeing those people, every day. I need to be on top of it, and the only person I have to discuss is with our site team that we had erm, one Clive, that was hired in through a company called Seaquest (an international firm that was hired to help with build inspection on site). So we had, he was from UK, then we had some Korean workers, we had some Asian worker and one from India. So those was the people. Er, but the team home in Norway looked at, what they say, I was discussing with Seaquest as a third party company, they say 'we have hired them in, we pay them; they are part of *NDMA* (on the Norwegian navy's side)'. So, it is not that I'm

discussing with people from outside of the project; they are the project. So, I need to discuss, and this is because of the time difference, it was always like 8 o'clock in the morning here, 4 o'clock in Korea, then they start a meeting. We have no time upfront to start discussing things that we, we want to bring up. We had a chat after the meeting just before 11.30 when they should go to lunch. And it was 7.30 in Korea. And when they was coming from Norway, in meeting to Korea, they came late evening, the evening before the meeting start, and it was no time for any discussion, so, what they said to me, I need to come closer to the project. I said 'I have tried to come closer to the project, but the project don't want to come closer to me'. That is one challenge I have, I said. So, we a little bit, not agree upon everything.

back to teaching portfolio

## CHAPTER 11

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# Challenges of Teaching Intercultural Business Communication in Times of Turbulence

*Annelise Ly and Kristin Rygg*

### INTRODUCTION

The globalization of business (Søderberg & Holden, 2002) has led to an increasing need for companies to understand and manage cultural diversity at the workplace. Managing this diversity is seen as a key to meet demands of a global market, improve productivity and achieve corporate competitiveness (see Lorbiecki & Jack, 2000 for a definition and a discussion of the concept of diversity management). Courses and seminars have, therefore, been implemented in many companies, but also in business schools in order to equip students with the necessary intercultural competences (ICs) (Blasco, 2009; Eisenberg et al., 2013). Such courses and seminars aim to help students develop cross-cultural skills to ‘become competent global managers’ (Blasco, 2009, p. 176) who are able to work in an international business environment.

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While business environments in reality are becoming more complex and multifaceted, many courses on intercultural communication still tend to teach and assess students in a traditional way, based on the accumulation of knowledge about different cultures, often reduced to the concept of nations (Dervin & Tournebise, 2013; Fang, 2006; see also Chap. 12, this volume). Course curricula in business schools frequently rely on theories such as Hofstede's cultural dimensions, sometimes supplemented by Hall's high and low context theories. These frameworks, however, have largely been criticized (see for instance Fang, 2003; McSweeney, 2002; Piller, 2011 for Hofstede and Cardon, 2008 for Hall) mainly because they lead to simple and stereotypical categorizations of cultures, instead of reflecting on the complexities and paradoxes inherent to all cultures (Fang, 2012; Osland & Bird, 2000).

New theoretical frameworks for teaching and assessing intercultural communication and competence are appearing in research (Abdallah-Pretceille, 2011; Dervin, 2010, 2012; Dervin & Tournebise, 2013; Holliday, 2013; Holliday, Hyde, & Kullman, 2010) causing 'turbulences' in the field (Dervin & Tournebise, 2013). Thus, lecturers of intercultural communication are urged to find alternative methods, frameworks and activities that respond to the complex and dynamic multicultural world that the new theories reflect. As Szkudlarek, Mcnett, Romani and Lane (2013, p. 478) sum up, 'we are just beginning to understand the enormity of this challenge and to initiate the reflection and discussion on how our teaching should address this complexity'.

Although many scholars tend to criticize and reject the traditional approach to intercultural communication, little has been said on how the subject should be taught and what activities should be implemented in its place. This chapter aims to give some suggestions in that regard, but also to discuss the challenges involved. It draws on our experiences and reflections of implementing a course on intercultural business communication with focus on East Asia at the Norwegian School of Economics (NHH). Three objectives were chosen for the course: (1) develop students' skills in observations, (2) train students to handle complexity, and (3) encourage students to reflect on and be critical of existing theories and texts. To fulfil the three objectives, we implemented different activities that turned out to be complementary; reflection texts, role-plays and case studies. In this chapter, we start with a presentation of our course and its objectives followed by examples of the activities we have implemented. Last, we share our reflections on the process and discuss the outcome in relation to the demand for new approaches in the field.

## COURSE DESCRIPTION

### *The Course*

In 2011, a student survey conducted at the Norwegian School of Economics (NHH) in Bergen, Norway, called for a course on East Asia, with a focus on business culture and communication. The authors, who specialize their research on China and Japan, were asked to create and implement a course that could cover the topic.

The course is designed as an elective course targeting both Norwegians and international students studying at bachelor level, and is taught in English. It started in autumn 2012. The course stretches over 12 weeks, with 4 hours of teaching per week and is offered as a 7.5 ECTS course.

### *Profile of the Students*

The course gathers about 30 students each year, from about 10 different countries. The majority are international students, mostly from Europe (the largest groups being from Norway, Germany, Italy and Finland) but also from Asia (mainly China and Japan).

Most of the students in the course have international experience or an international background. Some are binational, some have grown up in different countries abroad, and some have worked or studied abroad. Some of the Norwegian students have taken three semesters of Japanese prior to this course.

We perceived this diverse group as a great opportunity to foster intercultural interactions and experience sharing. It also presented pedagogical challenges that we detail in our discussion part.

### *The Lecturers' Motivation*

Creating and implementing a course offered us the opportunity to determine the objectives, the content and the methodology of the course ourselves. Thus, it allowed us to tailor the course on the basis of our research and personal interests. Our personal backgrounds and experiences, for instance, (Kristin is from Norway but has lived in England and Japan, and Annelise grew up in an overseas Chinese family in France and has lived in China and Norway) made it difficult for us to work with the theoretical frameworks offered by the traditional approach to intercultural

communication (see Chap. 1, this volume). In addition, our previous research has led us to look at theories such as Hall's contextual model (Rygg, 2012) and Hofstede's cultural dimensions (Ly, 2013) with critical eyes, and we realised that they could not be used without also discussing their limitations.

To the best of our knowledge, teaching methods where consultants reduce differences 'to minor hurdles which could be easily overcome if the right steps were taken' (Lorbiecki & Jack, 2000, p. 21) are still predominant in intercultural communication seminars in business schools and companies. In this perspective, handbooks that are frequently used to teach the management of diversity in companies (Gesteland, 2002; Lewis, 2006) were considered too simplistic and essentialist and were hence not beneficial for the purpose of our course.

Further, we questioned the traditional way of teaching and learning in business schools that mainly rely on academic lectures and that usually do not challenge students 'to engage in much thinking or reflecting on course material' (Cockburn-Wooten & Cockburn, 2011, p. 45). Instead, our wish was to encourage students to be reflective, and also, ideally, reflexive (Cunliffe, 2002). Examples of reflective activities are when the students discuss and analyse case studies and texts. These activities 'can be important in processing learning, because they help us make sense and develop new understandings of situations' (Cunliffe, 2004, p. 413). This may later on lead students to become more critically reflexive and 'explore how [they] might contribute to the construction of social and organizational realities, how [they] relate with others, and how [they] construct [their] way of being in the world. Critically reflexive questioning also means exposing contradictions, doubts, dilemmas, and possibilities' (Cunliffe, 2004, p. 414).

This, of course, was sometimes seen as a challenge in itself when we met students that systematically wanted to apply theories to every situation, failing to consider the unique and complex issues at stake in an encounter. Other challenges include the fact that the course objectives were not very clear when we started out in 2012. Teaching this class has allowed us to think critically about intercultural communication teaching, try out new activities and, sometimes, fail in reaching our students or our initial objectives (see in Chap. 1 of this volume how failure can be inherent to the teaching of IC). We develop and illustrate this point in the discussion part.

### *Course Objectives*

The course objectives, however, have become clearer over time, and are listed below together with the theoretical framework that has been influential to us.

#### *Develop Students' Skills in Observations*

Holliday et al. (2010) and Holliday (2013) reject the traditional way of investigating culture (which he calls the 'top-down approach') that starts with large assumptions about national cultures followed by observation of intercultural encounters. In his opinion, such assumptions will later colour all cultural observations and are 'associated with stereotyping' (Holliday, 2013, p. 30). Instead, he promotes a 'bottom-up approach' in which one begins with direct observation of cultural practices.

Holliday provides the following advice when working with a 'bottom-up approach':

- Be aware of the influence of theories, profiles and stereotypes and try to put them aside.
- Begin with a feeling of acceptance. Try to imagine oneself in the shoes of the person or people one is engaging with, acknowledging that it is possible to feel like them.
- Be prepared to engage with complexity that cannot be explained easily. (Holliday, 2013, p. 41)

Although Holliday is engaged in observing real life encounters, we have implemented a 'bottom-up approach' in the classroom through the use of case studies. Case studies present the students with an opportunity to discuss diversity while not focusing directly on their own assumptions. However, in talking about the characters' perspectives, students also gain insight into their own thinking on the situation (Guo, Cockburn-Wooten, & Munshi, 2014, p. 179). We discuss further why we found that casework in class had better outcome than fieldwork outside the classroom in part four.

Case studies are activities associated with the Harvard business school, where the analysis and the discussion of cases is the predominant mode of learning (Heath, 2006). In our course, we used what Heath calls 'incident cases', defined as short business cases describing a single incident that is used to raise an issue for discussion. Teaching and working with case



studies is widespread in business schools and the students are normally familiar with the teaching method (i.e., first read a case and later discuss it in groups). In many management courses, the main objective of case studies is to illustrate a theory. Thus, cases are usually presented after a given theory. In our course, however, we have adopted a ‘bottom-up approach’ to case studies. In practice, this means that an ‘incident case’ is first presented and the students are asked to observe and reflect on it. Thereafter, it is followed up by theory beneficial to understanding the case. Example three (3.3) below is a good example of this. We used authentic business cases, either collected through our research work (see for instance Rygg, 2012) or published by others. However, the cases staged characters and situations that are at their level of responsibilities. The characters were often junior executives put in a situation that was easily identifiable and understandable.

### *Train Students to Handle Complexity*

Traditional textbooks, as those mentioned earlier, focus on knowledge about others and skills to avoid culture clash. However, the uncertainty of unfamiliar intercultural situations outside the classroom may cause people to act on ‘auto-pilot’ forgetting what they have learnt and resorting to old prejudices (Gudykunst & Kim, 2003). Thus, we agree with Spencer-Oatey and Franklin (2009, p. 1) that intercultural training should include training to tolerate the psychological demands and dynamic outcomes that result from intercultural interactions. Above, Holliday stresses similar issues when he suggests being ‘prepared to engage with complexity that cannot be explained easily’.

Cunliffe (2002) argues that emotions do not only cause anxiety and defence, but might also lead to positive effects of heightened awareness and sensitivity. Applied to classroom learning, lecturers should not expect learning only to occur cognitively through theory but possibly more importantly, encourage learning through ‘aha! Moments’ (Cunliffe, 2004, p. 410), which are emotional embodiments of learning.

To accommodate both objects above, many researchers advocate the use of experiential exercises (Blasco, 2009; Fleming, 2003; Spencer-Oatey & Franklin, 2009; Szkudlarek et al., 2013) where the students are affectively as well as cognitively engaged in a situation (see also Chap. 3, this volume). Rygg (2014) maintains that role-plays and simulation games can help students ‘see the other from the inside’, which means to be able to place oneself within the experience of the other and to feel, in some

measure, what it is like to be him. The same exercise may also cause the students to see ‘themselves from the outside’, which implies to see one’s own subconscious values from the other’s perspective. However, unrestrained imagination based only on a person’s intuition and feelings is cautioned. Instead, imagination should be verbalized in order to create conscious awareness. As Guo et al. (2014, p. 179) sum up, ‘learning to identify and see a situation from another’s perspective is a crucial competence for management students and teaching this skill is a vital part of management education’.

*Encourage Students to Reflect on and be Critical of Existing Theories and Texts*

Business students (and executives) are often provided with knowledge on intercultural communication through either general textbooks that offer a list of dos and don’ts across cultures (e.g., Gesteland, 2002; Lewis, 2006) or through books that focus on region-specific knowledge and cultural etiquette (for China, see e.g., Ambler, Witzel, & Xi, 2008; Ostrowski & Penner, 2009; Zinzius, 2004, and for Japan, Condon & Masumoto, 2011; Hodgson, Sano & Graham, 2000; Nishiyama, 2000).

Most of these books have several limitations: First, they reduce the concept of *culture* to *national culture*, taking for granted that cultures, within the political scope that a nation represents, are homogeneous. Second, most of these books present the Chinese and the Japanese cultures from an etic perspective. Thus, the authors only relate cultural attitudes and behaviour from an outsider’s perspective without explaining the reasons for such behaviour, causing the Other to appear diametrically different and strange. As we see from the references above, it does not always help to include East Asian authors in the hope that they will present a more nuanced picture of their own culture.

Furthermore, from a semantic point of view, when these authors try to explain ‘culture-laden’ (Wierzbicka, 1997) concepts, such as *guanxi* (for China) or *amae* (for Japan), they usually use Western culture-laden words, translating *guanxi* into ‘relationships’, or ‘network’ and *amae* into ‘interdependence’. Such translations are incomplete. As Wierzbicka points out, the uncritical reliance on Western words to explain Japanese concepts may lead to the misinterpretation of the Japanese culture. The Japanese value *amae*, for instance, has been described with adjectives such as ‘manipulative’ or ‘juvenile’ by Western scholars, and even though they ‘describe Japanese cultural patterns rather than condemn them [the Japanese] ...

this doesn't alter the fact that these words are inherently pejorative and that they suggest to the reader a negative evaluation of what they purport to describe' (Wierzbicka, 1997, p. 236).

With this in mind, the third course objective is to encourage the students to acquire a critical view of established theories and texts (see example 3.1).

### EXAMPLES OF ACTIVITIES THAT RESPOND TO THE COURSE OBJECTIVES

In the following part, we explain through concrete classroom activities how the course objectives mentioned in 2.4 were implemented. Our reflections on the process and discussion of the outcomes are discussed further in part four.

#### *Example One: 'The Chinese are..., They Like... and Dislike...'*

Chinese, especially those from the northern part of the country, speak softly. They avoid interrupting other people, since this would be rude. It is important for visiting negotiators from more expressive cultures to avoid loud talking and wait patiently until their Chinese counterpart has finished speaking before saying their piece. Another feature of Chinese paraverbal behaviour is that a laugh or a giggle may signal stress, nervousness or embarrassment rather than amusement. (Gesteland, 2002, pp. 173–174)

As in the example above, books describing Chinese business behaviour often use sentences such as 'the Chinese are...', 'the Chinese like...' These statements picture all individuals from a nation as alike and thus their culture as homogeneous.

Students tend to accept such generalizations without further criticism. In our experience, to develop a critical mind cannot be learned from one activity alone but needs activities that help develop and sharpen the reflection skills in a gradual process. One such activity in this course was the production of a so-called *reflection text* in which the students would critically read and comment on two texts describing Chinese or Japanese business behaviours. The ongoing process was implemented in two ways: first, through classroom exercises and discussions, and second, through written feedback on a first draft.

In our first lecture, for instance, we implemented a short oral exercise in which the students were asked the following question: ‘What is your culture?’<sup>1</sup> The students were given a couple of minutes to formulate their answers that were then written on the blackboard. The answers showed that some students defined themselves by their national culture ‘I am German’; others had to include several nations in their answers such as ‘I am half Norwegian, half Thai’. Other students felt the need to nuance their answers with a regional difference such as: ‘I am from the South of Italy and unlike people from the North, we are more...’. Some students also identified themselves with the business school culture such as ‘most Norwegians are like this but at NHH, the students are rather...’. This activity made the students start to reflect on their own cultures and on what it feels like being reduced to a stereotyped national culture. If they cannot be labelled by their national culture; neither can the Japanese nor the Chinese. Such activity set the tone for the rest of the course and was a quick leap for the students to understanding that the framework they would be presented with in the course could not tell the whole story.

Writing the reflective text was a continuous process during the first half of the semester. By looking at the positioning of the author, the objective, the intended audience and the choice of vocabulary, most students managed to discuss critically the different points of view conveyed and the advantages and limitations of such texts. We provided the students with written feedback on their draft so that they could sharpen their reflection skills further before handing in the final result. The reflection text was part of their written assignment grade. The reason why some students needed more help than others in order to think critically and reflectively is discussed further in part four.

This example illustrates how activities could raise the criticality and the reflectivity of the students towards existing texts, but also, later on, of existing theories, in response to our third course objective.

### *Example Two: ‘What is Tanaka’s Point of View?’*

The following example has two different objectives. First, it aims to portray how our methodology changed from a traditional approach to a ‘bottom-up approach’. Second, it gives an account of how a role-play inspired by the ideas outlined earlier was implemented.

In the first year, we introduced the topic of communication styles by presenting some central theoretical concepts in intercultural communication;

*high and low context communication* (Hall, 1976). High context communication was illustrated by Japanese examples. The lecture was a typical example of a traditional ‘top-down approach’, where the Other, in this case, the Japanese, ended up being portrayed as different, static and inadaptible. The first thing we noticed was that the four Japanese students in the class felt awkward. Even though these four had quite different intercultural experiences (for instance, one whose father’s occupation had led him to spend most of his childhood in the USA), they found themselves not only being ‘simplified’ as human beings but also contrasted to and, thus, isolated from the other ‘low context communicators’ in class. In this perspective, Lorbiecki and Jack (2000, p. 22) also point out that such an approach—that originally aimed for greater tolerance—ends up creating ‘resentment from those who had been subjected to the scrutiny of difference’. The experience made us question our own approach, and led to a change away from the traditional lecture format towards a bottom-up approach with active student participation.

The following lecture started off by asking the students to work on an ‘incident case’<sup>2</sup> that we have named ‘Marianne and Tanaka’. A Norwegian businesswoman, Marianne, was sent to Japan to work as the project manager for a group of international computer programmers. The project task was to install a new program for a large Japanese firm. According to Marianne, the Japanese client was unreasonably demanding:

I have tried to tell them that ‘this is not necessary, we just waste time doing it’, ‘yes but you have said you would do it’, the client tells me, ‘yes, but that was before I knew how much time it would take and now my opinion is that we should not’, ‘yes but you said so’, period.

Marianne was frustrated and at loss of what to do. The Japanese were definitely not as polite and indirect that she had heard that they would be, and she felt that they demanded things that European customers would handle themselves. Next, the students read a transcribed interview with Marianne’s Japanese colleague, Tanaka:

It happens that Marianne explains too much, ‘no, that is not right, not right, not right’, she says but, well, it is simply how the customer feels so [...] to say ‘ah, I see’ or ‘maybe it is better like this?’ increases the possibility of a good relationship with the Japanese client. Especially Japanese customers



don't like debate very much and, well, in Japan the customer is above and the vendor is below, aren't they?

After reading and reflecting on the content and the communication styles of both texts (the students' texts were longer, with more fillers etc. than those presented here), the students debated solutions to the problems by taking on the roles of Marianne or Tanaka. One of the great advantages of this was that the Japanese students in class were just as likely to take Marianne's stand, which relieved them from having to defend themselves or their fellow nationals, and thus, made them less isolated from the rest of the class.

Using the incident case with role-play responds to the first course objective by asking the students to reason from the given situation instead of attributing people's intentions or behaviour from theories, and to the second course objective by having the students engage both cognitively and affectively in learning. However, as cautioned earlier, the exercise cannot end here. Feelings and thoughts that have come up during role-play must be verbalized in order to create new awareness, and in this particular case, we provided conceptualizing tools from intercultural communication and management literature after the play. The exercise found several causes to Marianne's problems; different perceptions of the roles of sellers vs. buyers, different views of what a project manager's tasks are, and differences in how opinions are expressed depending on those roles. Thus, as also noted by Ogbonna and Harris (2006), theories on national culture differences are not always enough to explain differences in organizational structures, processes and cultures. However, the students who had experienced being both Marianne and Tanaka through role-play and found commonalities in the opinions of both, also found the theories in general to be too simplistic (objective 3), something which, in turn, resulted in a general scepticism towards the course literature (more about this in 4.2 below).

### *Example Three: 'Should We Conduct 200 Tests?'*

The third example is another illustration of an activity that implemented all three course objectives and especially portrays the 'bottom-up approach' to case studies based on observation before theory.

The activity is constructed around a case study inspired by two interviews of a Norwegian manager conducted by Rygg (2012), and is

composed of two parts. The first part introduces the setting, the incident and a narrative told by the Norwegian manager at the Japanese branch of a Norwegian company manufacturing reverse vending machines. A reverse vending machine is a machine for recycling bottles and cans. Even though the problem is observed through the eyes of the Norwegian branch manager, his 17 years' of experience in Japan means that his comments also offer the opportunity to see the case from a Japanese perspective. In fact, in this particular case, the manager had struggled more with the Norwegian head office and their unwillingness to understand the Japanese partner's logic than with the Japanese, whose view he sympathized with. However, this was information that we initially did not share with the students. The second part describes how the Norwegian manager solved the incident.

The students started by reading the following narrative told by the Norwegian manager:

We are about to install a new type of reverse vending machines in a large number of stores in the Tokyo metropolis. With the new machines, the customers will be able to use an IC card (card with a chip), which they also use to buy groceries at the store. However, before the new machines can be placed at the various locations in Tokyo, we have been asked by our Japanese partner to perform as many as two hundred tests on them. These tests include such things as what happens if you have put the IC card in the machine and the electricity in the supermarket shuts down, or what happens if the customer forgets his card in the machine and leaves without it? Some of the Norwegians are very frustrated.

Then, the students were asked to discuss in groups how the company should respond to the demand for two hundred tests and to justify their answers. Many of the students made comments such as: 'This tactic is not efficient! The company is not responsible for the electricity in the store! If someone forgets his card in the machine, well, that's bad luck, but nothing to do with the company. Those Japanese waste a lot of time on unnecessary details! Why can't we just try and see how it goes?'

After the students had discussed the problem, the second part of the 'incident case' was presented to the students. In this part, the Norwegian manager, interviewed one year after the machines had been placed out on locations, explains what the company had done. His narrative can be summed up as follows:

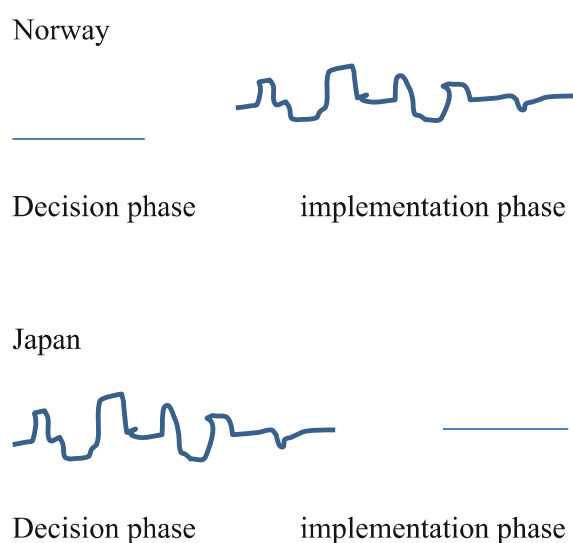


- The company did, in fact, conduct all the two hundred tests.
- The machines have been in use for one year, and they have yet to receive a single complaint or a single reported error.

For the first time, this information might have triggered the students into considering a possible rationality to the Japanese way of thinking when they demanded the two hundred tests.

So far the students had had to simply cope with the fact that they were in a situation that they did not fully understand. From this point on, we decided to include theories on Japanese decision processes (Nishiyama, 2000), with comments on Norwegian decision processes from the Norwegian branch manager. Figure 11.1 gives a simplistic representation of the contrast in Japanese and Norwegian decision processes.

The Norwegian decision phase is short compared to the Japanese. The manager explained that what they usually did in Norway and other countries in Europe was to test the machines until they were roughly ok, then place them out on location, and later adjust them if necessary. He realised that a lot of adjustments would be bad for the company's reputation in Japan, where the implementation phase is expected to be short and problem free (cf. Fig. 11.1). In addition, to travel around in a metropolis like Tokyo to adjust machines, would be enormously time consuming. In the aftermath of such a thorough planning phase, there were few adjustments that had to be made at all.



**Fig. 11.1** Contrast in Japanese and Norwegian decision processes

Adopting a ‘bottom-up approach’ to the ‘incident case’ presents several advantages. First, the students, who at this stage of the course have very little knowledge of differences in decision-making processes, are forced to observe a situation without prior theoretical knowledge and are thus less prompted to cultural stereotyping (objective 1). Second, the students are trained to tackle frustrating intercultural situations (objective 2). After reading the first part of the ‘incident case’, many students face frustration as they do not understand the Japanese way of thinking. After reading the second narrative, however, the students in class realised that the Japanese partner’s demand for the two hundred tests might not be so inefficient after all. Thus, the focus had shifted from a self-oriented perspective to an other-oriented one. This is what we referred to as ‘seeing the other from the inside’. At the same time, the students realised, by seeing their own assumptions from the Japanese perspective, that their own idea of efficiency by making quick decisions might have some limitations too. This is what we referred to earlier in this paper as ‘seeing oneself from the outside’. Third, by presenting the theory on decision-making processes after the case, the students have the chance to reflect critically on existing theories and nuance their point of view (objective 3). Instead of thinking that the Japanese decision-making process is inefficient, for instance, they realise that the total length of the two phases is equally long in both decision processes (cf. Fig. 11.1).

## DISCUSSION

To fulfil our three course objectives, we implemented different activities that turned out to be complementary: reflection texts, role-plays and case studies. These activities represented the core of our teaching. Traditional lectures were also integrated in the course, but we reduced their number to a minimum, and they always functioned to sum up a sequence of lectures over a similar theme, not to start one.

Below, we reflect on the implementation and the outcomes of our course and describe the positive aspects, but also the challenges we have faced. We divide our discussion into two parts, the teachers’ perspectives and the students’ perspectives.

### *Teachers’ Perspective*

In this part, we discuss four topics: first, how our teaching has evolved, second, the use of theories in our teaching, third, the challenges of teach-

ing in a culturally diverse classroom and finally, the use of English as a *lingua franca* in the classroom.

First, our course is the result of a ‘critically reflexive teaching’ (Jack, 2009) in which the notions of teaching and learning are inextricably linked. Thus, based on earlier successes and failures, the activities we have implemented as well as the assessment form have been modified from one year to the other. The first year, the students were partly assessed by a final 3-hour exam. We realised, however, that such a form of assessment was not efficient in order to develop the reflection skills of the students. The second year, the assessment type was, therefore, changed into a portfolio assessment, where the students handed in papers that were commented on throughout the semester, so that they may have time for their reflection skills to mature.

An aspect of the bottom-up approach is direct observation of situation-bound practices. One might wonder why we focused on observation through casework in the classroom instead of fieldwork in the business world. We did, in fact, try out fieldwork. Originally, we wanted the students to observe directly and record business interactions among East Asians and Westerners. However, access to such data is challenging for experienced researchers, let alone bachelor students (see the discussion on the challenges to collecting naturally occurring data in companies (Ly, 2015)). Thus, we asked the students to interview an East Asian or European business executive with experience of doing business with/in Europe/East Asia. However, we encountered several problems: First, when interviewing their informants, the students often found themselves observing a business executive living in ‘an expatriate bubble’, unable to see the Other from the inside as the students themselves had been encouraged to do. Thus, the students were frequently met by simple stereotypes about the Other; East Asians and Europeans alike. Second, in spite of the fact that the students were developing their critical thinking towards existing theories and texts, they remained rather uncritical when listening to their informants. In our opinion, this can be explained by the fact that many of our business students had the tendency to admire their informants, usually a successful businessman working in an international company. Observation through casework in the classroom, on the other hand, gave the lecturers a better opportunity to stir the focus towards the course objectives and avoid ending up with essentialist notions of culture.

A second point of our discussion is the use of theories in our teaching: Should we put them aside? In his ‘bottom-up approach’, Holliday

suggests that one should start by being aware of the influence of theories, profiles and stereotypes and try to put them aside. We understand the notion of putting theory aside not as abandoning theory, but as postponing its introduction until after observation, and then examining it and using it critically and reflectively. We believe that our students already have (potentially stereotyped) ideas about East Asians from other academic or popular sources, exchange programmes, travel, friends and so on prior to the course. Rather than setting all theories aside, we encourage the students to acquire a critical distance to established theories/ideas through the activities presented above such as the reflection texts.

We agree, however, that theories should be introduced after observation, and that is what we have strived to do in this course, even though we have sometimes experienced getting trapped in old habits (see the essentialist trap, described by Ferri, Chap. 6, this volume), as elaborated on in the first part of Example 2. Had we started a new topic with a theoretical introduction, there is a chance that the students would have forgotten, as people frequently do, that theories are simplistic representations of reality. As explained above, existing literature on intercultural communication often depicts the other as strange, lacking abilities or qualities that the Westerner possesses. De Mente (referred to in Holliday et al., 2010, p. 136), for instance, an acknowledged specialist on Japanese business culture, claims that:

From an American viewpoint, one of the most irrational and frustrating of these cultural chasms is the difference between the Japanese and American view and use of logic – *ronri* in Japanese [...]. The main point of difference in Western logic and Japanese *ronri* is that in its Japanese context logic does not necessarily equate with rationalism. It can, in fact, fly in the face of reason so long as it satisfies a human or spiritual element that the Japanese hold dear.

If the students in Example 3 had started to read De Mente's text before solving the problem, there is a real danger that the Japanese demand for 200 tests would have been put down to Japanese lack of logic, and that would have been the end of discussion. Thus, the students might no longer have been motivated to look for or be able to see that there is more to the Japanese way of thinking than the theories suggest. Contrary to the impression gained from De Mente's text quoted earlier, the fact that the students found sense in the Japanese way of thinking, made them think of

the Japanese as sensible people, that is, sharing a common ground (Guo et al., 2014, p. 170). Some of the students may even choose the Japanese approach when having to make job-related decisions in the future, because they have seen its benefit. In this sense, we acknowledge that people reconstruct their own 'culture' throughout life and that a course in intercultural communication also can make its contributions in this respect.

However, if we had not supplied any theory after the case, the students would have had few tools other than their own (ego/ethnocentric) intuition and common sense to interpret other's behaviour. Thus, we believe that theories provide the students with a wider range of interpretation tools to understand and conceptualize their experiences as long as they also are taught to use them with caution.

A third point of our discussion is related to the challenge of teaching intercultural communication in a classroom that is culturally diverse. Some students appreciated the course format based on interactions and discussions more than others who are more used to traditional lectures. The critical aspect in our teaching method has also appeared to be challenging for some students who are not used to criticizing theories. One of our exchange students, for instance, came to us at the end of the semester and asked us: 'Is it OK not to agree with Hofstede?'

Finally, our teaching was centred on oral activities using English as *lingua franca*. However, in order to participate, the students needed to be able to understand the many different 'Englishes' in class and also to have a good proficiency themselves. Sometimes, this hindered participation. Some exercises to break the ice and get acquainted (from the second lecture, everyone knew their classmates' given names) were necessary to decrease the stress related to having to speak up in front of their peers.

### *Students' Perspective*

We have received oral feedback from students during the whole semester and at the end of the course, a final course evaluation (to be filled out voluntarily and kept anonymous) was made available online. Besides student comments such as 'I appreciated the interactive approach' or 'you encouraged us to see that there is no right or wrong in terms of cultures', there are no comments that show that they are aware that they became more reflective. However, if we look at oral feedback during the course, it seems that they did. At the end of the first year, many students complained about a textbook on Japanese business culture that was part of the reading



list. This was a textbook that had been used without complaints on several courses on Japanese language and culture before. It contained much practical information about how to communicate with Japanese business executives, and was even written by a native Japanese. Two randomly chosen quotes from the book are:

Since the Japanese are extremely concerned about interpersonal harmony and protection of each other's 'face' in face-to-face encounters, they use a variety of ingenious tactics of interpersonal communication [...]. (Nishiyama, 2000, p. 13)

Japanese businessmen value the use of all five human senses. In addition, they rely even more heavily on their sixth sense (*kan*) or 'intuition'. (Nishiyama, 2000, p. 71).

After experiencing being Tanaka (Example 2) and other Japanese individuals through casework, the textbook's perspective seemed to cause offence. In retrospect, it seems that through casework, the students had gained insights that collided with the textbook's essentialist perspective. The textbook seemed to be perceived as 'a return' to seeing the Japanese from an outsider's perspective and too stereotypical to the students who had experienced 'walking in Japanese shoes' through role-play. The textbook was discarded from the reading list the second year.

It is also fair to say that the 'bottom-up approach' has been perceived as challenging and sometimes frustrating for students who could not free themselves of the idea that theories can and should predict people's behaviour. Thus, we agree that it is hard to get rid of 'the Hofstedian legacy' (Holliday et al., 2010, p. 7) as the systematic, precise and predictable nature of theories remain attractive when dealing with national cultures. Some scholars also argue that to categorize people in an essentialist manner is a natural human process (Barrett, 2001; Brumann et al., 1999). Thus, a couple of times, we have gone through all the different activities only to have a student ask: 'so, how are the Japanese, really?' as if they were still craving for simple answers.

However, all in all, we have received encouraging feedback from our students who enjoyed our pedagogical approach. Thus, in 2014, our course was elected by the students as one of the four most innovative and engaging at NHH. Following this, we presented our teaching methods in a pedagogical seminar 'Best Practise at NHH' organized for the teaching staff of the school. Preparing the presentation became the starting point for this article.

## CONCLUDING REMARKS

Intercultural business communication lecturers often hear criticism of the traditional approach to intercultural communication, with little assistance on how to implement training that responds better to the complex and dynamic multicultural world that many of us experience today. Starting a course from scratch in a field that has recently undergone so many ‘turbulences’ (Dervin & Tournebise, 2013) has been an opportunity, but has also presented many challenges. In this chapter, we have described and discussed the creation, implementation and outcomes of our course on intercultural communication, focusing on the activities we have implemented.

After teaching the course for three years, trying new activities and reflecting on the pedagogical and theoretical issues involved, we feel that we have gained a good idea of what the objectives of our course are and how they should be implemented. We have decided to limit the number of course participants to 40 mainly because of the workload related to giving individual feedback on the reflection texts. We also think that students are more eager to participate when they are in a smaller group. This course, however, could probably be taught to larger classes. However, in order to encourage student participation and discussion in a non-threatening environment, we suggest that larger classes be divided into smaller groups (see for instance the course structure related by Cockburn-Wooten and Cockburn (2011)).

## NOTES

1. This activity was inspired from Piller (2011).
2. The cases in this article are from 42 in-depth interviews with Japanese and Norwegian business executives interviewed in Tokyo in the autumns of 2007 and 2008 about their work experiences from Rygg (2012).

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back to teaching portfolio

**This is a Reviewed Article**

## **Intercultural Training: Learn to avoid treading on other people's toes or experience walking in the other person's shoes**

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**Keywords:**

intercultural training  
mentalization-based treatment  
mentalizing  
imagination  
empathy  
mindfulness  
tolerance

**Abstract**

*This article raises the question of whether the traditional approach in intercultural training focusing on knowledge about cultural differences and skills to avoid culture clash is sufficient in order to prepare intercultural communication trainees for dynamic and psychologically demanding multicultural environments. Inspired by the concept of mentalizing in the psycho-therapeutic method called Mentalization-based treatment, training that encourages imaginatively "seeing the other from the inside and oneself from the outside" is suggested as better able to prepare for complex intercultural realities. Tolerance is seen as tolerance for being in the intercultural process as much as tolerance for others' differences. A theoretical discussion between the notion of mentalizing in mentalization-based treatment and perceptions of empathy, imagination and mindfulness further provides insight into the role of interactive tools such as case work and role plays in intercultural training. These, in turn, are seen as best suited to fulfil the goals and ambitions of the theories. However, experiences gained from them must be verbalized in order to cause increased awareness.*

## 1. Introduction

In interviews with Norwegian businessmen in Tokyo (Rygg 2012), a man named Rune talks about how he switches between a Japanese way of thinking and behaving and a Norwegian one in the same way as you switch from one setting to another on a dial [*bryter*]:

It is like turning a dial to and from depending on whom you are talking to [...]. In the beginning it is hard to turn and you get frustrated, but when you have done it a couple of times, then you continue to do it without thinking about it."

The traditional approach to intercultural training builds on essentialist/functionalist ideologies and has given rise to course objectives focusing on acquiring knowledge about the 'other' in order to avoid culture clash. Thus, a student in a class on intercultural communication maintained that the main course objective, in her view, was "to learn how to avoid treading on other people's toes".

I do not contest that knowledge and skills to handle intercultural encounters are important ingredients in intercultural training. However, this article was written based on a concern about whether such training is enough to prepare someone for the kind of complex and psychologically demanding multicultural environment that Rune portrays.

This article discusses intercultural training with the rather new conceptual lenses of the so-called *mentalizing* tradition (Allen and Fonagy 2006; Bateman and Fonagy 2012), which, in short, focuses on 'walking in other people's shoes' instead of learning how to avoid treading on other people's toes.

The conceptual framework of mentalizing originates from psychology, and has led to the development of a psychotherapeutic method called *mentalization-based treatment*. In this article, however, I do not aim to discuss the principles of mentalizing used in clinical methods, but rather focus on the relevance of the theoretical concept to intercultural training. The question discussed in this article is:

RQ: What may the concept of mentalizing offer to intercultural training in order to better prepare intercultural trainees for complex and emotionally demanding multicultural realities?

Although this is mainly a theoretical discussion, it is illustrated with concrete examples from intercultural experiences and training practices (author's data).

In part 2, I look at the traditional approach in intercultural training in more detail and discuss why a new scope is needed. In part 3, I discuss why alternative approaches this far have not been sufficiently equipped to act as alternatives to the traditional one. Thus, I introduce the mentalizing framework in part 4, and look at intercultural training literature and practices through its lenses in part 5.

## 2. The traditional approach to intercultural training and why a new scope is needed

In Spitzberg's (1989) classical definition (referred to in Spitzberg 2009), intercultural competence encompasses a cognitive aspect of *knowledge*, a behavioural component of *skills*, and an affective component of *attitude*.

Samovar, Porter and McDaniel (2010:384) promote their bestselling textbook in intercultural training with: "Our goal here is to lay before you the skills you must develop to become a competent intercultural communicator". It seems that these are skills that anyone can learn.

However, curiously, many works on intercultural communication still seem to harbour a persistent notion of an 'other' unable to learn. Spencer-Oatey and Franklin (2009:54) note that:

Another implicit assumption is that the other interactant is a prototypical member of the other or 'host' culture towards whose culturally based expectations the first interactant has to adjust, rather than a person possessing intercultural experience and/or competence *also* able to adjust in order to create interactional appropriateness.

Since 'the other' is perceived as a prototypical and essentialist member of his culture and unable to change, literature has aimed to provide information about how to avoid problematic miscommunications with the stranger. Thus, for instance, Ting-Toomey (2004) argues that intercultural training must combine knowledge about culture differences with skills to minimize the potential conflict that may arise when people with different subjective cultures meet, but without addressing the possibility for mutual influence. In such a view, *mindfulness*, a term she uses to refer to attentiveness towards others, and tolerance naturally become important attitudes. The term *tolerance* stems from a Latin verb meaning 'to endure' (Dahl 2013:293) in the meaning of enduring that others' values and norms are different from one's own. However, tolerance for others' differences, appreciated as it might be, only sees the other from one's own perspective and does not encourage active participation in other's realities. In respect to the latter, there are a number of other attitudes that are more central.

In the overviews provided by Spencer-Oatey & Franklin (2009) and Spitzberg & Changnon (2009), the notion of *attitude* is understood, among others, as the readiness to respect (i.e. tolerate) and value cultural diversity (Deardorff 2006), to be mindful (Gudykunst and Kim 2003; Ting-Toomey 2004), and to be curious, open and ready to suspend disbelief about other cultures and belief about one's own (Byram 1997). Deardorff (2006) places these attitudinal aspects as the motivational basis for wanting to acquire knowledge and skills. Further, with the right attitude, knowledge and skills in place, the desired attitudinal outcome is empathy, flexibility and adaptability. Hiller (2010:149) concretizes this further by adding awareness of the complexity of interactions, the ability to change perspectives, and openness to potential influences.

The further down the list, the further towards a constructivist view on communication, and the less attention paid in the traditional approach to intercultural communication. Spencer-Oatey and Franklin (2009) argue that knowledge and skills have tended to take precedence over attitude in intercultural training. This makes sense when we see that the dominating focus in the essentialist/functionalist approach is on the stranger rather than on how one's own attitudes and psychological reactions affect communication.

What most distinguishes living in a multi-cultural society compared to a mono-cultural one is probably a reduced feeling of control in social interactions. Misunderstandings and conflicts, which often lead to anger, fear and anxiety, tend to make us "mentally blind" (Skårderud and Sommerfeldt 2008:4). Also, Gudykunst and Kim (2003:39), important contributors to the traditional approach, maintain that in stressful situations, people tend to act on 'auto-pilot', simplifying the other into stereotypes and resorting to old prejudices. Thus, I agree with Spencer-Oatey and Franklin (2009:1) that intercultural training should include training to tolerate the psychological demands and the dynamic outcomes that result from complex intercultural interactions. This has not been given enough attention in the essentialist/functionalist approach.



### 3. A reaction to the traditional approach

The following presents a communication model building on constructivist principles (Yoshikawa 1987) that was intended as a reaction to the traditional approach (ibid.:320).

As discussed in part 2, intercultural dialogues may be looked at 'pessimistically', as problems that require tolerance and skills to avoid culture clash. However, intercultural dialogues may also be looked at with positive anticipation as Yoshikawa (1987:328) does in his *double-swing model*:

Unlike the highly controlled approach to intercultural communication, this model brings in an element of surprise and curiosity to the intercultural communication process.

The element of surprise is due to the constructivist dynamics that are caused by two people interacting. Yoshikawa's model is inspired by the philosophies of Martin Buber (1965) and holistic Buddhist logics. Both are occupied with how independence and interdependence exist simultaneously in human relationships.



In the double-swing model, one has to step out from one's own ground to meet the other. The infinity symbol visualizes 'identity in unity' which is the twofold movement between the self and the other that allows for both unity and uniqueness. The tension that results from the meeting between two unique individuals causes a dynamic flow of dialogical interaction where both are influenced by the other in a constant pull from both sides. This creates a 'dynamic inbetweenness' which may be temporal or may cause a lasting change in the identities of either or both.

The model describes the inherent complex dynamism of intercultural encounters better than the essentialist/functionalist approach above. However, it is difficult to use as a guideline to intercultural communication training practices because it is merely descriptive and does not suggest how to ensure the type of harmonic communication that he describes. Further, the model describes communication as "dynamic, tension-laden" (Yoshikawa 1987:327) but without discussing what effect the tension has on the interlocutors, and how they can handle it. Thus, even though one might say that Yoshikawa's model and the mentalizing tradition share a common ideological foundation (constructivism), the mentalizing approach is more analytical, and therefore may function better as a contrasting framework to the essentialist/functionalist one.

### 4. Mentalizing

Mentalizing (Allen and Fonagy 2006; Bateman and Fonagy 2012) is a social competence originally developed within developmental psychology. The key figures in this tradition are Peter Fonagy and Anthony Bateman. Later, the concept functioned as an intellectual framework for developing attitudes, stances and techniques for psychotherapy, originally psychotherapy for severe personality disorders, more specifically borderline personality disorders. Such disorders may be described as severe impairments in mentalizing capacities, i.e. "losing one's mind" due to even small frustrations. Later, mentalization-based treatment (MBT) was developed and implemented for other diagnostic groups. In this milieu, Anthony Bateman is the central person translating theoretical concepts into clinical and therapeutic principles. Skårderud and Sommerfeldt (2008), who discuss the concept of mentalizing in a Norwegian journal, list a number of clinical studies where mentalization-based treatment has proven to have a positive effect. Holmes (2006:35) sums up the phenomenology of mentalizing as follows (numbers added by this author):

(1) It involves the capacity to empathize, that is, to be able to put oneself in another's shoes; (2) encompasses the ability to see and evaluate oneself and one's feelings from the outside; (3) denotes the capacity to differentiate feelings about reality from reality itself, (4) is a graded rather than all-or-nothing phenomenon; (5) is related to arousal; and (6) is enhanced by the presence of a secure soothing partner or other intimate.

From this summary, I elaborate further on points 1-5. The main aspect that is used in mentalizing is that it refers both to understanding the minds of others and one's own mind (cf. Holmes' points 1 and 2 above). Hence, it is a rather wide concept. Skårderud and Sommerfeldt (2008:2) use the phrase "seeing the other from the inside and oneself from the outside" about this duality.

*Empathy*, *mindfulness* and *imagination* are mentioned as conceptual cousins to mentalizing (Allen and Fonagy 2006). However, there are some central differences. Allen and Fonagy (ibid.:24) define *empathy* as being able to identify with the distress of other persons. However, mentalizing also includes empathy for oneself. I return to what this entails when I discuss its relevance to intercultural training below.

In Zen Buddhist literature, the term *mindfulness* is understood as watchfulness, wakefulness, and one's own personal experience of the present 'now' (Trungpa 1976). Mentalizing, on the other hand, entails reflecting on past and future feelings and events, and the focus is on being mindful both to one's own and the other's experience (Allen and Fonagy 2006:15).

*Imagination* as a mentalizing method has to do with being able to imaginatively putting oneself in the other person's shoes (cf. Holmes above). Thus, to be able to play and pretend are important activities in the mentalizing process. However, it requires 'grounded imagination' (Allen and Fonagy 2006:17), which means to inquire what others feel instead of just assuming what they feel (cf. Holmes' point 3). When mentalizing fails, it is because of 'mindblindness' (obliviousness to mental states) or distortions, i.e. misreading of the mind or unrestrained imagination, which is the opposite of 'grounded imagination' above. Further, to participate in imaginative play also means to be "amenable to other's influence" (Allen and Fonagy 2006:21), which puts the theory in a constructivist perspective.

Mentalizing competences are developed within the framework of secure attachment, while insecurity may inhibit the development. That is, mentalizing is not a fixed property of mind, but a process or capacity that may be present or absent to greater or lesser degree when interacting with other people (Holmes' point 4). Thus, mentalizing is a competence that is dependent on affective state, e.g. it is more difficult to mentalize when there is affective arousal, as anger or fear (Holmes' point 5). Allen and Fonagy (2006:35) see stress as the enemy of mentalization:

When anxiety reaches a certain level the mentalization brain goes offline and moves into survival mode.

Therefore, the aim of the therapy is to "generate insight on the fly" (ibid.:18), which means to practice bringing the event to mind deliberately without becoming too emotionally immersed in it.

These different elements are further elaborated on below when applied to the interpretation of an authentic case from an intercultural training class experienced by the author. Further, the ideas put forward in the mentalizing framework are not completely new to the intercultural field. Thus, when commenting on the case, those theoretical studies within the intercultural field that resonate with the mentalizing concepts are being emphasized.

## 5. The concepts of mentalizing applied to a case study

Below, I give an account of an intercultural training course conducted at a Norwegian school of economics with focus on East Asian culture and communication. There were thirteen nationalities in the class, including several East Asians (four Japanese and two Chinese) and two lecturers, one Norwegian and one French/Chinese.

The case shows how the course objective changed from a functionalist/essentialist approach to an approach reflecting the mentalizing principles, especially those of "seeing the other from the inside" and "seeing oneself from the outside". Recollection of the case is written in italics.

### 5.1. Seeing the other from the inside

*During a lecture on high context communication based on Japanese examples, the lecturer realized that the four Japanese students in the class felt awkward. The lecturer interpreted the reasons for their discomfort as follows:*

*The theories on high/low context communication (Hall 1976) are presented as dichotomies. That is, they only include aspects of communication where high and low context can be clearly contrasted to each other. Further, they are linked to national cultures in an essentialist manner. The four Japanese students in class were not only being 'simplified' as human beings but also contrasted to and, thus, isolated from the other 'low context communicators' in class.*

One might say that this was a typical example of a lecture based on the essentialist/functionalist ideologies, where the others, in this case, the Japanese, were being portrayed as different, static and inadaptible. This approach became especially difficult because the Japanese students in class had different degrees of intercultural backgrounds (e.g. one whose father's job transfer had taken him to the USA for part of his childhood) and undergone different degrees of adaptation to the Norwegian/intercultural business school environment. Their personal experiences were simply too complex to put them in one stereotyped category.

In the following lecture, the lecturers decided a change in methodology:

*The students were asked to work on a case recounted by a Norwegian woman, Marianne, who was sent to Japan to work as the project manager for a group of international computer programmers. This was a real case acquired from an interview conducted in Japan (referred to in Rygg 2012). The project task was to install a new program for a large Japanese firm, and the group was confronted with many problems related to communication and management style. A Japanese man, Mr Tanaka, was coordinating the team together with Marianne, and his comments also appeared in the case.*

*The result of the casework was something quite different from the first lecture. Some of the Japanese had to be Marianne, and others, regardless of nationality, had to be Mr Tanaka. This is not to say that they pretended to talk like them, as one might do in a role play, but simply that they tried to argue their case from their perspectives.*

The mentalizing principles do not focus on learning about the other, but on 'seeing the other from the inside'. Lomas (1993:18), another psychotherapist, points out that:

Much of the art of therapy depends on being able to place oneself within the experience of the other and to feel, in some measure, what it is like to be him.

Through empathy, the stranger becomes more transparent and known, and less strange and foreign. This is what 'seeing the other from the inside' means, and what happened when the students tried to argue their case from Marianne's and Tanaka's perspectives.

This training approach also finds resonance among some intercultural scholars. According to M. Bennett (1998:211), the concept of *empathy* in intercultural communication entails a temporary suspension of self for the purpose of understanding the other. He stresses that it does not mean thinking about what the other might think or feel. It is rather a position where we "imaginatively participate in that person's experience" and is something similar to the imaginative participation that occurs when we participate in a play or are immersed in a novel. From a similar academic background, Kimmel (2006:461) argues that:

Mere information about your own and other's cultures does not affect your mindset or provide a solid basis for intercultural exploration; training that stimulates real emotion and communication among trainees does.

Thus, Fleming (2003:87ff.) discusses how drama can play a role in intercultural training because it involves the whole self, intellectual, physical and emotional. The concrete context that drama provides is more defined and controlled than in real life, and thus, more easily observable. The participants draw on their own experiences but can also explore new creations of meaning without having to take responsibility for their actions in real life.

Fowler and Blohn (2004:46), referred to in Spencer-Oatey and Franklin (2009:216), state that "if the outcome of the training is that trainees will modify their attitudes, methods need to touch trainees' belief systems, often intensely". In their view, this intensive touching of belief systems can especially be experienced through participation in exercises such as simulations, role plays and games.

In part 6 below, we see how intercultural sensitivity or competence takes a long time to learn in real life. However, Spencer-Oatey and Franklin (2009:216) argue that exercises such as simulations and role plays "may at least be initiated even in short development interventions".

In our case, we concluded that:

The casework was so successful that we decided to use cases from real life experiences on all the topics in the course.

However, later the course curriculum caused strong reactions among the students:

*When the students had started to read the course curriculum in order to prepare for the final exam, there were many complaints about the textbook on Japanese culture and communication. Two randomly chosen quotes from the book are:*

*Since the Japanese are extremely concerned about interpersonal harmony and protection of each other's 'face' in face-to-face encounters, they use a variety of ingenious tactics of interpersonal communication [...] (Nishiyama 2000:13) Japanese businessmen value the use of all five human senses. In addition, they rely even more heavily on their sixth sense (kan) or "intuition" (ibid.:71).*

This was a textbook that had been used without complaints on several courses before. It contained much practical information about how to communicate with Japanese business executives, and was even written by a native Japanese. However, after

experiencing being Mr Tanaka and other Japanese individuals through case work, the textbook's perspective seemed to cause offence.

In retrospect and in view of the principles of mentalizing, it seems that through casework, the students had gained insights from "seeing the Japanese from the inside" that collided with the textbook's functionalist/essentialist perspective. Nishiyama's view is similar to that of Ting-Toomey's (part 2) in the sense that he is mindful to others' differences but, still, sees 'the other from the outside'. Thus, the textbook seemed to be perceived as 'a return' to seeing the Japanese from an outsider's perspective and too stereotypical to the students who had experienced 'walking in Japanese shoes'.

'Trying out different types of shoes' can be an emotionally demanding activity. Therefore, it requires tolerance for being in a psychologically demanding and dynamic process as much as tolerance for differences in people's values and norms. As mentioned by Fleming above, it might be better to practice tolerance for unpredictable situations in a drama activity in the classroom than in authentic encounters, because it provides an opportunity to explore without being responsible for one's emotions in real life.

## 5.2. Seeing oneself from the outside

Ting-Toomey (part 2), applied the term *mindfulness* in the meaning of attentiveness towards others but without a self-reflective component. Within mentalization-based treatment, on the other hand, the therapist is taught that qualities such as empathy, acceptance, respectful curiosity and openness have both inner and outer aspects. That is, getting to know the other goes hand in hand with getting to know the 'otherness' in oneself. The 'otherness' in oneself are the assumptions and the taken-for-granted that are out of awareness until challenged by other's worldviews.

In this respect, Alred (2003) found in a study among exchange students going abroad for one year that the majority of them experienced not only increased understanding of the host culture, but also reported marked changes in self-perception, personal development and maturity. Thus, the experience had taught them more about themselves. It had boosted their self-esteem and given them insight into their own worldviews, which until then had been subconscious to them. This is what "seeing oneself from the outside" means.

Hall (1976:42), often considered the founding father of intercultural communication, argues that:

Everything man is and does is modified by learning and therefore malleable. But once learned, these behaviour patterns, these habitual responses, these ways of interacting gradually sink below the surface of the mind and, like the admiral of a submerged submarine fleet, control from the depths.

The part of culture that is out-of-awareness consists of perceptions and attitudes that have not yet been formulated linguistically (Hall 1992:7). However, they are observable to others through one's actions and regulate emotions on a subconscious level. 'Seeing oneself from the outside' means bringing these to the surface. In the mentalizing tradition, 'grounded imagination' is when the clients are asked to inquire what others feel instead of just assuming what they feel (cf. part 4). Similarly, they are being asked to verbalize their own thoughts. That is, they become conscious of their own out-of-awareness rules by making them explicit, i.e. by putting them into words.

Applied to the case from the intercultural classroom elaborated on above, this means that imagination in itself is not enough. Imagination must be verbalized in order to create

conscious awareness. A way to verbalize one's own experiences is to relate them to the literature (i.e. theorized and written down experiences) by various scholars within the field. Consequently:

The imagination exercises were followed up by oral and written reflection tasks where the experiences were related to intercultural communication literature.

Ting-Toomey does not acknowledge a possibility for mutual influence (part 2). The opposite view and more in line with mentalization-based treatment is when Kimmel (2006:461) states that:

Intercultural exploration can help to combine the ideas and approaches of individuals with dissimilar subjective cultures into something new that none of them could conceive alone.

This is taking the activity above even further towards constructivism, but is something that is not an unrealistic objective in authentic intercultural encounters, as we see in part 6 below.

## 6. How the mentalizing principles are reflected in authentic intercultural encounters

In this part, I return to Rune's experiences presented in the introduction and compare them to those of another Norwegian named Trond. The aim is to strengthen my case that the concepts of mentalizing do not only provide ideas for 'fun' classroom activities, but that they are principles that can be related to how intercultural encounters are experienced outside the classroom.

The two extracts below are taken from Rygg (2012), a qualitative study on the experiences related by Norwegian business executives working in Tokyo. Rune has more than ten years' experience from Japan. His perception seems different to that of Trond, with only 1 ½ years in Japan. Thus, one way of interpreting the results of the study is that the length of time spent in an intercultural setting has an effect on one's increased ability to "see the other from the inside".

Trond states that:

*"Well, I adjust of course as much as can be done, erm or, based on what I think is beneficial to me <laughter> [...]. Well I don't bow as much as the Japanese. Maybe I wish to show strength rather than respect [...]. It is also about who bows the least or the most and in a way, how you place yourself in relation to the others, so well, I try to find a balance [...]. Sometimes it is beneficial to play the [gaijin role] (act as a foreigner in Japan) to the full, but also be Japanese to the extent that you show respect, not to be aggressive [brautende], [...] and then it varies a lot depending on who you talk to, I think."*

According to Spitzberg (2009:386), intercultural competence includes adaptation skills that "rather than radical chameleon-like change, implies a subtle variation of self's behaviour to the behavioural style of others". With reference to Spitzberg, Wiseman (2003:193) states that "competent communicators should be able to control and manipulate their social environment to obtain those goals (of effective communication)" (additions mine). This is what Trond does above. He has acquired skills to avoid treading on Japanese toes. However, he still sees the Japanese "from the outside". Thus, when he changes his behaviour temporarily, it is a change for instrumental purposes into something that is not 'himself'.



As mentioned in the introduction, Rune comments about changing between being Japanese and Norwegian in the following way:

*"It is like turning a dial to and from depending on whom you are talking to [...]. In the beginning it is hard to turn and you get frustrated, but when you have done it a couple of times, then you continue to do it without thinking about it."*

Acculturation refers to the "process of cultural and psychological change that results following meetings between cultures" (Sam and Berry 2010:472). In a constructivist view, accommodation is less of a strategic choice of the skills a communicator possesses, but more of an on-going and not always conscious process between the interactants. Rune has walked in Japanese shoes for so long that 'acting Japanese' is just another setting on the cultural dial that constitutes his personality. If we look at the people with an identity of a 'dial', one might say that they have been moulded by several cultures which have become an integral part of them. Thus, the stranger is no longer strange because Rune is "seeing the other from the inside" of himself.

One might argue that the frontiers between oneself and 'the other' have become less clear. Fuchs (2001:156) maintains, from a constructivist perspective, that culture "creates boundaries of varying sharpness and permeability [...] sometimes there is much movement across the frontiers, making it more difficult to separate inside from out". In radical constructivism, even the concept of 'self' has been rejected as a stable entity (Hacking 1999). Yoshikawa (1988:142), on the other hand, sees Rune's approach to the intercultural dialogue as "the double-swing stage of adaptation". It is not limited to walking in either one's own or in the other person's shoes. It is a stage where one is in a 'dynamic inbetweenness' able to move between different cultural traditions by acting appropriately and feeling at home in each. However, in doing so, one does not lose oneself, but simultaneously maintains an integrated, multi-cultural sense of self.

One might imagine that this puts high demands on the attitudinal, motivational and emotional abilities of the communicator. Rune implied this when he stated that *"It is like turning a dial to and from depending on whom you are talking to [...]. In the beginning it is hard to turn and you get frustrated"*. Yoshikawa does not elaborate on how being consciously aware of and prepared for the process might have helped Rune become less emotionally frustrated. Mentalization-based treatment aims to "generate insight on the fly" (part 4). Translated to intercultural communication training, this implies that instead of reacting emotionally as 'mentally blind' (part 2) to new and possibly stressful situations, insights gained from experiences in the classroom may be reactivated in real life using conscious awareness rather than emotions.

Above we have seen that seeing the other from the inside, oneself from the outside, and being in-between are not imaginary states but observable in real life acculturation processes. Thus, if one believes that these are real issues in intercultural situations, the following step must be to consider how it might be reflected in intercultural training practices.

## 7. Implications for the intercultural training class

There might be an increasing concern among researchers and practitioners about whether mere knowledge about others does not, in fact, provide a false sense of control in intercultural encounters outside the classroom. In part 2, it was argued that knowledge and skills have tended to have priority over attitude in intercultural training. However, there are some tendencies that indicate that this might be about to change. Lásár et al. (2007:27),



who provide a guide for European language educators on how to develop and assess intercultural communicative competence, argue that:

So far, assessment related to all dimensions of being/*savoir-être* (i.e. *attitude*, additions mine) has been left aside and teaching focused mostly on "cultural awareness" which refers to the understanding of differences and similarities between cultures.

This means that the main course objective until now has been on knowledge. Instead, they suggest changing the focus to "the acceptance of new world views" (ibid.:29) but also expands to "reshape [...] own values and integrate new perspectives" (ibid.:27). In mentalization based treatment, this is best achieved by creating awareness through imagination practices that gives the trainees the opportunity to try on different shoes from their own.

The research question was: What might the concept of mentalizing offer to intercultural training in order to better prepare intercultural trainees for complex and emotionally demanding multicultural realities?

The main ideas triggered by the concept of mentalizing in this article is that imaginatively "seeing the other from the inside" place oneself within the experience of the other. Thus, the stranger becomes less strange and foreign, because one is seeing the other from inside oneself. This makes stereotyping others more difficult. Secondly, by "seeing oneself from the outside" people get to know the otherness in themselves because they are being challenged by others' worldviews. Third, mentalization re-emphasizes what was once cautioned also by interculturalists (part 2) that empathy and mindfulness do not happen in stressful situations. Thus, training must not only deliver knowledge and skills, but also trigger emotions in order to prepare for psychological demands in real life. Training should provide opportunities for unexpected outcomes and thus prepare for unexpected outcomes in real life. Finally, it should provide 'grounded' insights that may be re-activated and prevent acting affectively on auto pilot in authentic situations in real life.

To be honest, it is probably just as difficult to train a high degree of cultural awareness/sensitivity in a classroom as it is to teach language fluency. Therefore, some might argue that it is better to teach knowledge about culture differences in class and let awareness develop through intercultural contact later. I do not agree, and in fact, I might go as far as to claim that awareness training is more important than skills. That is, when dialogue fails outside the classroom, people find themselves immersed in negative emotions, the level of stress rises, and everything they have learnt about 'the other' during an intercultural communication class may become reduced to stereotypes and prejudices in a state of 'mindblindness' (part 3). This is why, I believe, we must widen the scope in intercultural training to include practice handling the dynamics and the psychological demands involved in intercultural interactions.

To sum up, inspired by mentalization-based treatment, the framework of mentalizing in this article has been used to promote an approach of providing opportunities to experience walking in the other person's shoes rather than the traditional training approach of learning how to avoid treading on other people's toes.

## Acknowledgement

I wish to thank Ragnhild Ihle (HiB) and Annelise Ly (NHH) for helpful comments on this article.

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