

**CULTURE SHOCK AS PART OF A CULTURAL DIVERSITY TRAINING
PROGRAMME IN THE DEPARTMENT OF INTERNATIONAL RELATIONS AND
COOPERATION (DIRCO): A CRITICAL ANALYSIS**

by

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Acknowledgements

Declaration

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DECLARATION

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**Culture Shock as Part of a Cultural Diversity Training Programme in the
Department of International Relations and Cooperation (DIRCO):
a critical analysis**

I declare that the above thesis is my own work, and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.



Anton Brewis

...18 December 2018...

Date

SUMMARY

In a survey conducted, as part of this research, 83,33% of participating South African diplomats indicated that the effects of cultural diversity and culture shock are underestimated. As South African diplomats are expected by the Department of International Relations and Cooperation (DIRCO) to work effectively in a cross-cultural environment abroad, the psychological disorientation caused by culture shock could have a negative effect when working and living abroad. Severe culture shock could cause a high level of strain, which could influence the ability of diplomats to adapt effectively abroad, including spouse or partner dissatisfaction resulting from culture shock depression. This could lead to a diplomat requesting to return to his or her home country, with the associated high financial costs.

Cultural diversity training is defined by various authors as one aspect that could assist in minimising culture shock since training provides knowledge, insight and skills to deal with the negative effects of culture shock when deployed abroad. Furthermore, the South African Public Service Act [1994] requires that human resource managers within government departments, such as DIRCO, have the responsibility to ensure that staff are effectively utilised and trained.

The question that subsequently directed this research was the following: *What should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats?* The research assessed the current culture shock training programme at DIRCO against international best practice, and it was found that a cultural diversity training programme in culture shock should comprise specific fundamentals, components and defining attributes relevant to definitions and explanations on culture, culture-specific information, cross-cultural skills, conflict resolution and dealing with culture shock in terms of cultural diversity, which has the potential of reducing culture shock among South African diplomats effectively.

This research also found that there appears to be a gap in the scholarly literature and knowledge within the field of Public Administration on the defining attributes of a cultural diversity training programme with the potential of reducing culture shock among diplomats.

Ongoing research is encouraged and recommended in this particular field of study within the public sector.

KEY TERMS:

Culture, culture shock, cultural diversity, defining attributes, diplomats, Department of International Relations and Cooperation (DIRCO), training, training programme, human resource managers, reduce

ABBREVIATIONS AND ACRONYMS

Abbreviation or acronym	Meaning
ADDIE	analysis, design, development, implementation and evaluation
ANC	African National Congress
CCTA (known by French Acronym)	Commission for Technical Cooperation in Africa
CEE	Central and Eastern Europe(n)
CEMS	College of Economic and Management Sciences
CODESA	Convention for a Democratic South Africa
COPUOUS	Committee on the Peaceful Uses of Outer Space
CSA (known by French Acronym)	Scientific Council for Africa South of the Sahara
DAV	Diplomatic Academy in Vienna
DFA	Department of Foreign Affairs
DIRCO	Department of International Relations and Cooperation
DMIS	Development Model of Intercultural Sensitivity
DRC	Democratic Republic of the Congo
dti	Department of Trade and Industry
DTRD	Diplomatic Training, Research and Development
ETIA	Environmental Technology and International Affairs
EHW	Employee Health and Wellness
FDI	foreign direct investment
FSD	foreign service dispensation
FSI	Foreign Service Institute
HR	human resource
HRM	human resource management
ICC	International Criminal Court
ICT	information and communication technology
ICTS	International Cooperation, Trade and Safety Cluster
IHE	institutions of higher education

ILC	International Law Commission
ISD	instructional system design
MAIS	master's degree in Advanced International Studies
MDips	master's degree in Diplomatic Studies
MISS	Minimum Information Security Standard
MoU	memorandum of understanding
NAM	Non-Aligned Movement
Nepad	New Partnership for Africa's Development
NP	National Party
NQF	National Qualifications Framework
OAU	Organisation of African Union
OCSLA(IL)	Office of the Chief State Law Adviser (International Law)
PCRD	post-conflict reconstruction and development
PHRM	public human research management
PPP	public participation programme
PRAU	Policy Research and Analysis Unit
PSCBC	Public Service Coordinating Bargaining Council
PSETA	Public Service Education and Training Authority
SA	South African
SABS	South African Bureau of Standards
SACOIR	South African Council on International Relations
SADC	South African Development Community
SCM	supply chain management
SDIP	Service Delivery Improvement Programme
TBVC	Transkei, Bophuthatswana, Venda, and Ciskei
UNISA	University of South Africa
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNIDROIT	The International Institute for the Unification of Private Law
VCDR	Vienna Convention on Diplomatic Relations
VIP	very important person
Z83	application for employment

CHAPTER 1

GENERAL INTRODUCTION AND RESEARCH DESIGN

I came to accept that I have no right whatsoever to judge others in terms of my own customs, however much I may be proud of such customs; that to despise others because they have not observed particular customs is a dangerous form of chauvinism.

(Mandela 2011:71)

1.1 Introduction

Government departments operating abroad face major cultural constraints (Imoh 2015:47). Due to their working environment, employees in these departments, such as diplomats, could be affected by culture shock that could have a serious effect on the work they have to perform. Culture shock is especially applicable in the case of diplomats who will spend most of their working life adapting to new and different cultural working environments (Maletzke 1996:166). Taking the importance of being adequately prepared for culture shock into consideration it is only logical that all employees (especially diplomats) who work in different cultural environments should be properly prepared. Given that culture shock relates to and affects the well-being of employees, it could therefore be argued that the responsibility of preparing employees for a cultural diverse and complex working environment falls predominantly within the field of public human resource management (PHRM). Within the subject field, Public Administration, human resource management (HRM) is specifically focused on personnel recruitment and selection, performance appraisal, and training and development, which include developing and sustaining cultural competency (Wyatt-Nichol & Naylor 2015:67). Hence, a sub-field like HRM should not only acknowledge cultural diversity but also make employees aware of differences within different cultures (Laurent 1986:100). In this instance training has the potential to assist in the process of making employees aware of these complex environments and how to adapt to them. As part of the South African public service, the Department of International Relations and Cooperation (DIRCO), the Branch: Diplomatic Training, Research and Development, with reference to the Diplomatic Academy and International School, including the Employee Health and Wellness

DPA

(EWH) section are responsible for the well-being, development and training of diplomats. This responsibility includes providing diplomats with a training programme on how to reduce the psychological effects of culture shock, which could affect the work that has to be done when deployed abroad negatively. Considering the effects of culture shock and the important role played by DIRCO to prepare diplomats for a culturally diverse work environment, it is only natural to ask the question, *what should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats?*

With the aforementioned question in mind, this chapter provides a background to and the rationale for selecting this research. In addition, this chapter will also identify the knowledge gap evident from the preliminary literature review, present the research problem derived from the identified knowledge gap, propose a conceptual framework encapsulating the theoretical perspective for this research, pose the research questions, the research objective and the research aims, and explain the envisaged original contribution of this research. Finally, this chapter will provide an overview of the chapters to follow. The background and motivation for this research are provided in the next section.

1.2 Background to and motivation for the research

The concept 'cultural diversity' is commonly used to refer to differences in values and norms, different priorities in these values and norms, and different behaviour and actions (Herbrand 2002:15). These differences could lead to difficulty in adapting to and working in a different cultural environment, which is referred to as 'culture shock'. Internationally, culture shock is viewed by various authors as any form of mental or physical distress experienced when a person lives, works or studies in a foreign country where such person is expected to learn about and adapt to another quite distinct cultural environment (Herbrand 2002:15; Irwin 2007:2; Moran, Abramson & Moran 2014:250). Culture shock could affect any person who moves abroad (Hart 2012:167), and has been shown to be unavoidable. Therefore, a thorough understanding of the progression of culture shock is a necessary condition for the success of any intervention aimed at reducing, circumventing or easing the symptoms of culture shock (Hart 2012:171) and coping with the challenge of living in

foreign cultures (Bolewski 2008:154; Hart 2012:171). Due to the nature of their work, diplomats are expected to work continuously in a cross-cultural environment (Dollwet & Reichard 2014:1669). Diplomats are the images, symbols and icons of their nations whom they represent in a foreign country (Freeman 2010:63). Thus, it can be said that the word 'diplomat' is an internationally used term referring to a specific group of people employed by governments. The distinctive role of this group of people is to represent the view of their government in another country. Consequently, a diplomat is required to understand the international environment, anticipate developments affecting the security of his or her country and then to have the capacity to generate appropriate responses to these developments (DIRCO 2009d:2; Habib 1982:1). In fulfilling this role, a diplomat is primarily guided by the cultural orientation of his or her country's cultural orientation. This implies thus two types of behavioural guidelines, namely internationally accepted protocol and country specific habits. Rauchensteiner (2011:18) explains in this regard that, although protocol guiding an official state visit is standard practice, it is influenced, as in all other areas of life, by the specific culture of the country. It is therefore imperative that diplomats be adequately prepared to work, live and function in the specific cultural environment of another country. It is generally accepted by various authors, such as Bolewski (2008:145), Hart (2012:91), Landis, Bennett and Bennett (2004:337), and Herbrand (2002:51) that training can assist by easing the adaptation process in a difficult cultural environment by providing information and knowledge about cultural diversity and understanding the symptoms of culture shock. According to Regulation 74(2) of the Public Service Regulations, 2016 (RSA 2016), it is expected of the public service to provide training and development opportunities for employees to prepare them for their work environment. It can thus be deduced that the training provided by HR departments within the public service should also make provision for understanding and adequately handling difficult cultural environments and culture shock. In this instance, as will be seen in Chapter 5 of this research, the Diplomatic Academy and International School at DIRCO, assisted by EHW programme, is tasked with the responsibility to provide cultural diversity training in culture shock to diplomats before being deployed abroad (DIRCO 2009b:10; 2009d:14; Teka 2014). Diplomatic training forms an integral part of the development of diplomats for their foreign tour of duty abroad and forms the most efficient and basic way for diplomats to gain awareness of, amongst others, cultural diversity and culture shock. Therefore, the training

programmes in cultural diversity should constitute the necessary defining attributes aiming at reducing cultures shock among South African diplomats.

As indicated above, any person, like diplomats, could be affected by culture shock when moving abroad and has been shown to be an unavoidable part of diplomats' adapting process abroad. Culture shock has shown to be one of the most important determinations influencing a diplomat's success or failure (Mead 2000:401). Consequently, cultural diversity training programmes, preparing diplomats for this adapting process, can be regarded as a necessity for reducing the occurrence of culture shock among diplomats. The importance of preparing diplomats properly in cultural diversity for their deployment abroad is often underestimated. Public servants, like diplomats, are expected to be professional in the execution of their duties which requires training to gain certain skills and competencies (Van Jaarsveldt 2016:183). In this regard, the South African government has recognised that skilled employees are needed to increase productivity of public services based on performance (Vyas-Doorgapersad 2015:75). As intercultural encounters are at the centre of any overseas deployment (Storti 2007:47), cultural diversity training is of paramount importance to educate a person to enable him or her to communicate effectively and work together with representatives of different cultures (Korshuk 2004:412). In this regard, the study of public administration in general - and public human resource management in specific - should focus on cultural competency skills through training, 'as the practice of public administration has a major impact on society' (Rice & Mathews 2015:29). This kind of training could improve and strengthen performance-enhancing skills and qualifications that could improve the functioning of the public service in general (Vyas-Doorgapersad 2015:65).

In view of the above, this research topic was selected, firstly, because of the necessity for effective cultural diversity training in culture shock to assist with the adaption process when working abroad and to reduce the negative psychological effects of culture shock. Secondly the topic was selected, as no published research could be found on how training affects South African diplomats to reduce the effect of culture shock when working abroad. To this extent, Kakuska (2016) (from the Diplomatic Academy in Vienna (DAV)) confirmed that, at the time of this research there was no knowledge of similar research on the effect of culture shock among

diplomats. Korshuk (2016b) (whose cultural diversity programme will be discussed in Chapter 6) from the Belarus University also stated that, at the time of this research, studies into culture shock within the diplomatic corps was not known to her. In addition, although studies exist on the content of cultural diversity training programmes (see best practise in Chapter 6), no reported studies, within the subfield public human resource management, on the defining attributes of a cultural diversity training programme aiming at reducing the effect of culture shock on South African diplomats could be found.

Furthermore, the body of scholarship indicated that the relationship between diplomacy and culture has been neglected in academic and practical studies (Bolewski 2008:145). It is also rare to find studies that focus on multiple re-acclimations of employees, or in particular on diplomats, who regularly alternate between their country of origin and foreign host countries (Guedes 2008:9; Onwumehili, Nwosu, Jackson II & James-Hughes 2003:42). Rice and Mathews (2015:24) support this view and state that the majority of scholarly literature in the field of Public Administration and public HR management provides little or no coverage on cultural competency. In addition, the current research was also selected due to the serious implications that culture shock could have on diplomats. If little or no training is provided to diplomats in cultural diversity and culture shock it could lead to a diplomat requesting to be transferred back to South Africa – with an enormous cost effect for an organisation, such as government (Fitzpatrick 2017:278; Storti 2007:xvi). This is confirmed by Maletzke (1996:166) and Eschbach, Parker and Stoeberl (2001:270) who argue that culture shock could cause a high level of strain, sometimes to such an extent that the person resigns and returns to the country of origin after a short period. This research aimed to indicate the importance of providing training to diplomats with regard to cultural diversity as well as information that should be included in the curriculum of such a training programme. Moran, Harris and Moran (2007:276) supports the view that government agencies, that sponsor people abroad, have the responsibility to reduce culture shock among their representatives. Without an effective cultural diversity training programme to reduce the psychological effects on diplomats, the adjustment to different and diverse cultures could negatively affect the work performed by diplomats abroad.

The research questions supporting this investigation will follow next.

1.3 Research questions

Since cultural diversity training is seen as to be the preferred intervention for reducing culture shock among diplomats, and since there is a gap in the scholarly knowledge on what constitutes an effective cultural diversity training programme, the primary question directing this research project was –

What should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats?

To answer this question, clarity was necessary regarding the context, antecedents and expected consequences of this cultural diversity training programme. Consequently, the following secondary questions needed to be answered:

- What is the responsibility of the Department of International Relations and Cooperation (DIRCO), as employer regarding the professional development of diplomats exposed to culture shock? (Chapter 2)
- What are the context, role and function of a South African diplomat? (Chapter 3)
- How does culture shock influence the role and functions of a South African diplomat? (Chapter 4)
- What are the defining attributes of a cultural diversity training programme aimed at reducing culture shock? (Chapter 5)
- To what extent does the current cultural diversity training programme provided to South African diplomats address the defining attributes required by an ideal cultural diversity programme? (Chapter 6)

1.4 Objective and aims of this research

The main objective of this research was to determine what should be included in the curriculum of a training programme as well as to identify the defining attributes of a cultural diversity training programme with the potential of reducing culture shock

among South African diplomats. The unit of analysis for this research was the cultural diversity training programme offered to diplomats by the Diplomatic Academy and International School at DIRCO. The points of focus are on the structure and content of the curriculum of the training programme in order to reduce culture shock among SA diplomats.

Therefore, this research aims of this study are as follows:

- Research aim 1: to describe the responsibility of DIRCO, as employer, regarding the professional development and training of diplomats exposed to culture shock (Chapter 2);
- Research aim 2: to describe the context, role and functions of South African diplomats (Chapter 3);
- Research aim 3: to explore the possible influence of culture shock on the role and functions of South African diplomats (Chapter 4);
- Research aim 4: to identify the defining attributes of a cultural diversity training programme aimed at reducing culture shock among South African diplomats (Chapter 5); and
- Research aim 5: to use these defining attributes to assess the appropriateness of the cultural diversity training programme offered by DIRCO to reduce culture shock among diplomats (Chapter 6).

This was done by identifying and empirically verifying what should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats.

This research further aimed to make an original contribution to the literature of Public Administration within the theoretical context of public HR management by indicating the importance of cultural diversity training to prepare employees for a cultural diverse work environment with the aim of minimising culture shock. In addition this research will not only benefit HR managers, diplomats and the developers of cultural diversity training programmes, but also any individual who has to work or study abroad for an extended period and who will be exposed to different cultures and who might therefore experience culture shock. Important concepts that are used in this

research are explained next.

1.5 Conceptual analysis

In order to operationalise the research problem statement - to identify what should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats - clarity on the meaning of certain key concepts was necessary (Walker & Avant 2014:164). These key concepts were: 'curriculum', 'defining attributes', 'cultural diversity training programme', 'reduce', 'culture shock' and 'diplomats'.

Curriculum: The Oxford English Dictionary (2012:171) describes curriculum as "subjects included in a course of study". Noe (2013:205) states that a curriculum is a programme of study to accomplish a learning objective. Thus, when designing a curriculum for employees, various disciplines have to be evaluated to ensure the correct training content is used (Simms 2016:125). Edelson and Stock (2016:12) argue that a curriculum can be developed across disciplines to emphasise interdisciplinary skills and concepts. In addition, a curriculum should be designed to provide trainees with the best opportunity to gain the applicable skills and knowledge required (Simms 2016:118).

Defining attributes: The concept 'defining attribute' refers to the cluster of characteristics "that are most frequently associated with the concept" (Walker & Avant 2014:168). It describes, in this case, the characteristics or elements of a cultural diversity training programme with the potential of reducing culture shock among South African diplomats. According to Silberman and Biech (2015:13), a training programme is 'characterised by activity, variety and participation', which are reflected in the attributes to design an effective training programme.

Cultural diversity training programme: Within the context of this research, the concept 'cultural diversity training' refers to an intervention initiated by an employer (in this case DIRCO) to transform employees (in this case diplomats) into professionals "prepared for the challenges of practice in their chosen profession" (Dall'Alba 2009:34) – in this case the challenge of 'culture shock'. 'Cultural diversity

training' relates to the concepts 'HR training' and 'HR development' within the theoretical context of public HR management. Firstly, 'training' refers to a "planned effort by a company to facilitate learning of job-related competencies, knowledge, skills and behaviours by employees" (Noe 2013:8). 'Training' further refers to providing an individual, such as a public servant with the necessary knowledge, skills and competencies to transform into a professional public servant and to carry out his or her work effectively (Kroukamp 2007:74; Oxford English Dictionary 2012:776; Van Jaarsveldt 2016:186). Training is needed "to prepare employees for their jobs and to help them advance to future positions" (Noe 2013:9). As a result, training forms the basis to accomplish certain knowledge and skills necessary for a diplomat to perform his or her duties after deployment. The key to an effective training programme, according to Silberman and Biech (2015:2), is how the learning activities are designed for participants to acquire knowledge. Furthermore, 'cultural diversity' refers to the existence of a variety of cultural or ethnic groups within a society (Oxford Dictionaries 2014). According to articles 1 and 3 of the United Nations Educational, Scientific and Cultural Organization (UNESCO) Universal Declaration on Cultural Diversity (UNESCO 2001), cultural diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind, and comprises the roots of development. In order to cope with cultural differences, it is useful to distinguish between different cultures (Bolewski 2008:146). Moran et al. (2007:xiii) state that numerous trends underscore the importance of effective intercultural relations to improve the quality of people's lives, particularly with reference to job performance and productivity. 'Cultural diversity' could also refer to the differences between persons (Antor 2007:16). Cultural diversity training, according to Herbrand (2002:50), should make the participants aware of the complexity, conflict potential and the success requirement of intercultural communication when working and living within a foreign culture.

Culture shock: Culture shock is precipitated by the anxiety that results from losing familiar signs and symbols of social intercourse (Oberg 1954:1). Culture shock can be described as the more pronounced reaction to the psychological disorientation (Kohls 2001:91; Moran et al. 2014:243) most people experience when they move for an extended period into a culture remarkably different from their own. Culture shock is accompanied by six distinct stages, namely a preliminary, spectator, participation,

shock, adaption, and re-entry stage (Klopf 2001:222). 'Culture shock' also refers to the situation when someone is in a foreign environment and known habits are being shattered with the individual not in a position to process or to integrate new habits (Maletzke 1996:166). Klopf (2001:22) refers to culture shock as the "generalized trauma" on losing familiar signs and symbols (such as a different climate, the loss of routines and even the lack of books in the native language (Storti 2007:3–9)) when being deployed in a foreign cultural environment. Oberg (1954:4) states that the environment in which the person is deployed will not change; consequently, the attitude of the person towards the environment has to change. For the purpose of this research, 'culture shock' therefore referred to the reaction to the adaption process experienced by South African diplomats when being deployed abroad as well as the re-entry process of adaption on their return to South Africa.

Diplomats: The Oxford English Dictionary (2012:199) defines a diplomat as "an official representing a country abroad". In this regard, diplomats are representing the government of the day abroad. Diplomats from democratic countries need to carry on the tradition of supporting democracies and sharing practical know-how, while being respectful of the fact that democracy is ultimately a form of self-rule requiring that things be done by a domestic civil society itself (Kinsman 2008:7). Guedes (2008:134) describes diplomats as effective vehicles for the set of transformations leading to global integration. Furthermore, South African diplomats are being employed and trained for their deployment abroad by DIRCO which forms part of the South African National government (see Chapter 2). In addition, diplomats are deployed at South African diplomatic and consular missions to enhance the international profile of DIRCO and serve as strategic mechanisms for the achievement of national interests and for carrying out the national mandate (Burger 2011:306). In addition, diplomats employed at DIRCO are committed to promoting South Africa's national interests and values, the African Renaissance and the creation of a better world for all (DIRCO 2010c:8). Therefore, for the purpose of this research 'diplomat' refers to an employee who is being deployed abroad by a country's foreign ministry, like DIRCO in South Africa, as employer, and includes the family members of the person being deployed.

Reduce: 'Reduce' means to "make ... less" (Oxford English Dictionary 2012:606).

For the purpose of this research, 'reduce' was used in the compilation of a training programme to reduce culture shock under South African diplomats deployed abroad. Having knowledge about other cultures will reduce doubt and uncertainty within the foreign culture (Kumbier & Schulz von Thun 2006:346). Thus, any training intervention intended to assist in reducing cultural diversity can make the adjustment faster and easier (Eschbach et al. 2001:271).

1.6 Other terminology associated with the research

In addition to the conceptual analysis, the following terminology is included to provide conceptual clarity associated with this research.

Accreditation: 'accredit' or 'accreditation' refers to "giving official authorization" (Oxford English Dictionary 2012:199). Freeman (2010:1) describes accreditation as the act of sending an envoy (normally an ambassador) from the head of his or her state to the head of state of another government. 'Accreditation' also refers to the process of regulating the stay of a foreign diplomat in a host country and the process of applying for and being issued with a diplomatic identity card (Kellerman 2015).

Acculturation: the term used for adjusting and adapting effectively to a specific culture, whether a subculture within one's own culture or a foreign culture abroad (Moran et al. 2007:29). Schwartz, Unger, Zamboanga and Szapocznik (2010:237) quotes Gibson (2001) who defines acculturation as referring to changes that take place as a result of contact with culturally dissimilar people, group, or social influences. Early research done by Norwegian Fulbright scholars in the United States (Lysgaard 1955) proposed that acculturation involves periods of elation and depression (in reaction to culture shock), and eventually a recovery period (a symptom of acculturation) (Onwumehili et al. 2003:44). Hoersting and Jenkins (2011:18) see acculturation as "second-culture acquisition".

Ambassador – see *Head of mission*

Country – see *State*

Culture: Moran et al. (2014:31) describe culture as a unique human attribute consisting of problem-solving tools for coping in a particular environment. Umeh and Andranovich (2005:56) argue that culture comprises a system of values, symbols, and shared meanings of a group, and it governs what is of worth for a particular group and how members should think, feel and behave. This entails that all human beings belongs to a particular culture and each culture has its own set of norms and values. Culture is particular to one social group and is not shared by others (Mead 2000:5). Herbrand (2002:15) states that culture does not only have orientation, purpose and identification functions; at the same time, it also distinguishes itself from other social groups. Schwartz et al. (2010:240) quote Shore (2002) and Triandis (1995) stating that culture refers to the shared meanings and understandings held by a group of people. According to Bolewski (2008:146), culture is a quality of society, not of the individual, and it is the social identity individuals start to develop when they become aware that they belong to a social group – which entails that national cultures as well as political, economic, social, and historical elements form a national identity. Schwartz et al. (2010:240) state that culture is sometimes, but not always, synonymous with nations and national boundaries.

Deployment: ‘deployment’ is derived from the Latin word ‘displīcāre’ and is defined as: “to bring into effective action” (South African Concise Oxford Dictionary 2002:311) or “to use something or someone, especially in an effective way” (Cambridge English Online Dictionary 2016). DIRCO constantly deploys its diplomats abroad as its representatives. Moran et al. (2014:253) state that ‘deployment’ or ‘relocation’ refers to an organisation sending its people as its representatives abroad. Furthermore, in line with deployment, ‘abroad’ is described as “in or to a foreign country or countries” (Oxford English Dictionary 2012:199). A main task of a diplomat being deployed abroad is to treat strangers correctly and to keep contact with colleagues (Freeman 2010:40). For the purpose of this research, ‘deployment abroad’ referred to the sending of a diplomat to a foreign country outside of the borders of his or her home country. It is during this time when a person relocates (or is being deployed) abroad, that he or she may be subjected to culture shock (Moran et al. 2007:271).

Diplomacy: the term refers to the way diplomats will interact with each other as they represent their nations, and comprises all forms of communication and negotiations

(Langholtz and Stout 2004:2). According to Freeman (2010:56) 'diplomacy' is defined by Elmer Plischke as "the political process by which political entities (generally states) establish and maintain official relations, direct and indirect, with one another, in pursuing their respective goals, objectives, interests". Diplomacy is furthermore practised through embassies to conduct relations with other nations and international organisations (Langholtz & Stout 2004:7). For the purpose of this research 'diplomacy' referred to the interaction of diplomats with members of other ministries, embassies and organisations in their countries of deployment.

(See also Modern diplomacy)

Globalisation: the process by which businesses start operating on a global scale (Oxford English Dictionary 2012:306). This is also applicable to culture, as culture is an integral part of globalisation and is both a cause and a reflection of growing interconnections (Umeh & Andranovich 2005:134). The definition of globalisation refers to the intensification of worldwide social relations, which link distant localities, which are miles away from each other (Antor 2007:132).

Head of mission: The senior diplomatic official at a diplomatic mission (either Embassy or High Commission) usually bears the title "Ambassador Extraordinary and Plenipotentiary" (Freeman 2010:136). Ambassador is defined as "a diplomat sent by a state as its permanent representative in a foreign country" (Oxford English Dictionary 2012:20). According to Feltham (2012:3), a head of mission may be one of three classes depending on the mutual agreement between governments:

- Class 1 – ambassadors, apostolic nuncios, and other heads of mission of equivalent rank (e.g. high commissioners exchanged between Commonwealth countries) who are accredited to heads of state;
- Class 2 – envoys, ministers and papal internuncios who are accredited to Heads of State; and
- Class 3 – the *chargés d'affaires* - defined as "an officer in charge of the business of an embassy during the temporary absence of the ambassador" (Freeman 2010:29) – who is accredited to Ministers of Foreign Affairs.

As the most senior member of his or her profession present in a mission, a head of

mission has a duty to evaluate the potential of his or her juniors successfully in order to pursue a diplomatic career and to ensure the well-being of staff abroad (DIRCO 2009a:5; Freeman 2010:228), like South African missions. For the purpose of this research a 'South African mission' refers to any South African embassy (defined as "the official home or offices of an ambassador" (Oxford English Dictionary 2012:231)) or any South African high commission (defined as "an embassy of one Commonwealth country in another" (Oxford English Dictionary 2012:340)).

High commissioner: *See Head of mission*

Human resource management (HRM) or human resource (HR) development: human resource management (HRM) performs related HR functions, such as planning, development, compensation, integration, and maintenance (Noe 2013:6; Tessema, Soeters & Ngoma 2009:168). HRM primarily deals with "people related aspects", which include, career management and training and development (Van der Westhuizen 2016:15–16). 'HR development' refers to training and development to improve employee effectiveness (Noe 2013:46). Within DIRCO, HR development is seen as a key element and an investment and strategic tool, which contributes towards the strategic aims and objectives of the organisation (DIRCO 2009d:2–5). It may be concluded that the HR development forms part of the functions of HRM within the public service (Tessema et al. 2009:180).

Modern diplomacy: modern diplomacy, as it is known today, already started to develop in the fifteenth century with the formation of the European territorial states developing into an international system, and interacted in bilateral and multilateral relations in which ambassadors were also exchanged (Conze 2013:7). According to Berridge (2010:1–2), in its modern form, diplomacy has its immediate origins in the Italian Peninsula in the late fifteenth century, which saw the birth of the genuine resident embassy – "a resident mission headed by a citizen of the prince or republic whose interest it served".

State: The Oxford English Dictionary (2012:712 and 159) describes a state as: "a nation or territory considered as an organized political unit under one government" whereby a country is described as "a nation with its own government". Freeman

(2010:212) describes a state as a “polity controlling fixed territory” with specified borders.

Vienna Convention on Diplomatic Relations (VCDR), 1961: according to the Diplomatic Immunities and Privileges Act of South Africa, 37 of 2001 (see RSA 2001), the VCDR refers to the Vienna Convention on Diplomatic Relations, signed in Vienna on 18 April 1961 and, subject to the provisions of the above Act (37 of 2001), the Conventions holds the force of law in the Republic of South Africa. The success of the Convention can be ascribed to the fact that the establishment of diplomatic relations and of permanent missions takes place by mutual consent whereby every state is both a sending and receiving state (Denza 2009:2).

1.7 Research design and methods

As indicated in 1.4 the purpose of this research was to determine what should be included in the curriculum of a training programme as well as to identify the defining attributes of a cultural diversity training programme with the potential of reducing culture shock among South African diplomats. Therefore, the research design was primarily of an empirical nature using both primary and secondary data. Although a comprehensive body of scholarly literature on the assessment of training interventions exists, there appears to be a gap in the scholarly literature and knowledge within the field of Public Administration and specifically the subfield public human resource management on the defining attributes of a cultural diversity training programme with the potential of effectively reducing culture shock among employees, for example South African diplomats.

Considering the main aim and objectives of this research, a comprehensive literature review was conducted in order to provide the background to and rationale for the research, and to obtain a theoretical perspective for this research (see Chapter 5). As this research fell within the field of Public Administration, the review comprised literature within the subfield Public Human Resource Management, with a specific focus on the curriculum and defining attributes of a training programme, with reference to cultural shock training, which will contribute to the development and well-being of public sector employees. While cultural diversity as well as culture

shock is studied within the field of industrial and organisational psychology, the literature review was from this latter subject field. Furthermore scholarly literature on the responsibility of an employer was consulted, in this regard DIRCO, to provide an effective cultural diversity training programme for diplomats to minimise culture shock. Secondly, by means of a comparative analysis, examples of cultural diversity training programmes currently being used throughout the world were analysed and compared with the current cultural diversity training programme in culture shock used at DIRCO. Obtaining examples of cultural diversity programmes were challenging, as very few are available. After extensive research and communication by email, information was obtained from experts working in the field of cultural diversity training in order to get examples of cultural diversity training programmes currently being offered (see Chapter 6). The following international cultural diversity training programmes in culture shock were analysed to determine international best practice and aspects that should be included in a cultural diversity programme to prepare diplomats for their future work environment:

- a cultural diversity training programme compiled by Professor Korshuk, from the Belarusian State University;
- a self-study workbook and programme “Culture Matters” (referring to “Culture Matters: The Peace Corps cross-cultural workbook” and the “Culture Matters: Trainer’s Guide”) designed for the American Peace Corps and volunteers working abroad; and
- a training programme presented by Ms Klara Parfuss, from the Diplomatic Academy in Vienna (DAV).

These training programmes were selected for this research since they represented examples of the best cultural diversity training programmes available at the time of this research. In addition, one of the training programmes was from one of the oldest diplomatic academies in the world, another was a self-study programme, and the third contained a specific chapter on cultural diversity training for diplomats published in an internationally recognised book on the subject. The programme being used by DIRCO at the time of this research was evaluated against the three international training programmes on culture shock to determine whether it was equivalent in terms of contents (see Chapter 6). The attributes of the different training programmes

were used as a framework to determine and to establish which aspects should be included in a cultural diversity training programme to ensure that diplomats reduce their exposure to culture shock.

The research design and selected methods for this research are summarised in Table 1.1 below:

Table 1.1: Summarised research design and methods used in this research

Research aim	Design type	Data type	Nature of data	Research methods
1.To describe the responsibility of DIRCO, as employer, regarding the professional development and training of diplomats exposed to culture shock (Chapter 2)	Empirical (Mouton 2001:149)	Existing data	Textual: institutional documents: scholarly literature	Reading and analysis of meaning (De Beer 2014:207–224)
2.To describe the context, role and functions of South African diplomats (Chapter 3)	Empirical (Mouton 2001:149)	Primary texts scholarly texts	Textual: institutional documents: scholarly literature	Reading and analysis of documents (De Beer 2014:207–224)
3.To explore the possible influence of culture shock on the role and functions of South African diplomats (Chapter 4)	Empirical (Mouton 2001:152)	Existing data (Scholarly texts): New data (Electronic survey)	Textual and numerical	Reading and analysis of texts; Survey
4.To identify the defining attributes of a cultural diversity training programme aimed at reducing culture shock among diplomats	Non-empirical: conceptual analysis (Mouton	Existing textual data	Constructs: Concepts and theories	Analysis of meaning

(Chapter 5)	2001:175)			
5.To use these defining attributes to assess the appropriateness of the cultural diversity training programme offered by DIRCO for preventing culture shock among diplomats (Chapter 6)	Empirical and conceptual analysis (Mouton 2001:152)	Conceptual	Textual	Reading and analysis of meaning, statistical analysis
6.To determine what should be included in the curriculum of a training programme aimed at minimising cultures shock among diplomats (Chapter 7)	Non-empirical (Mouton 2001:179)	Primary data	Textual	Reading and analysis of meaning

In addition to Table 1.1 above, which indicated the research design and methods used in this research, the Figure 1.1 below illustrates the various phases of the research design process that was used in this research.

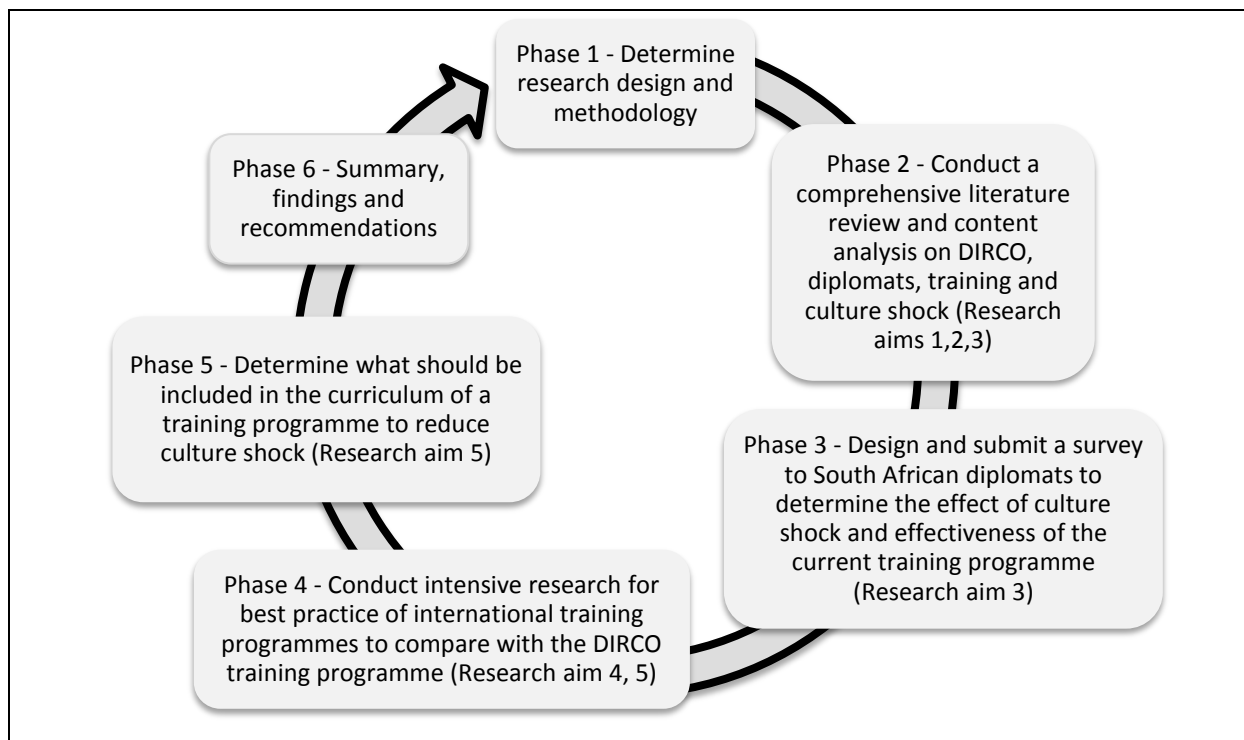


Figure 1.1: The phases of the research design for this research

Source: Author's own compilation

From Figure 1.1 above, it can be seen that this research comprised of different phases which included the use of scholarly text, best practice, academic articles, institutional documents, government policies and a survey conducted among South African (SA) diplomats deployed abroad to determine what should be included in the curriculum of a training programme aimed at minimising culture shock among SA diplomats.

In addition, for the purpose of this research, the proposed recommendations made in this research (see Chapter 7) for the training programme to reduce the effect of culture shock comprised the independent variable, consequent upon which the effect of culture shock among SA diplomats was the dependent variable. The South African diplomats were the constant control variable, since it applied to all diplomats who regularly change foreign working environments. The proposed recommendations (independent variable) explicated what could be changed in the current training programme in order to have a positive effect on diplomats and the reaction of these diplomats on culture shock (dependent variable). In addition, a normative approach was used to answer the question “what should be?” (Feldheim & Johnson 2004:7; Stemmer 2008:12; Viotti & Kauppi 1993:5) for example, “what should be included and what should the defining attributes be in a cultural diversity training programme with the potential of effectively reducing culture shock among South African diplomats?”.

1.7.1 Quantitative data collection and analysis

For the purpose of this research, a survey was composed and designed to explore the possible influence of culture shock on the role and functions of SA diplomats (research aim 2). This survey was designed to be clear, scientifically accurate and valid to provide empirical information (Folz 1996:13; Novikov & Novikov 2013:53). The aim of this survey, which was distributed among selected SA diplomats, was to obtain accurate and realistic information not previously known about the effect of the compulsory cultural diversity training in culture shock on SA diplomats. The information obtained in the survey would assist public administrators, like DIRCO, to make effective decisions and policy changes in order to improve service delivery (Folz 1996:1).

Consequently, an inexpensive structured online electronic close-ended preselected answer (*yes/no*) survey was developed to ensure a quick turnaround time, as the questions were clear, they did not need to be interpreted by respondents and was ideal to obtain factual matters (Bechhofer & Paterson 2000:74; Noe 2013:118; Polonsky & Waller 2011:138).

According to Folz (1996:44) and Polonsky and Waller (2011:139) the sample group is representative of the target group. In this regard, for the purpose of this survey the target group was SA diplomats deployed abroad by DIRCO. The inclusion criterion for the target population was for the diplomat to have been deployed or to be deployed abroad. Therefore, for this research, the exclusion criterion for the target population was any diplomat who had not been deployed abroad and spouses or partners, excluded from the training programme in culture shock (Teka 2015b). The research scope was therefore limited since only SA diplomats were included and the research was only applicable to diplomats who relocate regularly as part of their work. The target population size served as a parameter in estimating the sample population size for the survey and was considered to be of value to describe the particular population (Jelinek & Weiland 2013:377; Novikov & Novikov 2013:53; Saris & Gallhofer 2007:9; Silberman & Biech 2015:30).

To ensure that the researcher did not have any influence on the selection of respondents (Bechhofer & Paterson 2000:32; Folz 1996:10–11; Saris & Gallhofer 2007:9) and to ensure a level of confidence and error margin for the results obtained and likely to represent the selected population, diplomats were randomly selected from the DIRCO website (at www.dirco.gov.za). In addition the research survey, consisting of 25 questions (see Annexure J), together with an information sheet (see Annexure I), was forwarded to respondents via a web-based survey program provider, SurveyMonkey, as it is inexpensive and easily accessible to respondents situated around the world (Fink 2010:154).

As seen in Figure 1.2 below, a calculator served as a guide aiming to provide some precision around the estimates to determine the sample size (Jelinek & Weiland 2013:377). In this instance, the Raosoft formula calculator was used.

What margin of error can you accept? 5% is a common choice	5%	The margin of error is the amount of error that you can tolerate. If 90% of respondents answer <i>yes</i> , while 10% answer <i>no</i> , you may be able to tolerate a larger amount of error than if the respondents are split 50–50 or 45–55. Lower margin of error requires a larger sample size.
What confidence level do you need? Typical choices are 90%, 95%, or 99%	95%	The confidence level is the amount of uncertainty you can tolerate. Suppose that you have 20 yes-no questions in your survey. With a confidence level of 95%, you would expect that for one of the questions (1 in 20), the percentage of people who answer <i>yes</i> would be more than the margin of error away from the true answer. The true answer is the percentage you would get if you exhaustively interviewed everyone. Higher confidence level requires a larger sample size.
What is the population size? If you don't know, use 20000	579	How many people are there to choose your random sample from? The sample size doesn't change much for populations larger than 20,000.
What is the response distribution? Leave this as 50%	50%	For each question, what do you expect the results will be? If the sample is skewed highly one way or the other, the population probably is, too. If you don't know, use 50%, which gives the largest sample size. See below under More information if this is confusing.
Your recommended sample size is	232	This is the minimum recommended size of your survey. If you create a sample of this many people and get responses from everyone, you're more likely to get a correct answer than you would from a large sample where only a small percentage of the sample responds to your survey.

Figure 1.2 Raosoft formula calculator to determine sample size population

Source: Raosoft 2015

According to Fink (2010:157), the Raosoft formula statistical calculator can be seen as an accurate system to determine sample size. It was used in this research to determine the correct sample, size and response rate. As on 31 March 2015 the diplomatic corps consisted of 579 diplomats (population size) deployed abroad (DIRCO 2015a:126) (detailed information is provided in Chapter 2). As seen in Figure 1.2 a minimum of 232 diplomats had to be selected to partake in and respond to the survey to ensure it complied with the scientific outcome with an error margin of 5% (called by statisticians a ‘confidence interval’, as the standard error is the basis for measuring the accuracy of the estimates in the sample - see Folz 1996:45). The level of confidence needed was measured at 95% (The level of confidence refers to whether the particular sample’s estimates fall within a specified range of a statistic – see Folz 1996:45).

Before the survey was sent to the sample group, it was pretested to ensure that it complied with the requirements, as set out above.

1.7.1.1 Pilot study

To determine the effectiveness and to decide whether any changes had to be made before sending out the survey, it was pretested with the assistance of three diplomats at the South African Embassy in Vienna, Austria. This enabled the researcher to evaluate whether respondents were able to interpret the questions in the way it was intended by the researcher, to ensure that no leading questions were asked, and to do a quality check (Fink 2010:159; Polonsky & Waller 2011:159; Saris & Gallhofer 2007:8). These respondents were requested to evaluate the survey in line with the proposals by Fink (2010:159):

- indicate the technical problems that were anticipated;
- evaluate the flow and administrative ease of the survey;
- identify unusual, redundant, irrelevant, or poorly worded question stems and responses; and
- record the time to complete the survey.

Only a technical problem with the SurveyMonkey link was identified during the pretesting. Once the problem had been rectified the survey was forwarded to the sample group.

1.7.1.2 Responses to the survey

A total of 355 surveys were sent via the SurveyMonkey service provider to SA diplomats from whom 91 responses were received (see Annexure K) and analysed via the SurveyMonkey service provider (see Annexure L). The anonymity and privacy of respondents were ensured, and all responses were password protected on SurveyMonkey. However, as Fink (2010:157) states, most surveys are accompanied by a loss of information due to a lack of responses by respondents. This was confirmed by Ms Dlomo, Deputy Director: Diplomatic Training Research and Development (DTRD), who stated that a low response rate was received in 2009 when a mini-survey was conducted by the DTRD among returning diplomats to gain insight into their experiences abroad; however, this information could still be used as it indicated certain patterns (DIRCO 2009a:6). The information and findings obtained

from the electronic survey have been incorporated in the different chapters of this thesis in order to support the research design and will not be presented as a separate chapter. This assisted to integrate the findings of the survey with the literature review of the relevant chapters.

1.7.2 Ethical considerations

Ethical considerations and guidelines were adhered to at all times while conducting the research and writing the chapters. DIRCO has consented for the proposed research to be conducted and approved the use of a survey as part of the research (Annexure A). In order to obtain this approval the researcher, resident in Austria, submitted a detailed submission to the SA ambassador in Vienna, Austria. This submission was approved and recommended by the then ambassador to Austria and forwarded to DIRCO. After consideration the director general approved the submission under reference 23543 on 04.10.2013. The Research Ethics Committee of the Department of Public Administration and Management (CEMS) at Unisa also granted ethical clearance for this research (Annexure B). The respondents' rights to confidentiality and privacy played a central role in this research as well as the representation of their views.

1.8 Overview of the research project

The main focus of this research was to determine what should be included in the curriculum of a training programme, as well as what the defining attributes are of a cultural diversity training programme with the potential of effectively reducing culture shock among SA diplomats?

In order to clarify and examine the above research aim, the thesis consists of the following seven chapters, as explained in Figure 1.3 below.

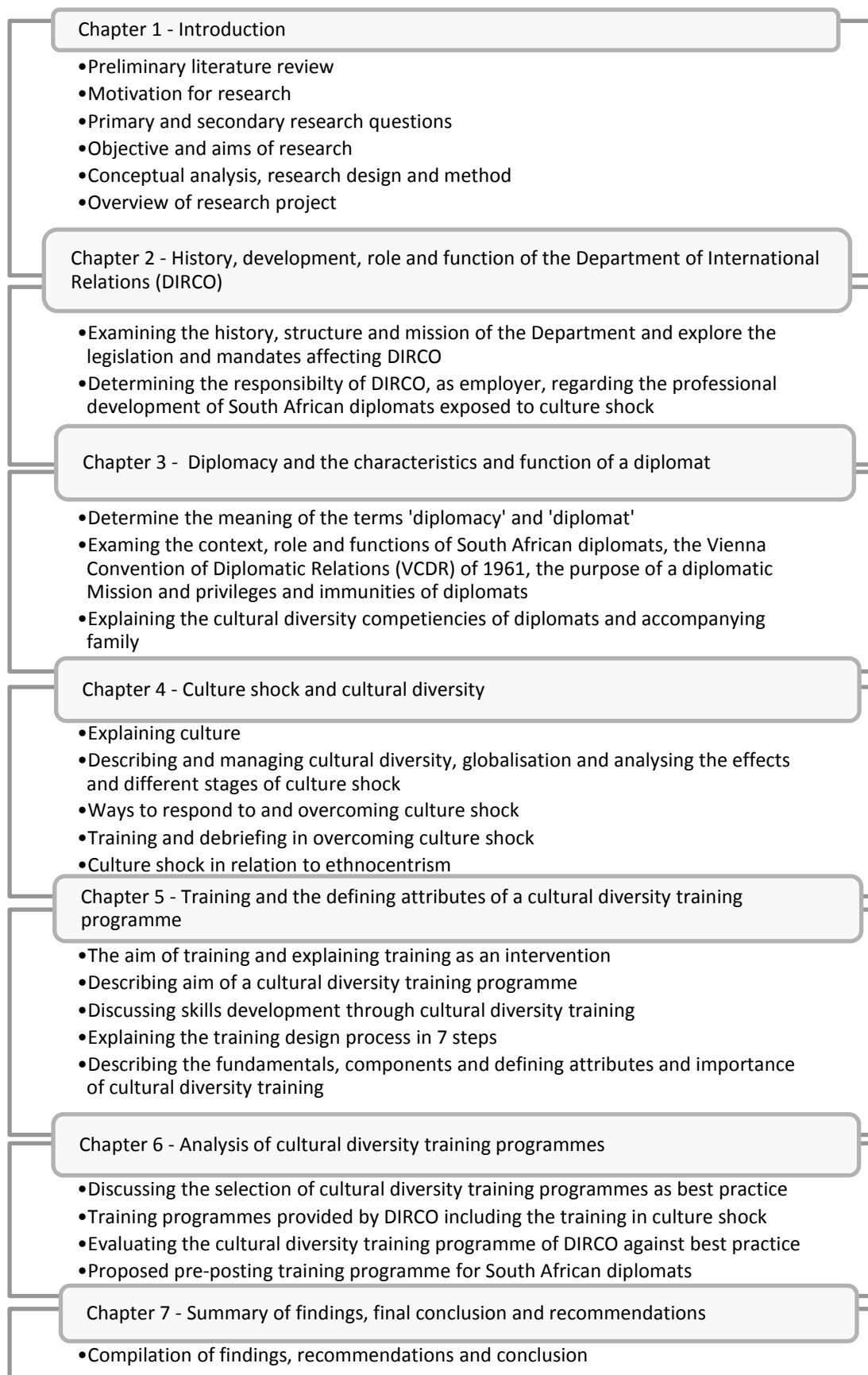


Figure 1.3 Structure of research

As indicated in Figure 1.3 above in Chapter 1 a general introduction, background, motivation and overview of the research were included. The chapter also set the frame of reference together with the objectives and aims of the research, the problem statement, possible research contribution, the research design and methodology, which included a description of the quantitative research and normative approach that was followed. The survey conducted among selected SA diplomats was also discussed. In addition, the chapter also presented the significance of the research and the preliminary literature review, and explained the conceptual analysis.

In Chapter 2 the compilation of the Department of International Relations and Cooperation (DIRCO) is outlined and discussed. In addition, the history, structure, responsibility, mission and aim of DIRCO was studied since the department is responsible for training as well as supporting and influencing the work that has to be done by SA diplomats.

In Chapter 3 the role and responsibility of diplomats are explained. This chapter looks at the functions a diplomat has to perform during his or her foreign tour and interaction with other cultures during the period of deployment. In addition, the VCDR of 1961 is discussed to explain the purpose of a diplomatic mission and the privileges and immunities of a diplomat. The intercultural competencies of a diplomat are also considered since working in different cultural environments has considerable influence on the work that has to be done by a diplomat.

Chapter 4 focuses on culture shock and cultural diversity. The term 'culture' is also analysed and explained. Emphasis is placed on cultural diversity and culture shock – the effects, different stages and how to deal with it. Responding to and overcoming culture shock as well as training and debriefing and the concepts 'globalisation' and 'ethnocentrism' are discussed.

Chapter 5 gives an overview of the aim of training and of a cultural diversity training programme. The chapter also discusses training as an intervention. Furthermore, this chapter explains the skills development in cultural diversity training. In addition to the training design process, fundamentals, components and defining attributes of cultural diversity training are discussed.

In Chapter 6, the evaluation and analysis of a selection of three international cultural diversity training programmes, as best practice, are discussed. In addition, the training programmes provided at DIRCO are reflected. The chapter further presents an analysis, comparison and evaluation of the training programmes presented by DIRCO and best practice in terms of the defining attributes, fundamentals and components as discussed in Chapter 5. Finally, based on the evaluation and analysis, a proposed culture shock training programme for SA diplomats was also designed and is presented.

In Chapter 7 a summary of the findings reflected in the aforementioned chapters is provided. The findings focus on the aims of the research as set out in sections 1.3 and 1.4. In addition, the chapter provides final conclusions drawn from the information provided in all the chapters as well as recommendations for possible future directions researchers may choose to use.

1.9 Conclusion

This chapter presented an overview of the proposed research to identify the defining attributes of a cultural diversity training programme and to determine what should be included in the curriculum of a training programme aimed at minimising culture shock among SA diplomats. A preliminary literature review was done and no previous research could be found on the effects of culture shock on SA diplomats abroad. Apart from the motivation for the research the objective and aims of the study were also explained. Furthermore, the conceptual framework provided clarification on the key concepts to be used in the thesis. Finally an overview of the research project and the chapters to follow were provided. The quantitative research survey conducted was also explained.

In the next chapter, Chapter 2, the Department of International Relations and Cooperation (DIRCO), which has the obligation to provide SA diplomats with the necessary training, including cultural diversity training in culture shock for their deployment abroad, is discussed.

CHAPTER 2

HISTORY, DEVELOPMENT, ROLE AND FUNCTION OF THE DEPARTMENT OF INTERNATIONAL RELATIONS AND COOPERATION (DIRCO)

2.1 Introduction

Chapter one provided an overview of the research project and the structure that was followed in this research. This included a background to and motivation for the research, as well as the objective and aims of this research. In addition, the chapter also provided a conceptual analysis and the research design and methods. An overview of the research that was conducted was also reflected.

This chapter reports on research aim 1 by describing the Department of International Relations and Cooperation (DIRCO) and its role as employer during the professional development of diplomats. This development includes training provided by the Branch: Diplomatic Training Research and Development (DTRD). In addition this chapter will focus on answering the first secondary research question (see 1.3) focusing on the responsibilities of DIRCO as an employer regarding the professional development of diplomats exposed to culture shock.

This chapter relied on the reading of books, for example 'History of the South African Department of Foreign Affairs 1927–1993' (Wheeler [ed.] 2005), journals and articles focussing on the historical development of diplomacy in South Africa in order to get an overview of the changes which the DIRCO underwent over the years. Legislation, such as the South African Constitution, 1996, the Foreign States Immunities Act, 87 of 1981 (RSA 1981), and the Diplomatic Immunities and Privileges Act, 37 of 2001 (RSA 2001), published in the Government Gazette was analysed to provide a good understanding of the establishment, work, responsibilities and functions of DIRCO within the South African and international community. Policy documents such as the Training, Development and Monitoring document (see DIRCO 2009d; DIRCO 2018b) and internal reports such as DIRCO annual and strategic reports (see DIRCO 2009c; 2010c; 2012–2017) were also analysed to get an insight into the work and responsibilities of DIRCO.

2.2 Establishment and history of DIRCO

The establishment and history of DIRCO (previously known as the Department of Foreign Affairs) can be divided into two periods: the pre-1994 period and the post-1994 period. Explaining these two periods will provide insight into how the department changed from being a defender of government policy before 1994 to being a constructive role player in international politics and mediation after 1994. The pre-1994 years are considered first.

2.2.1 Early years of DIRCO until 1990

The origins of the South African foreign service date from the middle of the nineteenth century when the two Boer Republics, Transvaal and Orange Free State, appointed representatives in the United Kingdom and the Netherlands (Muller 2005:3). These two Boer Republics ceased to exist in 1902 when they surrendered to the United Kingdom (Muller 2005:3). After South Africa became a Union in 1910, the political contact of the country with the outside world was through the High Commissioner in London and the Office of the South African Prime Minister (Nöthling 2005:481). During this period Britain controlled the foreign relations of the Empire; thus, South Africa's international status developed gradually, as it was something between complete subordination and sovereign independence (Muller 2005:4). Even in the United States of America the SA representative was informed that any diplomatic correspondence had to be done through the British Embassy in Washington (Van Wyk 2005:17). Within His Majesty's government South Africa could not effectively develop its own trade interests whilst the SA diplomats had secondary status to British diplomats (Muller 2005:7). However, with the formation of the Union of South Africa, the direct British colonial rule allowed and provided a place for self-governance (Chhabra 1997:9).

In the period after South Africa had become a Union, the foreign service was seen as a communication service between the British government and other dominions and not as a foreign service (Nöthling 2005:481). As the British government controlled foreign relations within its Empire, this might be the reason why the South African foreign service was and is still modelled on the British Foreign Office (which for many

years continued to render consular assistance in places where South Africa was not represented) (Van Heerden 2005:656).

The Balfour Declaration by the Imperial Conference in 1926 (see Balfour 1926), which declared Dominions as autonomous communities with the British Empire, had a profound effect on South Africa's status as a dominion (Muller 2005:5). This dominion independence implied the existence of a ministry to put an independent foreign policy into effect (Muller 2005:5).

The Balfour Declaration of 1926 made it possible for the establishment of a department responsible for matters on foreign affairs. On 3 June 1927, a Government Gazette announced under Notice 915 (page 402) (see SA 1927) as follows:

Notice is hereby given for general information that His Excellency the Governor-General-in-Council has been pleased to approve of the establishment under section *fourteen* of the South Africa Act, 1909 [see PUK 1909], of a Department of External Affairs in the Union from the 1st of June, 1927, and to assign the administration thereof to ... [the] Prime Minister of the Union of South Africa, with the additional designation of Minister of External Affairs.

However, even after the Balfour Declaration of 1926, the foreign relations of the dominions were limited to trade and economic matters while political matters were still handled by Britain (Van Wyk 2005:65). The first diplomatic missions were established in 1929 when envoys extraordinary and ministers plenipotentiary were sent to Washington, The Hague, Rome and to Lourenço Marques (now Maputo) where the Union Agent-General was replaced by a Consul-General under the control of the Department of External Affairs (De Beer 2005:632). Furthermore, the influence of the Union of South Africa on the rest of the continent grew steadily during the Second World War and by 1945 extended well into Central Africa (Nöthling 2005:253).

Although South Africa enjoyed international status after the First World War as a signatory of the Treaty of Versailles (see ToV 1919) and as a member of the League

of Nations, the question of its sovereignty was still unresolved (Nöthling 2005:105). Van Wyk (2005:35) argues that South Africa made periodic demands for full diplomatic recognition, but Britain held firm. However, the Department of External Affairs managed to expand and by May 1948 the Department consisted of a Political and Protocol Division, divided into political, protocol and cypher sections, and had 22 missions abroad (Nöthling 2005:494). The creation of the Department of External Affairs under direct control of the prime minister did not only add authority to the portfolio but also meant that the prime minister maintained personal control over foreign policy until 1954 (Muller 2005:9).

It was only in 1955 that the Department of External Affairs became a separate department within the SA government. On 14 January 1955, Government Gazette Notice 89 (page 9) (See SA 1955) stated as follows:

It is hereby notified that His Excellency the Governor-General has been pleased, under and by virtue of the powers invested in him by section *fourteen* of the South Africa Act, Act 1909 [see PUK 1909], to appoint the Honourable E.H. Louw as Minister of External Affairs ... with effect from 10th January, 1955.

The foreign affairs ministry only enjoyed influence after its separation from the Prime Minister's Office in 1955 (Pfister 2005:13). As a separate department, the Prime Minister's Office also benefitted from the separation, since the demands of this office and the growing involvement in international politics made it impossible for the Prime Minister to retain both portfolios (Nöthling 2005:522). Furthermore, the Minister of External Affairs now also had the authority to make appointments without the involvement of the Prime Minister's Office (Nöthling 2005:531).

In 1961, the Department of External Affairs became the Department of Foreign Affairs when South Africa left the Commonwealth and adopted a republic constitution (Nöthling 2005:531). The purpose of the Department remained fixed with a difference in emphasis. After World War II, the SA racial policy had made the country a target of critical world opinion (De Beer 2005:559). After becoming a Republic, South Africa had difficulty to defend its racial policies and had to resign from international

organisations, such as the Commission for Technical Co-operation in Africa (known by its French acronym CCTA) and the Scientific Council for Africa South of the Sahara (also known by its French acronym CSA) (Nöthling 2005:276). In addition, African states tried to exclude South Africa from membership of the United Nations, but were prevented in 1974 by a triple Western veto of the Security Council (Bissell & Crocker 1979:112). The Government's apartheid policies made the establishment of diplomatic relations with African countries impossible, as the presence of a black ambassador in South Africa would have meant that he or she would have been exposed to the same apartheid legislation applicable to black South Africans, which would have been in conflict with international conventions on diplomatic immunity (Pfister 2005:32).

The South African Prime Minister had no intention of seeking favours or making policy adjustments and had hoped that the African states would adopt a different approach; however, no sign of mutual understanding was forth-coming (Nöthling 2005:277). Towards the mid-1960s, South Africa was completely isolated on the African continent and increasingly isolated within the international community (Pfister 2005:37). According to Chhabra (1997:11), it was during this time that South Africa's foreign policy makers found themselves being targeted internationally, as the United Nations (UN), the Commonwealth and the Non-Aligned Movement (NAM) called for political and economic sanctions against the regime. Through an Organisation of African Union (OAU) resolution in 1976, African states managed to exclude South Africa from sport exchanges, including participation in the Olympic Games (Bissell & Crocker 1979:111).

In 1976, the Department of Foreign Affairs (DFA) assumed responsibility for the provision of assistance to certain territories (homelands) within South Africa – known as TBVC (Transkei, Bophuthatswana, Venda and Ciskei) countries – as they negotiated independence from South Africa (De Beer 2005:559). The main responsibility for retaining and extending relations with these new states was by means of economic development co-operation, which was delegated to the South African Department of Foreign Affairs (De Beer 2005:583). However, South Africa was the only country in the world to recognise the independence of these homelands (Chhabra 1997:10).

The change in leadership from Vorster to Botha in 1978 brought dramatic changes in personality, style and policy-making, as Botha established the political dominance of the military in key decision-making (Pfister 2005:12). Thus, the DFA also introduced an Operation Room in 1987 with the aim of keeping the President's Office and the Minister of Foreign Affairs constantly up to date on international events that had an impact on South Africa and on South Africa's bilateral and multilateral relations (De Beer 2005:611). Furthermore, during this period the military dominated P.W. Botha's policy towards Africa beyond southern Africa throughout the 1980's (Pfister 2005:105). Pfister (2005:68) describes the efforts by the Department of Foreign Affairs to break South Africa's isolation as "buying, bribing or bluffing" the leaders of the world through the Department's propaganda operations. However, the Africa group at the UN was successful in terminating South Africa's membership at various UN specialised agencies and managed to expel the country from cultural and sporting contacts (Chhabra 1997:11). Therefore, having withdrawn from the Commonwealth in 1960 and having been prevented from occupying its seat in the UN General Assembly and UN specialised agencies from 1974 onward, South Africa was unable to play any role in dealing with the majority of global and regional issues for the next 20 years (Wheeler 2004:85).

While the role of the Department of Foreign Affairs' role as prime foreign policy actor suffered under PW Botha, it again rose to prominence after the late 1980's (Pfister 2005:15). In the mid-1980s, a special division was created to market the image of the Republic internationally and to influence the international community to adopt a positive attitude towards South Africa (De Beer 2005:559). However, De Beer (2005:645) further states that diplomats deployed abroad were constantly exposed to criticism from those opposed to the policies of government. Hence, the tradition, which requires public officials to serve the government of the day, came under severe stress when it became clear that South Africa's racial policies were increasingly at variance with the spirit of the time, in a world that was growing smaller (Van Heerden 2005:658). South Africa's foreign policy was also based on government's national strategies; thus Pfister (2005:4) confirms that, as foreign policy is conducted in pursuit of a country's national interest, the survival of apartheid could also be regarded as the cornerstone of South Africa's foreign policy.

However, the waning of the Cold War crucially affected South Africa and its foreign relations with Africa which led to the independence of Namibia in 1990 which was seen at the time as an achievement of the then South African Department of Foreign Affairs (Pfister 2005:122). In addition, it was also international sanctions and diplomatic isolation, which pushed the apartheid strategy of the ruling group in South Africa to its limits and which forced big businesses to contemplate alternatives to the regimes of Vorster and Botha (Umeh & Andranovich 2005:49). The domestic, regional and international changes now required policies other than the use of military force to resolve South Africa's problems; consequently, when FW De Klerk succeeded PW Botha in 1989, it had considerable consequences for both South Africa's domestic and foreign policies (Pfister 2005:124).

2.2.2 Period after 1990

President De Klerk's speech during the opening of Parliament on 2 February 1990, lifting the ban on the ANC (African National Congress) and other political organisations, followed by CODESA (Convention for a Democratic South Africa) had a huge effect on the relations with Africa and the rest of the international community, which led to a complete overhaul of the top structure of all branches of the DFA with effect from 1 October 1991 (De Beer 2005:593; Mandela & Langa 2017:5). De Klerk brought a very different political style to government, breaking fundamentally with the apartheid ideology of his National Party (Pfister 2005:125). The transformation of South Africa began with the decision to dismantle apartheid, and following the elections in 1994, the idea of change was a focal point in all areas of everyday life (Umeh & Andranovich 2005:143). In fact a post-apartheid South Africa emerged at a critical juncture in international relations, including the fall of the Berlin Wall in 1989 (see Berlin Wall 1989) and the end of the Cold War in 1991 (see Service 2015) which were components in creating consensus for peaceful negotiations in the Republic of South Africa (Mills 2004:3).

Diplomatic recognition was the vital key necessary for South Africa to break its international isolation during the apartheid era (Pfister 2005:150). In the early 1990s, the world had considerable expectations towards a new role played by South Africa, as nothing less than a stable climate for foreign investment and trade, acting as a

role model in human rights, peace-building in Africa, and delivering a professional diplomatic remise were envisaged (Ton 2013:55). Furthermore, any post-apartheid government would have had to deal with a long list of essential issues, such as a new legal and constitutional foundation for a non-racial and democratic society and the amalgamation of previously segregated and racially divided state institutions (Bernstein 1999:15).

The SA government began seeking a new international role for the country meaning a radical change of the direction in foreign policy in order to incorporate the views of Mandela and the ANC (Chhabra 1997:69). In this regard, DIRCO was not an exception to undergo major changes. The transformation of DIRCO since 1994 contributed towards South Africa's reintegration into the international political and economic system and towards South Africa's leading role in advancing the interests of Africa (DIRCO 2013:5).

The end of apartheid changed South Africa's preponderance on the African continent by having a respected and recognised role in world politics and, especially in Africa (Pfister 2005:150). In addition, South Africa has been very active in Africa by expanding its diplomatic representation, becoming involved in conflict resolution in the region, expanding its trade and investment in other African countries, and encouraging reform of existing regional and continental institutions (Sidiropoulos & Hughes 2004:62). Reference can be made to the role South Africa played in mediation and negotiation efforts in countries, such as Lesotho, Zimbabwe, Swaziland and the Democratic Republic of the Congo (DRC) as well as the deployment of troops in peacekeeping missions under the United Nations (UN) and the African Union (AU) in Sudan, the Democratic Republic of Congo (DRC) and Burundi (DIRCO 2010b:35). South Africa also assisted countries, such as Mali, Niger, Mauritania and Chad in the Sahel region in the wake of humanitarian crises by means of donated products and materials directly requested by these countries (Tibane 2017:9; Van Niekerk 2013:368).

Chhabra (1997:69) states that according to Greg Mills, an expert in SA international relations, the principle in governing South Africa's foreign policy has been labelled 'universality' referring to the opening of foreign and local doors in the spirit of

reconciliation, which also characterised South Africa's domestic transformation. As a result of South Africa expanding relations and cooperation, a media statement was issued by DIRCO on 14 May 2009 stating:

President Zuma alluded to the name change of the Department of Foreign Affairs to the Department of International Relations and Cooperation. The name change to the Department of International Relations and Cooperation is in line with international trends and is informed by the need to give greater clarity on the mandate of the department. In this regard, over and above its normal functions the department will also engage in dynamic partnerships for development and cooperation (Mamoepa, 2009).

According to Bernstein (1999:148), South Africa's foreign policy interests are predominantly economically orientated and therefore the policies and activities of other departments involved need to be firmly focused on attracting investment to South Africa. In this regard, the former Minister of DIRCO, Minister Nkoana-Mashabane, stated that South Africa conducts its foreign policy against the background of an ever-changing political and economic environment (DIRCO 2013:2). The foundations and strategic perspective of the foreign policy were derived from a long-standing history, ideology and values that embrace, among other things, the spirit of internationalism and the rejection of colonialism and other forms of oppression (Van Niekerk 2013:358).

The conduct of DIRCO's international relations is based on a principle of mutual respect, sovereign equality and peace (DIRCO 2012a:10). The smooth transition that South Africa had in 1994, made the country a role model for international conflict resolutions. In this regard, the former Deputy Minister of DIRCO, Mr Ebrahim I Ebrahim (2013:1), stated during a South African Foreign Policy lecture on 4 July 2013:

We have learned from our own experience domestically, as well as in our efforts on the Continent, that the peaceful resolution of disputes is preferable to the destruction and furies unleashed by military interventions, that dialogue is the only way to achieve such outcomes, and that as uncomfortable as it is, parties should engage with their enemies to find solutions as the zero-sum

approach to conflict has an expensive and bloody price tag paid by the people on the ground.

Consequently, South Africa operates in a dynamic environment that encapsulates varying legislative and monetary regimes that affect the foreign policy operation of the country and maintain diplomatic relations with countries and organisations through 124 missions in 107 countries internationally, and through the accreditation of more than 160 countries and organisations represented in South Africa (DIRCO 2014:11; 2018a:16).

DIRCO has to carry out its mandate within the external environment to advance the country's national priorities and there are continued expectations that South Africa should assume greater leadership responsibilities in the region, on the continent and internationally (DIRCO 2018a:16). However, the Department is still accountable to the South African Parliament for its conduct and actions; hence, the oversight and accountability in the formulation and conduct of South Africa's foreign policy are vested in the Parliamentary Portfolio Committee on International Relations and Cooperation (DIRCO 2015b:14).

Furthermore, government introduced a cluster system to facilitate effective coordination and collaboration in order to strengthen unity and conformity with various spheres of government (Tibane 2016:127). In this regard DIRCO co-chairs the International Cooperation, Trade and Security Cluster (ICTS) which consists of DIRCO, the Department of Defence and Military Veterans, the Department of State Security, the Department of Trade and Industry (dti), the Department of Tourism, the National Treasury and the Department of Water and Environmental Affairs (DIRCO 2010b:17 and 2017:35; Tibane 2016:128).

DIRCO is furthermore guided by legislation and mandates which will be discussed next since it provides a framework for a diplomat's working environment.

2.3 Legislation and mandates affecting DIRCO

DIRCO is the lead department for the conduct and coordination of South Africa's in-

ternational relations, deriving its mandate from the Constitution of the Republic of South Africa 1996 (DIRCO 2010b:17; Lentsoane & Tibane 2016:272). Thus, the foreign policy principles guiding the international engagements of DIRCO find expression in the fundamental values and principles enshrined in the South African Constitution, which, amongst others, are respect for human rights and dignity, equality and freedom, non-racialism, non-sexism, democracy and the upholding of the rule of law (DIRCO 2012c:11). In this regard, the Constitution of the Republic of South Africa 1996 states in terms of section 7(1):

This Bill of Rights is a cornerstone of democracy in South Africa. It enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.

The South African Constitution therefore forms the cornerstone of the legislation and policy decisions of DIRCO.

Apart from the South African Constitution the following legislation and mandates regulates policies of DIRCO as can be seen in Table 2.1 below:

Table 2.1 South African legislation and mandates regulating policies of DIRCO

Legislation, agreements and policy mandates:	Influence on DIRCO activities:
The Foreign States Immunities Act, 1981 (87 of 1981) (RSA 1981)	This Act regulates the extent of the immunity of foreign states from the jurisdiction of the courts of the Republic of South Africa and provides for matters connected therewith.
The Diplomatic Immunities and Privileges Act, 2001 (37 of 2001) (RSA 2001)	This Act provides for the immunities and privileges of diplomatic missions and consular posts and their members, of heads of states, special envoys and certain representatives of the UN and its specialised agencies, and of certain other persons.

<p>The African Renaissance and International Cooperation Fund Act, 2001 (Act 51 of 2001) (RSA 2001)</p>	<p>The Act establishes an African Renaissance and International Cooperation Fund to enhance cooperation between the Republic of South Africa and other countries, in particular African countries, through the promotion of democracy, good governance, the prevention and resolution of conflict, socio-economic development and integration, humanitarian assistance and HR development.</p>
<p>International Agreements (multilateral and bilateral)</p>	<p>These include international agreements concluded by the Republic of South Africa in terms of sections 231(2) and 231(3) of the Constitution of the Republic of South Africa, 1996. The Constitution is the supreme law of the Republic and forms the foundation in the drafting and enactment of such international agreements. This is confirmed in section 231(4) of the Constitution of the Republic of South African of 1996, which states, “Any international agreement becomes law in the Republic when it is enacted into law by national legislation ... unless it is inconsistent with the Constitution.”</p>
<p>Measures and Guidelines for Enhanced Coordination of South Africa’s International Engagements</p>	<p>The Guidelines and its annexures, were submitted to the ICTS on 4 March 2008, which establishes more effective measures and mechanisms to coordinate the conduct of international relations and the implementation of South Africa’s foreign policy (DIRCO 2008:8). The ICTS</p>

	was approved by Cabinet in 2009 (Maseko 2009:1).
South African Council on International Relations (SACOIR)	SACOIR was approved by Cabinet in 2011, and provides a consultative platform for engagement of non-state actors in South Africa's international relations.
National Information Security Policy	This policy document was approved by Cabinet in 1996, and provides the minimum standards for security. To ensure that the national interests are protected, the Minimum Information Security Standard (MISS) provides a minimum standard for the security of personnel, premises, assets and sensitive/classified information in institutions, such as DIRCO (MISS 1996:1–70).
Foreign Service Dispensation (FSD)	The FSD is implemented in terms of the provisions of Section 3(3)(c) of the Public Service Act, 1994 (promulgated under Proclamation 103 of 1994), as amended, and is applicable to designated employees who serve in a foreign country at a South African mission and fall within the scope of the Public Service Coordinating Bargaining Council (PSCBC). The FSD consists mainly of two measures, namely remunerative measures (South Africa) and compensatory measures and other foreign service benefits at the missions.

Adapted from DIRCO (2012c:7; 2013:8–9)

From the above it can be seen that, apart from the South African Constitution, numerous legislation and mandates are guiding and effecting the responsibilities and work of DIRCO. DIRCO has to ensure that it performs all its functions within these prescribed legislation and policy mandates, and within the framework of the South African Constitution, 1996. Apart from the legislation affecting DIRCO the vision, mission and values of DIRCO also influence its responsibilities, as will be explained next.

2.4 Vision, mission and values of DIRCO

Since 1994 the Department of Foreign Affairs (now DIRCO) had to fulfil two primary functions, namely to portray the international relations of South Africa positively and to analyse and interpret the world continuously with a view to ensuring the security and prosperity of South Africa and all its people (Chhabra 1997:72). As a result, DIRCO's vision is focused on being part of an African continent, which is prosperous, peaceful, democratic, non-racial, non-sexist and united, and which contributes to a world that is just and equitable (DIRCO 2017:22). DIRCO's mission is to be committed to the promotion of South Africa's national interests, values, the African Renaissance and the creation of a better world (DIRCO 2013:8; 2017:22).

In addition, DIRCO also adheres to the values of patriotism, loyalty, dedication, *ubuntu*, equity, integrity, and *Batho Pele* that is also reflected in DIRCO's vision, mission and values (DIRCO 2017:22). Closely linked to the vision, mission and values of DIRCO is the current organisational structure being used to perform the department's functions of promoting the interests of South Africa.

2.5 Organisational structure of DIRCO

In accordance with sections 84(2)(h) and 84(2)(i) of the Constitution of the Republic of South Africa, 1996, the President has the prerogative to appoint heads of mission, receive foreign heads of mission, conduct state-to-state relations and, in terms of section 231(1) of the Constitution, through a Presidential Minute, approve the signing of all international agreements entered into between the Republic of South Africa and other states. The Minister of International Relations and Cooperation, in accordance

with his or her portfolio responsibilities, consults Cabinet and individual cabinet ministers on issues of international relations (DIRCO 2010b:16).

These aspects are discussed below in line with the structure of DIRCO as can be seen in Figure 2.1. The organisational structure below has been approved by the Minister of International Relations and Cooperation on 30 March 2015 whereby the department adapted a phased-in approach over time to implement the structure (DIRCO 2015a:17,22). These changes did not affect the outcome of this research, as the Branch: Diplomatic Training, Research and Development remained unaffected. (For ease of reference the previous organisational structure used until 30 March 2015 can be seen under Annexure G.)

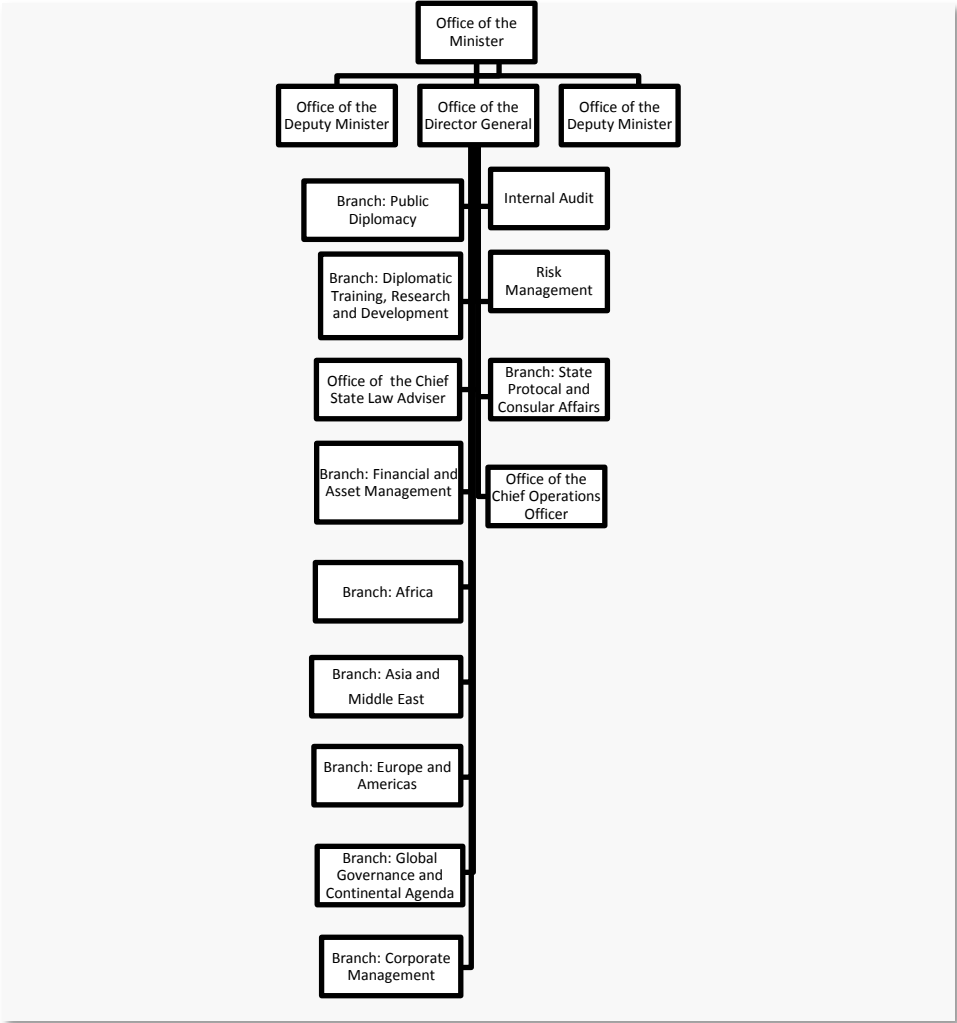


Figure 2.1 Organisational structure of DIRCO

Source: Adapted from DIRCO (2017:25)

From figure 2.1 above it can be seen that the minister is the (political) head of the department. The Minister of International Relations and Cooperation bears the responsibility for the management of government's foreign policy and sets the general political guidelines of its economic, financial, military, social, cultural and other relations with foreign countries (De Beer 2005:557). Furthermore, the minister assumes overall responsibility for all aspects of South Africa's international relations in consultation with the president (DIRCO 2013:8). Public service institutions, such as DIRCO, are headed by a director general (Van der Westhuizen 2016:6). The director general of DIRCO reports directly to the minister. The director general assumes the overall responsibility for the management of the department and ensures that the department complies with all statutory requirements (DIRCO 2013:14). Through its two main components, head office and missions, the department, headed by the director general, implements all aspects of the country's foreign policy as entrusted to the minister by the government (De Beer 2005:557). The Director-General is supported by the different branches of DIRCO. In the following sub sections, the different branches of DIRCO will be explained in more detail since these branches assist with the fulfilment of DIRCO's responsibilities and objectives.

2.5.1 Branches within DIRCO

Branches within DIRCO not only provide support to ensure that the objectives of the department are reached but also represent the minister in his or her capacity as political head of the department. The branches discussed are:

2.5.1.1 Internal Audit

Internal Audit is an independent, objective assurance and consulting branch designed to add value and improve an organisation's operations and which assists the organisation to accomplish its objectives by bringing a systematic and disciplined approach to evaluate and improve the effectiveness of risk management, control and governance processes (DIRCO 2010b:106). This branch is responsible for conducting a number of internal performances - forensic and information and communications technology (ICT) audits - both at missions internationally and at head office during the year, and makes comprehensive recommendations for

improvement to the department and also presents possible internal control weaknesses (DIRCO 2012a:83). As a result, DIRCO has established an audit committee, which manages its affairs in accordance with an approved audit committee charter and which oversees the work of both the internal and external audits (DIRCO 2010b:107).

2.5.1.2 Branch: Africa;

Branch: Asia and Middle East; and

Branch: Europa and Americas

The heads of the different branches are responsible for managing and guiding each branch in line with DIRCO objectives. The current Africa branch was, with its establishment in 1955, instrumental in the formulation and implementing Foreign Affairs' Africa policy and was then known as "Africa and International Organisations" (Pfister 2005:13). During the period after 1994, South Africa has rapidly increased its bilateral political and economic relations, which include the developing and promoting the New Partnership for Africa's Development (Nepad), finalising and implementing of bilateral agreements in various fields including trade, investment, mining and infrastructure (DIRCO 2010b:4; Ngubentombi 2004:201). Bilateral political and economic agreements establish an important basis for strengthening political and economic partnerships in the various regions of the world, and therefore these branches contribute to the realisation of –

- the national priorities through strengthened bilateral cooperation with individual countries which focusses on prioritising increased exports of SA goods and services;
- foreign direct investment (FDI) with technology transfers into value-added industries and mineral beneficiation;
- as well as increased inbound tourism and skills enhancement (DIRCO 2013:18).

Therefore, the focus of South Africa's political and economic engagements has been the consolidation of bilateral relations as an important and strategic platform for promoting South Africa's domestic priorities and the SA government has used

bilateral relations and partnerships from both developing and developed nations to identify opportunities geared to the strengthening of cooperation for socio-economic development in the country and the region (DIRCO 2010b:56). Consequently, the strengthening of bilateral relations remains a strategic focus area (Lentsoane & Tibane 2016:272; Van Niekerk 2013:398).

2.5.1.3 Branch: Global Governance and Continental Agenda

The branch is responsible for multilateral issues and embraces the world of ideas, as multilateral diplomacy concerns itself with global and regional issues whose effects go beyond dealings between two states (Wheeler 2004:85). The multilateral division owes its creation to changes of emphasis in international relations after the Second World War, the importance given to the United Nations as a forum for issues of global peace and security, and the establishment of specialised agencies and other institutions to promote international functional co-operation in social, economic, financial, technical, scientific and other fields (De Beer 2005:566). Since 1994, the newly elected SA government emphasises multilateral diplomacy, and it is committed to cooperation between several nations (multilateralism) and a rules-based international order (Wheeler 2004:86). The country participates and plays an active role in all areas of the United Nations (UN) system and its specialised agencies (DIRCO 2013:20). South Africa's foreign policy also recognises the importance of the multilateral system of global governance for the resolution of global challenges (DIRCO 2010b:4). In this regard, multilateralism remains an important point of South Africa's foreign policy (Tibane 2017:156).

2.5.1.4 Branch: Public Diplomacy

The department's Branch: Public Diplomacy was established following the report of the Communications Task Team that was ratified by cabinet in 1996, which recommended the creation of a communication unit in every national government department (DIRCO 2010b:98). The cornerstone of the work done by Public Diplomacy communication and marketing, which focuses on strengthening relations with the media and by means of public participation programmes (PPPs), Ubuntu Radio, and its quarterly magazine *Ubuntu*, the branch communicates with and

educates stakeholders on South Africa's international relations policy positions, achievements, objectives and goals (DIRCO 2012a:71; 2016:139).

2.5.1.5 Branch: Risk Management

The department has introduced the Branch: Risk Management to identify and analyse risks which have the potential to reduce the achievement of the department's strategic objectives (DIRCO 2017:132). The department appointed deputy directors general as risk owners so that management takes accountability for managing risks in their specific areas of responsibility (DIRCO 2016:155). Furthermore, plans to reduce risks are developed and introduced to keep such risks at an acceptable level (DIRCO 2017:132).

2.5.1.6 Branch: Financial and Assets Management

Asset management is a key focus area within the department (DIRCO 2016:18). Through the implementation of the web-based asset management system, missions and assets controllers have to account to the cost centre level (mission) (DIRCO 2016:18). In addition, the department, in consultation with the National Treasury and the Department of Arts and Culture, has appointed an expert for the identification of heritage assets within its collection of works of art (DIRCO 2017:20).

2.5.1.7 Office of the Chief State Law Advisor

The Office of the Chief State Law Adviser (International Law) (OCSLA)(IL) serves as the primary counsel on international law matters for government as a whole and provides legal advice and support to government departments on all aspects of international law (DIRCO 2017:38). OCSLA(IL) also provides legal advice and support various aspects of South Africa's participation in intergovernmental deliberations in respect of, among other matters, the Law of the Sea, The Hague Convention on Private International Law, International Humanitarian Law, Committee on the Peaceful Uses of Outer Space (COPUOUS), The International Institute for the Unification of Private Law (UNIDROIT), International Criminal Court (ICC) and the peace process in Sri Lanka (DIRCO 2016:71). It also played a crucial role in

engaging with the Commission on the Limits of the Continental Shelf (DIRCO 2016:71).

2.5.1.8 Office of the Chief Operations Officer

The Office of the Chief Operations Officer is responsible for providing prescripts for job access, the gender equality strategic framework, employment equity and the Service Delivery Improvement Programme (SDIP) (DIRCO 2017:44).

2.5.1.9 Branch: State Protocol and Consular Affairs

By definition, the aim of the protocol division was the handling of protocol issues, and its functions were the control of state protocol and state functions in order to ensure uniformity in practice and custom as well as the protection of diplomatic and consular status, privileges and immunities (De Beer 2005:568). Given the increase in resident diplomatic missions, the department was compelled to expand its protocol functions to a fully-fledged branch with two business units, encompassing state events and diplomatic accreditation, as well as state visits and inter-governmental protocol (DIRCO 2010b:100). The branch also facilitates logistical arrangements for various major events and international travelling by provinces and local municipalities (DIRCO 2012a:71). These events refer to, amongst others, state functions, funerals, and the inauguration of the state president as well as his or her official departures and arrivals, meeting and bidding farewell to VIP's (very important person) at airports, as well as arranging the accreditation of diplomats and looking after diplomatic privileges and immunities (De Beer 2005:569).

As of 2015 consular affairs were added to this branch (DIRCO 2017:122). The directorate for consular services, which includes consular services to SA citizens travelling, working and studying abroad, was upgraded from a sub-directorate to a chief directorate in 2005 due to its growing demand internationally (DIRCO 2017:31; 2010b:108).

2.5.1.10 Branch: Corporate Management

The Branch: Corporate Management seeks to provide effective, efficient and economical support services for the successful implementation of the mandate of DIRCO with regard to finance, supply chain management (SCM), property and facilities management, ICT, consular services and security services (DIRCO 2013:14). In addition to the responsibility of the procurement of goods and services and management of assets, this branch also renders agency services to partner departments stationed internationally, and is responsible for the payment of expenditure on behalf of other departments, that have staff members stationed abroad, as well as revenue collection for the Department of Home Affairs (civic and immigration services) (DIRCO 2017:21; DIRCO 2012c:23). These agency services on behalf of other departments, public entities and provinces include institutions like the University of South Africa (Unisa) and the Department of Home Affairs (DIRCO 2015a:17).

2.5.1.10.1 Directorate: Human Resource Management

The main objective of Human Resources is to ensure that sufficient and adequate skilled resources are selected and whose performance is monitored (DIRCO 2016:34). During the past years the Directorate: Human Resources has worked systematically to strengthen the human capacity of the organisation with the aim of enabling DIRCO to deliver effectively on South Africa's foreign policy objectives (DIRCO 2010b:102). Furthermore, this directorate seeks to provide effective, efficient and professional human resources to carry out the mandate of DIRCO through recruitment, selection, placement and induction processes (DIRCO 2013:14). As stated under in 1.7.2 when the pilot study was conducted a total of 579 diplomats and 112 heads of mission were deployed abroad as on 31 March 2015 (DIRCO 2015a:125) and for the same period a total of 1702 locally recruited staff were employed at SA missions (DIRCO 2015a:144) which totalled 1637 staff members abroad. The HR directorate also acted as a change agent to enable the department to respond proactively to the fast-changing external environment, in the process contributing to the positioning of DIRCO as an employer of choice (DIRCO 2012c:24).

2.5.1.10.2 Directorate: Employee Health and Wellness (EHW)

The Directorate: Employee Health and Wellness (EHW) (previously known as the Employee Wellness Centre (EWC) (DIRCO 2015a:34)) implements health promotion programmes and renders a 24-hour support service to all DIRCO employees and their family members and additionally provides trauma debriefing to employees in missions affected by natural disasters and political turmoil (DIRCO 2016:202; DIRCO 2012b:32). Family members of all DIRCO employees also have access to this EHW support service, which renders invaluable care to those spouses or partners who have accompanied their transferred individuals (DIRCO 2016:171). Referring to the aforementioned the EHW also provides preparation, adjustment and culture shock training for officials prior to being deployed abroad (Teka 2014). In this regard the survey conducted among SA diplomats indicated that 54,44% of the respondents were willing to confide in the EHW when experiencing severe culture shock while being deployed abroad. However, the rest of the respondents try to cope with their circumstances as a result of the training, which provided them with the skills and knowledge to recognise the systems of culture shock and how to deal with it before leaving the country. The training programme provided by the EHW will be explained in detail in Chapter 6.

2.5.1.11 Branch: Diplomatic Training Research and Development (DTRD)

The Foreign Service Institute (FSI) was established in 1995 as an institution responsible for the training of SA diplomats for the purpose of representing South Africa professionally (Aldrich & Mashele 2005:6). The Branch: Diplomatic Training, Research and Development (DTRD) is the result of a merger carried out in 2008 between the Chief Directorate: Policy, Research and Analysis Unit (PRAU) and the Foreign Service Institute (FSI) (which was then renamed the Diplomatic Academy and International School (see 2.6)) (DIRCO 2010b:104). The DTRD provides and enhances diplomatic skills and a professional language service in pursuit of South Africa's national interests (DIRCO 2013:14). The Diplomatic Academy and International School is one of two Chief Directorates within the said Branch (DIRCO 2018b:4). In addition, the Diplomatic Academy and International School is accredited by the Public Service Education and Training Authority (PSETA) as a training

provider and certified by the South African Bureau of Standards (SABS) (DIRCO 2018b:5). As annual surveillance assessments are done by the SABS, the Directorate: Quality Assurance and Accreditation, within the Diplomatic Academy and International School ensures that the quality management system, which details policies and procedures, is implemented, maintained and improved (DIRCO 2018b:7). Furthermore, the department continues to address the skills and developmental needs of its officials and provides, apart from protocol and language training, also training in economic diplomacy, a master's degree in Diplomacy (through the University of Pretoria) and, in support of leadership and management development provides the Executive Development Programme (DIRCO 2012b:32). The mandate of PRAU is to undertake relevant research on those issues affecting South Africa's foreign policy and to engage with research units and international divisions of other government departments on specific issues that affect its policy (DIRCO 2010b:104).

2.6 Diplomatic training and development

Within the Department of Foreign Affairs training needs were defined for the first time in 1969 since the lack of a training policy was a serious weakness in the department (De Beer 2005:576). Recruits felt the absence of formal training was a critical defect in the practical demands of their work (Nöthling 2005:527). Thus, the training of young diplomats in South Africa became a matter of extreme urgency (Muller 2005:9). A post of 'organiser of training' was created at the Department of Foreign Affairs to prepare and provide training programmes for every officer in the department – thereby developing into the most important and professional division within the department (De Beer 2005:577).

During the transition period in the 1990's training also had to be provided to new government members entering the diplomatic core. In this regard, it should be noted that the Clingendael Academy in the Netherlands played an important role in the training of ANC officials, as it was agreed between the ANC and National Party (NP) to dismantle the ANC offices abroad and to integrate the international staff into a new diplomatic service once an interim government had been established (Ton 2013:55).

Since then the department makes use of specialists and academics from different universities not only to host conferences and run training programmes but also to suggest new contents for the Diplomatic Training Programme regularly (Guedes 2008:111). Thus, training providers by DIRCO include experienced diplomats, academics and researchers (DIRCO 2009d:4). The department also collaborated with research institutions and other stakeholders, apart from the Clingendael Academy in the Netherlands, including the Centre for Policy Analysis and Development from Indonesia and the Shanghai Institute of International studies (DIRCO 2012b:32). After the process of integration, which started in 1994, had been concluded the then Department of Foreign Affairs started a cadet programme where young South Africans were groomed in the Diplomatic Academy and International School to become diplomats (DIRCO 2010a:16). A new democratic South Africa had to be prepared to re-enter the international arena and was also expected to open a vast number of new embassies and missions around the world (Ton 2013:55). The quality of training that had been achieved made the Foreign Service Institute (now the Diplomatic Academy and International School (see 2.5.1.11)) attractive to diplomats from neighbouring countries, which resulted in a partnership with the South African Development Community (SADC), which provides a pivotal role in the sub-region (Guedes 2008:111).

Therefore, as Kroukamp and De Vries (2014:164) state, the success of training is determined by the quality of the service provider. Hence, apart from the psycho-social support rendered to all DIRCO employees and their family members, the EHW programme also serves as another training provider in intercultural matters (DIRCO 2009c:14). Cultural competency is an element of good government, as it promotes effective service delivery (Norman-Major & Gooden 2015:3). Thus, the Chief Directorate: Diplomatic Academy and International School is tasked with providing internationally benchmarked training programmes for the preparation of SA diplomats that will enable them to function optimally on the global stage and to promote South Africa's foreign and domestic policies, at home and abroad (DIRCO 2009b:10; DIRCO 2018b:5). In addition, Deardorff (2009:281) states that a competent intercultural trainer should have knowledge in the basic concepts of intercultural communication, should have overseas experience, and should have experience in training design. For the current research, a survey was conducted among SA

diplomats, which indicated a tendency amongst 92,22% of the respondents that there is a need for more in-depth cultural diversity training in culture shock. Addressing this need is the responsibility of DIRCO.

In this regard, Kinast (2005:252) recommends that intercultural training should be conducted by ex-diplomats and other experts who had been in contact with foreign cultures. The most important objective for imparting knowledge is to share experience and wisdom in order to shape and influence the trainee's knowledge and understanding on cultural diversity (DIRCO 2009d:31). The nature of the training programme was therefore determined largely by the skills required by an official, such as a diplomat, to perform his or her tasks (De Beer 2005:576). Consequently, the Diplomatic Academy and International School is responsible for knowledge management and structured learning, which includes education, training, development and capacity building of both the individual employees and DIRCO as an organisation (DIRCO 2018b:4–7; DIRCO 2009d:3). The Academy has standardised assessment requirements for admission to training programmes, whereby all internal candidates write an entry exam that allows only the most suitable officials to enter the programmes (DIRCO 2009b:12). This culminates into different assignments during the training programme and a final theoretical and/or practical examination (DIRCO 2018b:12; DIRCO 2009b:12).

In line with DIRCO's vision of improving its service delivery, the Diplomatic Academy and International School has prioritised the development of leadership and management capacity (DIRCO 2010b:107). In addition, the establishment of the International School at the Diplomatic Academy at DIRCO is the result of the formalisation of training that is provided through cooperation agreements, as well as the need for South Africa to contribute to the country's foreign objective and for the development of diplomatic skills and capacity in South Africa and in Africa (Groenewald 2013:58). The training provided by the International School at DIRCO is an important contribution by South Africa towards capacity building and ways to exchange views and opinions between diplomats from Africa (Groenewald 2013:59). The training provided by the International School deals with topics, such as climate change, multilateral conferencing and negotiations, public diplomacy, building training capacity, development cooperation, diplomatic training and post conflict

reconstruction and development (PCRD) (Groenewald 2013:58). These training programmes will be discussed in more detail in Chapter 6.

2.7 Conclusion

This chapter provided an overview of the establishment and development of the Department of International Relations and Cooperation (DIRCO) since its creation in 1955. The chapter also explained the different branches of the Department and indicated by which legislation and mandates the Department is being guided. Reference was also made to the Diplomatic Academy and International School at DIRCO, which provides training to diplomats, and the Employee Health and Wellness (EHW), which provides training in cultural diversity and culture shock to diplomats. It was also indicated that the EHW is also responsible for supporting diplomats who require trauma debriefing or who suffer from culture shock.

Linking to the responsibility of DIRCO, the next chapter reports on diplomacy as well as the characteristics, function and responsibilities of a diplomat. The chapter also explains the concepts 'diplomat' and 'diplomacy' and determines the qualities and requirements needed to be a successful diplomat.

CHAPTER 3

DIPLOMACY AND THE CHARACTERISTICS AND FUNCTION OF A DIPLOMAT

3.1 Introduction

Chapter 2 explained the establishment and structure of the Department of International Relations and Cooperation (DIRCO). The Diplomatic Academy and International School and the Employee Health and Wellness (EHW) at DIRCO have also been referred to as being the branches responsible for training within the department. Chapter 2 also indicated that the department is responsible for the preparation and deployment of diplomats at SA missions around the world. This includes training with regard to culture shock to assist diplomats for a culturally different work environment.

Chapter 3 will provide an answer to research aim 2 by defining diplomacy and determining the context, characteristics, responsibility and function of a SA diplomat. The context, role, function and importance of intercultural competence required by a diplomat as well as the effect of deployment on the family accompanying him or her will also be discussed in this chapter. The chapter will also refer to the Vienna Convention on Diplomatic Relations (VCDR) of 1961, which will provide insight on the establishment of the VCDR and the purpose of a diplomatic mission. The VCDR of 1961 also provides the context within which a diplomat functions.

This chapter relies heavily on a review and analysis of information provided by and published works from DIRCO. This includes DIRCO's annual reports, strategic plans, and guidelines for new heads of missions and for managers and supervisors. In addition articles, journals and books, which focused on diplomacy and the role of a diplomat were also analysed and are discussed. These resources were obtained after doing a comprehensive search of the different databases at the Unisa library. The World Wide Web was used to obtain information that focused on the functions and responsibilities as well as the characteristics of a diplomat. The terms 'diplomacy' and 'diplomat' are explained next.

3.2 'Diplomacy' and the term 'diplomat'

With reference to 1.5, the terms 'diplomacy' and 'diplomat' are interrelated, as the term 'diplomacy' refers to the way diplomats interact. Höllmüller (2001:3) states that Greece was the first civilization to develop an orderly system of diplomacy and who appointed diplomatic agents sporadically and occasionally to be sent on special missions from city to city to deliver messages and/or to issue warnings. According to Conze (2013:7), the concept 'diplomacy' or *diplomatie* was first published in a French dictionary, Académie Française, in 1798 giving the meaning as *l'art de négocier*, referring to the art of negotiation, whereas the term 'diplomat' was used in 1792 by Robespierre under the name *diplomate* or *négociateur* or the negotiator. In addition, 'diplomacy' refers to dealing with the management of official relations by "peaceful means" (Gore-Booth 1979:3) between two states, including advising, shaping and implementing foreign policy and using the formal representatives from these states, such as diplomats, to articulate co-ordinate and secures a particular interest (Barston 2006:1; Gore-Booth 1979:3). As diplomacy is an essentially political activity to promote a country's foreign policy (Berridge 2010:1; Langholtz & Stout 2004:8), diplomats are not at liberty to draft their own foreign policy but are guided by their respective foreign ministries. Schulzinger (1975:125) argues that democratically elected politicians decide on the aims of foreign policy where the methods of organising and applying that policy are determined by diplomats. Diplomacy should not be confused with foreign policy, as Gore-Booth (1979:3) states that foreign policy is formulated by government and not diplomats. Thus, foreign policy is derived from a government's legislation. South Africa's foreign policy principles, which guide the international engagements of DIRCO, are enshrined in the South African Constitution 1996 (see also section 2.3). Therefore, it can be said that the legislation from a government could restrict diplomacy (Freeman 2010:124). As was seen in section 2.2.1, the policy of the South African Foreign Ministry was restricted by the apartheid policies of the then SA government, which entailed that international governments did not want to engage in SA diplomatic relations and in turn introduced sanctions against the SA government. Therefore, governments, through their diplomats, remain an important participant of diplomacy, as it is the responsibility of the foreign ministry to coordinate diplomatic interactions (Bolewski 2008:151).

Diplomacy is described by Moorhouse (1977:269) as a means to “prevent the worst happening rather than seeking solutions”. Freeman (2010:53) states that diplomacy is “tactfully intelligent bargaining based on interests without any sentimentality”. Thus, diplomacy is accepted as a fundamental way of organising interstate relations (Höllmüller 2001:1). The aim of diplomacy is twofold: to protect and guide the individual interests of states, and to promote international norms and values characterising global unity (Bolewski 2008:150). Diplomacy is also subject to constant change, which transformed from the small international elite old-style diplomacy to a new ‘democratic’ conception of international relations (Barston 2006:5). In addition, Langholtz and Stout (2004:2) defines diplomacy as an environment where diplomats negotiate on behalf of their own nations for an advantage and where a gain for one nation can only be at the expense of another.

As diplomacy crosses international borders, it could be said that diplomacy deals with culturally diverse groups through interactions and negotiations (Bolewski 2008:146). Diplomacy is a profession, which requires integrity and honour since diplomacy consists of communication between officials and comprises discrete activities, such as gathering information, clarifying intentions, and engendering goodwill (Berridge 2010:1). Diplomacy can therefore be seen as more than just a profession; it is rather a way of life (Freeman 2010:183). Schulzinger (1975:16) states that diplomacy does not only offer “a change of scenery, but supplied a possibility for a strong commitment to national service”. Freeman (2010:61) also argues that the work of diplomats could affect the lives of people. This is confirmed when Bolewski (2008:155) states that diplomacy aims to protect and guide the interests of a government on the one hand and, on the other hand, to avoid conflicts.

Linking to diplomacy, the VCDR of 1961 refers to diplomats as “diplomatic agents” which includes, in terms of article 1 of the Convention, the head of the mission or a member of the diplomatic staff of the mission (UN 2005:2). Diplomats are defined by Freeman (2010:63) as symbols of the nation they represent and their intelligence, their professionalism and their personal attributes reflect the image of that nation. As early as the 17th century, Sir Henry Wotton defined a diplomat as “an honest man, sent to lie abroad for the good of his country”, which conveys a sense of suspicion and social antagonism surrounding the diplomatic profession (Craig & Gilbert 1953:3;

Höllmüller 2001:2), which can still be experienced today. Diplomats make use of diplomacy to interact with different states to gain information and to communicate in a professional and universal manner. Langholtz and Stout (2004:6) state that during the early days of the diplomatic community, diplomats communicated in Latin, which was replaced by French, and following World War II, almost all diplomats came to speak English.

Diplomats spend their careers “engaged in the reality of the relationships between nations” (Langholtz & Stout 2004:vii). Feltham (2012:22) states that a diplomat –

[N]eeds to acquire all the normal attributes of his [or her] compatriots who are successful businessmen, administrators or civil servants, but he [or she] is a specialist in that he [or she] needs an added dimension: he [or she] must understand other countries, other cultures and other societies.

The term ‘diplomatist’ refers to all the public servants employed in diplomatic affairs, whether serving at home in the Department of Foreign Affairs, or abroad at missions or other diplomatic agencies (Gore-Booth 1979:7). Currently, almost all countries have a diplomatic service with a dedicated ministry (Berridge 2010:15; Feltham 2012:9) consisting of dedicated ‘members’ who are responsible for relations with other states and international organisations. In line with the aforementioned, the profile of a diplomat within a mission is explained next.

3.3 Profile of a diplomat within a mission

The job profile of a diplomat has changed over the years, as a result of the development in the political, social and technological arena (Brandt & Buck 2002:349). Furthermore, after the First World War there was a need for more career-focused diplomats, since it was believed that had there been more diplomats overseas, the outbreak of the war might have been predicted (Schulzinger 1975:36). Langholtz and Stout (2004:3) state that it is the professional purpose of each diplomat to have the best interest of his or her own nation in mind. The work of a diplomat is to create consensus and find ways that will cause “as little friction as possible” (Neumann 2012:16). Thus, most states entrust the conduct of their

diplomatic business to a professional diplomatic service that consists of men and women who have begun their careers at junior level and progressed gradually to higher ranks (Gore-Booth 1979:76).

Within the SA diplomatic missions diplomats also follows a line of hierarchical structure, as in any organisation to ensure a smooth flow of communication and information. According to Mead (2000:169) such a structure regulates responsibilities and relationships regarding who reports to whom and who manages whom. Therefore, such a structure within DIRCO allows a diplomat to develop and to formulate his or her career path. According to Feltham (2012:26), the individual precedence of members of the diplomatic staff at a mission is as follows:

3.3.1 Head of mission

The most important responsibility for the Head of mission (see also section 1.6) is not only for the conduct of the mission but also for the formulation of diplomatic policy of the mission and to enhance positive relations between the receiving state and the sending state (Feltham 2012:14). The ambassador or high commissioner is the senior representative of a government in the receiving state, and the authority devolved to the head of a mission flows from his or her appointment by the president of the sending state (DIRCO 2009a:8). Thus, the head of mission is seen as the personal representative of the president of the sending state (Brandt & Buck 2002:298). The position of ambassador or high commissioner remains the “glittering prize” for any diplomat and is the ultimate goal to which diplomats all aspire (Höllmüller 2001:15). Heads of mission, whether ambassadors or high commissioners, are only officially accredited once they have personally handed their letter of credence to the head of state of the receiving state (DIRCO 2009a:10). The prime responsibility of a head of mission is to carry out the instructions of his or her ministry and to report back with the information he or she has to provide (Feltham 2012:10). Furthermore, Richtsteig (1994:98) argues that, as the head of mission has the duty to protect the interests of his or her government, he or she also has the right to criticise the ways of the host government, as long as this critic is made objectively and in the interest of his or her government. Feltham (2012:5) states that, although the head of mission must have the nationality of the sending state, this requirement

does not apply to his or her spouse or partner. Freeman (2010:229) also argues that the head of a mission has a duty to tutor his or her juniors in the essentials of “diplomatic tradecraft” and therefore requires infinite wisdom, patience and caring (DIRCO 2009a:5).

3.3.2 Minister plenipotentiary or counsellor

Freeman (2010:135) describes the position of minister plenipotentiary as “a senior diplomatic rank between minister and counsellor, often denoting an ambassador’s principal deputy in an embassy.” According to Feltham (2012:15) the minister plenipotentiary (also known as the deputy head of mission) is responsible for the coordination of political and economic activities as well as the oversight of the administration of the mission.

3.3.3 First secretary, second secretary, third secretary

According to De Beer (2005:563) the head of mission performs the management function while the deputy head of mission have the control and supervision function and the lower grades are the production units with varying degrees of supervision. According to Höllmüller (2001:14) and Freeman (2010:207) the career structure of the diplomatic service is extraordinarily rigid, since the first posting of a young recruit is usually as third secretary, who then moves to second and first secretary with the possibility of then being promoted to counsellor. Furthermore, the duties of diplomats could be divided into –

- diplomatic (which requires knowledge of languages, law, economics, protocol, and politics);
- consular (which covers a wide variety of agency functions on behalf of other departments); and
- administrative functions (with the emphasis on supervision and management, knowledge of the regulations concerning staff matters, accounts and general departmental administration) (De Beer 2005:576).

Consequently, with their infinite wisdom and leadership, the head of a mission and senior diplomats have the responsibility to guide the new diplomats (DIRCO 2009a:5), as mentioned above.

Although the term ‘diplomatic rank’ is not defined it is used in this context to describe the range of appointments of all diplomatic staff in a mission (Feltham 2012:13). The precise order of precedence of heads of mission and members of the diplomatic core from each state is normally found in the receiving state’s diplomatic list (regularly revised and reprinted) which is a record of:

- the heads of diplomatic missions accredited to a receiving state at a particular date together with the names and diplomatic ranks of the members of the diplomatic staff at the respective missions; and
- other institutions and individuals received in a diplomatic capacity (e.g. United Nations senior staff) (Feltham 2012:27).

In addition, to the profile of a diplomat in a mission the characteristics and function of a diplomat are discussed next.

3.4 The characteristics and function of a diplomat

As stated in section 3.2 above, before the 16th and 17th centuries, diplomats were usually aristocrats sent abroad in an advisory capacity (Neumann 2012:53). From the 17th century onward, the European public authorities indicated that heritage or pedigree, qualification and competencies (referred to as pedigree, style and wisdom) became essential qualities of a diplomat of which qualification and competencies remained an important part of the requirements in the selection of diplomats for centuries to follow (Guedes 2008:25). DIRCO also stipulates that a person has to comply with certain requirements when joining DIRCO, including having a three year bachelor’s degree, and certain competencies, like interpersonal skills and computer skills (see Annexure D for more information).

As a result of their deployment in different countries, diplomats can be described as people who are either permanently living in or at least dealing with foreign cultures

with different values (Hofstede 2004:29). Therefore, diplomats are required to have a very high level of tolerance to be able to cope with the challenges of being deployed (Brandt & Buck 2002:255; DIRCO 2009a:98) and should also possess certain skills and qualities that place him or her in line with his or her colleagues from other countries, and he or she should be able to represent his or her country in international forums. The diplomatic profession therefore requires a range of behavioural similarities, such as restraint, politeness, tolerance, patience, empathy, and mutual confidence (Bolewski 2008:150). Langholtz and Stout (2004:6) argue that diplomats need to understand statesmanship, international politics, the use of the military and the projection of power, and as a result, should develop their abilities to communicate, negotiate, threaten, withhold, persuade and use psychology on behalf of their nations.

It is sometimes believed that diplomats have an idyllic life on an exotic island, and they therefore attract a remarkable degree of envy and disdain, as they are seen as living off the public purse (Brandt & Buck 2002:326; Moorhouse 1977:46). However, the diplomatic life in many instances is challenging and demanding – working and living in a foreign culture, being away from family and friends, adapting again when arriving back home and the need to possess special skills and qualities. As a result, the diplomatic service is more selective and sensitive in the selection process of diplomats than any other section of the civil service, as diplomacy involves diplomats dealing with foreigners when negotiating agreements (Berridge 2010:25; Moorhouse 1977:71) making the skill of negotiations one of the most important functions of a diplomat. A diplomat should also be familiar with the history and culture of his or her country, and should have knowledge of its social, political and economic life together with a strong sense of loyalty (Gore-Booth 1979:78). Diplomats therefore have to develop their abilities to communicate, negotiate, threaten, withhold, persuade, and to use psychology to get their way on behalf of their governments (Langholtz & Stout 2004; 6). Diplomats are described as being reliable, truthful, precise, loyal and modest (Habib 1982:1; Moorhouse 1977:269) with the most fundamental requirement of a successful diplomat being honesty. A diplomat should also be non-judgemental. It is the duty of a diplomat not to interfere in the internal affairs of the receiving state, which is also enshrined in the VCDR of 1961, in terms of article 41 (UN 2005:13), which states that “persons enjoying ... privileges and immunities ... have a duty not

to interfere in the internal affairs of that State”. Thus, the nature of a diplomat is to experience or understand both sides of a problem and to withhold any judgement (Hofstede 2004:37). Above all, a diplomat must protect the dignity of the state which he or she represents (Gore-Booth 1979:447; Neumann 2012:6) and is there to provide his or her government with information and to carry out government orders. Furthermore, apart from substantive representation, a mission should identify any key issues and domestic or external developments in the receiving state in order to inform his or her sending state (Barston 2006:3).

A diplomat is described as the eyes and ears, the voice and hands of his or her respective government and nation in a foreign country (Freeman 2010:67). Diplomats are also regarded as nomads, as they travel around the world and are not always in a position to decide where they would like to be deployed (Brandt & Buck 2002:324). Neumann (2012:54) agrees with Brandt and Buck, and states that diplomats are “paid nomads, shuttling between postings abroad and home”. Diplomats are well travelled, have a good knowledge of history, geography, science and culture and understand statesmanship, international politics and the projection of power (Langholtz & Stout 2004:6; Moorhouse 1977:40); therefore, a country will deploy its most talented representatives as diplomats abroad.

The skills of a diplomat should include those of negotiating, project management, diversity management, communication, leadership, analytical thinking, while also having a good education and knowledge base, being energetic, and be in good health, having an outgoing personality and being patriotic (DIRCO 2009a:28). Höllmüller (2001:14) argues that it appears that there is a greater demand among diplomats for social skills than for intellectual skills. In addition to these characteristics, respect for others and sensitivity to intercultural factors would make a person able to adapt effectively outside his or her home culture (Moran et al. 2014:255). An important activity that a diplomat should be able to accomplish is that of establishing contacts or so called ‘networking’ which is only possible when he or she has good knowledge of the receiving state and its people (Brandt & Buck 2002: 296). A diplomat’s mode of knowledge production depends on information gathering (Berridge 2010:17; Neumann 2012:54) resulting in diplomats often being treated with

suspicion by host governments. Already in the 1950s Craig and Gilbert (1953:3) were of the view that –

[D]iplomats are apt also to encounter suspicion in their native lands and to discover that, among their fellow citizens, there are many who disapprove of men who spend most of their life abroad, or dwelling on affairs abroad, and who believe that facility in strange tongues and intimacy with foreign statesmen must lead inevitably to ‘secret deals’ at the expense of the nation. In this atmosphere, the diplomat becomes a kind of wanderer between two worlds, in neither of which he is wholly accepted.

As a result, the diplomatic profession places a high level of strain on diplomats, not only for the purpose of gathering information but also to cope in, sometimes difficult, foreign working conditions and cultures and to be able to adapt in their own culture when returning home after a deployment before the circle of re-deployment starts again.

Apart from being deployed and working internationally, the role and function of a diplomat are regulated by an international convention known as the Vienna Convention on Diplomatic Relations (VCDR) of 1961, which is discussed in more detail next.

3.5 The Vienna Convention on Diplomatic Relations (VCDR), 1961

The Congress of Vienna of 1815 “streamlined” diplomatic practices (Neumann 2012:48), as it was the first international instrument to codify any aspect of international law, which regulated and simplified the complex rules on the classes of heads of diplomatic missions whereby the precedence among heads of missions was determined by date of arrival at post (Denza 2009:1). In this regard, Feltham (2012: 29) argues that the seniority precedence among heads of diplomatic missions is based on which date the head of mission assumed his or her duties, which is either the date on which he or she presented his or her credentials to the head of state of the receiving state or alternatively the date on which he or she notifies his or her arrival to the Ministry of Foreign Affairs in the receiving state. In addition, the Congress of Vienna of 1815 could be seen as the framework for the VCDR of 1961.

The VCDR of 1961 was an important accomplishment. Langholtz and Stout (2004:6) state that it established the method and protocol for the practice of diplomacy.

This customary practise diplomacy has been inexistence from “time immemorial among civilised states”(Gore-Booth 1979:106), and lead to the VCDR of 1961 which has been drafted by the United Nation’s International Law Commission (ILC) (Berridge 2010:110). A convention is described by Barston (2006:313) as usually “negotiated under the auspices of international or regional organisations or diplomatic conferences involving states and other subjects of international law”. Langholtz and Stout (2004:6) regard the VCDR of 1961 as the method and protocol for the practice of diplomacy. The purpose of the VCDR of 1961, as stated in its preamble, is the promotion of friendly relations among nations (UN 2005:2). Bruns (2014:199) argues that avoiding friction between the superpowers and the newly independent Afro-Asian states became a primary concern in the 1950’s and early 1960’s, which lead to the VCDR of 1961. Denza (2009:2) states that the success of the Convention could be ascribed to the central rules regulating diplomatic relations, which had been stable for over 200 years, as the basic functions of representing the sending states and protecting its interests and those of its nationals still remain unaltered. Thus, the VCDR of 1961 deals with one of the oldest disciplines of international law, namely diplomatic privileges and immunities (Bruns 2014:1). The granting of these privileges ensures the proper functioning of diplomatic missions (Richtsteig 1994:15). Diplomatic privileges and immunities are founded on the customary practice of many centuries and enable ambassadors and their staff to act independently, which are essential to conduct their day-to-day business (Gore-Booth 1979:107). Hence, the VCDR of 1961 established itself as a cornerstone for modern international relations between nations (Denza 2009:4).

The text of the VCDR was carefully prepared and worked on for several years (Gore-Booth 1979:108). The comments of governments on successive drafts were taken into consideration before it was submitted to a conference to which all members of the United Nations, as well as members of the specialised agencies and parties to the Statute of the International Court of Justice (UN 1945) had been invited (Gore-Booth 1979:108). Eighty-one states took part in the convention held at Vienna from 2 March to 14 April 1961 (Denza 2009:2). On 14 April 1961, the Vienna Convention on

Diplomatic Relations (VCDR) of 1961 was adopted unanimously, with only Tunisia abstaining, reflecting the positive and collaborative atmosphere in support of the Convention (Bruns 2014:201). Freeman (2010:238) argues that the VCDR of 1961 “codified” international practice with regard to the privileges and immunities of diplomatic missions, diplomats and their functions. The VCDR was also seen as a way to integrate the inexperienced Third World into the world of diplomacy (Bruns 2014:199). Denza (2009:1) states that the VCDR of 1961 could be seen as a successful instrument drawn up under the United Nations framework for the codification and progressive development of international law. As a result, the degree of effectiveness and acceptance of diplomatic law that the VCDR of 1961 displays can also be seen through the support of 187 nations of the 193 United Nations members that were signatories to this Convention (Bruns 2014:2).

However, the purpose of the privileges and immunities should not be seen as means to benefit individuals but rather as a way to ensure the efficient performance of the functions of diplomatic missions (UN 2005:2). Bruns (2014:2) states that the VCDR of 1961 provided the basis for a specific law code for contact between countries and, in particular, international customs in order to avoid friction during times of high tension and suspicion. Furthermore, the VCDR of 1961 reiterated the customary position on the inviolability of the person of the diplomat although the receiving state has the right to expel those whose actions are regarded as pernicious (Berridge 2010:111). The VCDR of 1961 is therefore an international agreement, which relates to the operation and functioning of diplomatic missions (Barston 2006:349). The VCDR of 1961 also specifies the functions of diplomatic missions, the formal rules regulating appointments, the declaration of a diplomat *persona non grata* of a diplomat when he or she has given offence, and the rules with regard to the precedence among heads of mission (Denza 2009:3). It also sets out the special rules – privileges and immunities – which enable diplomatic missions to act without fear of coercion or harassment through enforcement of local laws and to communicate securely with their sending states (Denza 2009:3). Thus, as Bruns (2014:5) argues, “the codification of diplomatic relations, as a set of basic rules of general conduct, was in the interest of the great majority”. The VCDR of 1961 is the foundation on which diplomacy and diplomatic practices are established. Related to the VCDR of 1961 are the functions of a diplomatic mission which are explained next.

3.5.1 The functions of a diplomatic mission

Apart from the precedence of the head of mission, minister plenipotentiary, counsellor and secretaries, as stated in section 3.3, in terms of article 3 of the VCDR of 1961 (UN 2005:3) the functions of a diplomatic mission, where diplomats conduct their work, are defined, as follows:

- representing the sending state in the receiving state;
- protecting in the receiving state the interests of the sending state and of its nationals, within the limits permitted by international law;
- negotiating with the government of the receiving state;
- ascertaining by all lawful means conditions and developments in the receiving state, and reporting thereon to the government of the sending state; and
- promoting friendly relations between the sending state and the receiving state and developing their economic, cultural and scientific relations.

Gore-Booth (1979:69) argues that the function of a diplomatic mission is also to develop, in accordance with instructions from its government, cooperation with other states, which could be useful to its government in matters of commerce, finance, economics, labour, scientific research and defence, whereby the head of mission will be assisted by members of the diplomatic service trained under the auspices of its foreign ministry. Langholtz and Stout (2004:7) state that -

[W]hen normal diplomatic relations are maintained, each nation will have an embassy located in or near the capital of the other nation, and that is where the ambassador and his or her staff will work, conduct diplomatic affairs that relate to policy and international relations.

Thus, foreign missions are established and maintained as a source of contact with the host and other state entities and to act as an agency to promote the core interests of the sending country (Barston 2006:21). However, Feltham (2012:7) states that most governments have to be selective where to open a mission abroad, in order to balance the national interest against the costs involved. Hence, the arrangements regarding the establishment and operation of missions abroad are

usually concluded in the form of an informal memorandum of understanding (MoU) between two governments (Barston 2006:341). An example in this regard is the MoU on the waiver of visa requirements for holders of diplomatic passports between the governments of South Africa and the People's Republic of China (Burger 2011:317).

All diplomats deployed at a diplomatic mission regardless of the country of origin also enjoy certain privileges and immunities, which will be elaborated on next.

3.5.2 Privileges and immunities of a diplomat

In order to enable diplomats to conduct their work without the interference of the receiving state and to regulate their own conduct within the receiving state certain rules and regulations were established. In the 1950s it was broadly accepted by jurists that diplomats must have special privileges and immunities under local criminal and civil law in order to carry out their functions properly (Berridge 2010:109; Langholtz & Stout 2004:256) and to have clear rules of reciprocity of treatment of diplomats in receiving states. For this reason, a diplomat should be 'untouchable' in order to conduct his or her work uninterrupted. Feltham (2012:35) states that the privileged position of a diplomat is respected by society in order for him or her to do his or her diplomatic functions satisfactorily without pressure, whether legal, physical or morally, as imposed by the host country. The personal inviolability of foreign diplomats is guaranteed in the VCDR of 1961 (Gore-Booth 1979: 121). Article 29 of the VCDR of 1961 (UN 2005:9) states -

The person of a diplomatic agent shall be inviolable. He [or she] shall not be liable to any form of arrest or detention. The receiving State shall treat him [or her] with due respect and shall take all appropriate steps to prevent any attack on his [or her] person, freedom or dignity.

Freeman (2010:182) argues that the most important of these privileges and immunities are the inviolability of a diplomat's person and premises, and the exemption from taxation and civil and criminal jurisdiction of the local authorities.

Once a diplomat has received notification of being deployed to a foreign mission from his or her foreign ministry, the head of mission should, where possible, advise the protocol department at the foreign ministry of the receiving state in advance on the intended arrival (or final departure) of any member of staff of the mission or of his or her family (Feltham 2012:20). This is confirmed in terms of article 10 of the VCDR of 1961 which states that the foreign ministry of the receiving state shall receive prior notification of the arrival and final departure of members of the mission, their families and private servants (UN 2005:5). Feltham (2012:7) argues that no state has a diplomatic mission in every capital of the world. Consequently, should a sending state not have a mission or representative in a receiving state, it may, in terms of article 5 of the VCDR of 1961, accredit the head of mission or any member of diplomatic staff to more than one state and he or she may furthermore act as representative of the sending state to any international organisation (UN 2005:4).

As stated above in terms of article 31 of the VCDR of 1961, a diplomat shall enjoy immunity from the criminal jurisdiction of the receiving state, but will not be exempted from jurisdiction of the sending state (UN 2005:9). However, should a legal dispute develop between the receiving state and a mission; it will not be the mission that is sued but the sending State (Richtsteig 1994:73). However, a diplomat, although enjoying diplomatic immunity and certain privileges, is still expected to obey the laws of the receiving state. This is confirmed in article 41 of the VCDR of 1961 (UN 2005:13), which states -

Without prejudice to their privileges and immunities, it is the duty of all persons enjoying such privileges and immunities to respect the laws and regulations of the receiving State.

However, diplomats do not always abide by the laws of the receiving state. As a result, diplomats are accused of abusing their immunities to avoid criminal and civil laws (Berridge 2010:18). A diplomat also represents his or her government abroad in his or her private life; consequently, the diplomatic profession compels a person to lead a restrained private life when working as a diplomat abroad (Brandt & Buck 2002:259). The VCDR of 1961 serves not only as guideline for diplomats whilst being deployed abroad but it also serves to protect the host states from diplomats abusing

the immunities and privileges awarded to them. Apart from the privileges of being a diplomat, the process involved in becoming a diplomat, within the SA context, will be explained next.

3.6 Applying to join the Johnny Makathini Ubuntu Diplomatic Corps at DIRCO

As diplomats are usually civil servants within the public service it is expected that he or she should also be a citizen of the sending state. This is in line with article 8 of the VCDR of 1961, which states that members of the diplomatic staff should in principle be nationals of the sending state and should not be nationals of the receiving states unless with consent of the receiving state (UN 2005:4). Gore-Booth (1979:78) confirms that in most countries it is an essential requirement for entry into the diplomatic service that the candidate should be a citizen of the country.

The diplomatic service is seen as an exciting and challenging career requiring diplomats to be innovative and creative and to serve the country's foreign policy to the best of their ability (DIRCO 2009a:4). In order to join the diplomatic corps at DIRCO, applicants must submit a written application to the HR branch, accompanied by a duly completed application form Z83 (Application for Employment) (see Annexure C) or respond to a DIRCO advertisement to participate in its cadet programme (see Annexure D). Applicants will be required to submit a completed and signed Z83 (Application for Employment), a curriculum vitae, together with certified copies of qualifications (with statement of results) and identity document. These documents will be used to identify potential candidates to be interviewed (see Annexure C under "Additional Information").

A requirement to join DIRCO includes that an applicant should have an appropriate three-year bachelor's degree with two or more of the following desired subjects: International Relations, African Studies, Political Science, Economics, Law, International Trade and Investment, Political Economy, Development Studies, Development Economics and/or Foreign Languages, and the proficiency in a foreign language will serve as an advantage (see Annexure D). During the selection process, applicants will be subjected to a process of security clearance and qualification verification tests and may be subjected to a process of competency assessment (see

Annexure D). According to Gore-Booth (1979:78), a special selection board is usually responsible to choose from the candidates who appear best qualified to fill the vacancies in the diplomatic service. In the context of the South Africa, it is the task of DIRCO to select the right persons for particular posts as diplomats. After selection, new recruits undergo intensive training. This will be explained in Chapter 6. Once being selected for a post abroad, the diplomat should understand his or her new working environment which includes becoming competent in dealing with people from different cultures.

3.7 Pre-departure cultural diversity training of diplomats

The essence of becoming a diplomat is learning to live abroad and to operate within the conventions of a foreign mission (Höllmüller 2001:14). As stated in section 3.4 above, the idyllic diplomatic life on an exotic island does not exist. Receptions, cocktails, national day celebrations, official visits, exhibitions, concerts or any other functions being invited to, form part of the life of a diplomat being deployed abroad (Brandt & Buck 2002:295). These occasions should not be seen as ways of relaxing after a day's work but rather as the continuation of the diplomat's purpose of being deployed. This purpose is to maintain relationships which have been built or which are being built for the government of the sending state (Brandt & Buck 2002:296). Furthermore, Langholtz and Stout (2004:vii) state that a diplomatic deployment sometimes entails long postings to remote areas, surviving in a bureaucracy and having a job where instructions are issued by a supervisor who is far away. Neumann (2012:169) states the diplomat should bear in mind that the diplomat working abroad and the diplomat working at home are engaged in two different modes of knowledge production. The diplomat abroad is responsible for the gathering and processing of information, while the diplomat at home is responsible for text-producing practices (Neumann 2012:169). Because diplomats are guided mostly by international protocol guidelines, it is difficult to believe that misunderstandings may take place when diplomats are communicating, however the reason could be a person being influenced by his or her own norms and values no matter how well educated, experienced or tolerant such person is (Korshuk 2004:406). Newly appointed heads of mission and diplomats are therefore encouraged to develop an understanding of

the host country and its importance to the sending state and to focus on the political, economic, social and technological areas (DIRCO 2009a:16).

As diplomats will mostly deal with people from different countries, the pre-departure training on how to communicate and work with foreigners, forms part of the preparation of deployment abroad. Diplomats should be taught that values and norms are derived from a person's culture and may influence such person's judgement towards members of other cultures. Korshuk (2004:406) states that because culture is subconscious, a person is tempted to believe that his or her culture is normal and those of others are abnormal. This thinking could lead to ethnocentrism, xenophobia and racism, as will be seen in Chapter 4 section 4.7 below. Diplomats should therefore become more knowledgeable and skilled in the art of dealing with different cultures (Kealey, MacDonald & Vulpe 2004:431). Training in cultural diversity and culture shock could consequently guide a diplomat in dealing with issues relating to adapting into another culture. Should proper training not be provided to prepare diplomats on the effects of culture shock it could affect the working ability of a diplomat, as Irwin (2007:7) argues that the anxiety and depression from culture shock could prevent a person from acting 'like him or herself', therefore hindering the relationship between cultures. Through cultural awareness training diplomats could cultivate cultural intelligence and learn how to communicate across different cultures (Bolewski 2008:155).

Korshuk (2004:409) argues that diplomats do not have an option but to adapt into a new environment as soon as possible. It is also the responsibility of the employer to ascertain the adaptability of staff for foreign deployment (Moran et al. 2014:254). This view was also supported by 86,67% of the selected SA diplomats who revealed in the survey that it is the responsibility of DIRCO to prepare diplomats for their stay abroad. Brandt and Buck (2002:323) state that the quality of life of a diplomat during his or her deployment in a foreign country depends mainly on his or her commitment. It could therefore be said that a diplomat is committed to make his or her deployment a success and to adapt into the new cultural environment. Thus, an important aspect is raised by Korshuk (2004:409) who argues that training should start with information in culture general and once a diplomat is posted to a certain country the training should change to culture specific information. Language training should

include components of cross-cultural training (Korshuk 2004:411). The importance of language training is supported by Brandt and Bruck (2002:253) who argue that a diplomat should at least learn the basics of a difficult foreign language like Arabic or Chinese to enable him or her to engage in basic communications. The survey conducted among SA diplomats indicated that 54,02% of the respondents had received applicable language training at DIRCO to make the adaption process abroad easier. The culture shock experience when entering a new culture could affect performance and for this reason pre-departure training sessions should include aspects on how to recognise and cope with this experience (Kealey et al. 2004:434). Through training the diplomat will gain the intercultural competences required. These are discussed next.

3.8 Cultural diversity competence of diplomats

Brandt and Buck (2002:253) state that one of the main preconditions in the diplomatic profession should be the willingness to be geographically mobile. This entails interacting with different nations from different cultures around the world on a regular basis. According to Hofstede (2004:30) the science of diplomacy provides a particular way to describe the values and the culture of a country without being immediately judgemental. This definition also relates to diplomats who will be exposed to cultures other than those into which they had been born. Bolewski (2008:150) defines the diplomatic culture as “the accumulated communicative and representational norms, rules, and institutions devised to improve relations and avoid war between interacting and mutually recognizing political entities”. Hence, a diplomat should be an interculturally effective person. However, Craig and Gilbert (1953:7) argue, “diplomats, like other people, have personalities of their own, and their reactions to problems are influenced by individual attitudes and idiosyncrasies”. Thus, learning facts and the language of another culture is insufficient for effective cross-cultural collaboration (Kealey et al. 2002:439) and diplomats should rather be interculturally competent when deployed abroad. This view was confirmed by the survey completed by SA diplomats, as 56,82% of the respondents indicated that applicable language training did not assist them during the adaption process. This is supported by Caligiuri, Phillips, Lazarova, Tarique and Bürgi (2001:360) who state, “knowledge of the language does not equate to understanding of the culture”. As a

result, cultural adaption processes are of the most important determinants of success or failure of being deployed abroad (Kappeler 2004:79; Mead 2000:401) and diplomats are encouraged to acquaint themselves with the particular culture of the host destination. All diplomats should understand the influence of culture and learn to be effective cross-cultural communicators (Brandt & Buck 2002:255; Moran et al. 2014:26), which can be described as demanding, exhausting, hard work, and having patience and respect for the host country and its culture. As diplomats are socialising with a very mixed group of people, they can therefore become cultural experts due to their vast amount of practical knowledge about different cultures (Hofstede 2004:30). Intercultural competence is essential to understand diplomats with other cultural backgrounds (Bolewski 2008:154). According to Kealey et al. (2004:435) there are nine major competency areas for any person, including a diplomat, to be acknowledged as being interculturally competent namely:

- adaption skills;
- an attitude of modesty and respect;
- an understanding of the concept of culture;
- knowledge of the host country and its culture;
- relationship-building;
- self-knowledge;
- intercultural communication;
- organisational skills; and
- personal and professional commitment.

Klopf (2001:226) adds the display of respect for people of other cultures and the sensitivity to cultural variations as criteria for individuals to enhance their communication with people from other cultures. As a result, diplomats should pay attention to cultural diversity in order to become more inclined to seek compromise approaches rather than an attempt to impose their own culturally biased views (Kappeler 2004:80). In addition to the cultural diversity competence of diplomats, the diplomat's accompanying family is discussed next, since they are also affected by a deployment and will also experience the effect of cultural diversity and culture shock.

3.9 The diplomat's accompanying family

The spouse or partner of a diplomat forms part of the official presence in a foreign country and serves as a representative of his or her nation who is therefore publicly displayed as such from time to time (Moorhouse 1977:225). Thus, the spouse or partner of a diplomat enjoys the same privileges, honours, precedence and title as his or her spouse or partner (Gore-Booth 1979:222). This is confirmed in terms of article 37 of the VCDR of 1961 (UN 2005:11) which states, "the members of the family of a diplomatic agent forming part of his household shall, if they are not nationals of the receiving State, enjoy the privileges and immunities specified in articles 29 and 36". Although a diplomat's life produces a certain level of strain during deployment, the biggest strain is on the spouse or partner of a diplomat; therefore, a distinct and understandable interest in the sort of person he or she is by the HRM department within the foreign office is important (Bergemann & Sourisseaux 2003:101; Fitzpatrick 2017:283; Groeneveld 2008:21; Moorhouse 1977:225). Furthermore, the foreign ministry is responsible for supporting diplomats and their families whilst deployed abroad (Berridge 2010:10). In South Africa the foreign ministry is the Department of International Relations and Cooperation (DIRCO), as was explained in Chapter 2. Hence, the training or preparation of a diplomat's spouse or partner is as necessary as the training or preparation of the diplomat, as Storti (2007:15) argues that a common cause for an overseas deployment to fail is the inability of the spouse or partner to adjust to the new environment. The discontent of a partner or spouse abroad is often the reason for an early return to the home country (Kumbier & Schulz von Thun 2006:313). The inability of a spouse or partner to adjust to a different physical or cultural environment is more cause of failure than the diplomat's inability to adapt (Klopf 2001:237; Mead 2000:401). Imoh (2015:57) states that an overseas deployment is more likely to succeed when the spouse or partner and children have a positive view of the posting which is obtained through training. As a result, particular attention should be given to the training of intercultural adaption processes for family members accompanying diplomats being deployed abroad.

The founder of the concept 'culture shock', Kalervo Oberg (1954:5), stated that culture shock affects spouses or partners more than the working diplomat, as the

spouse or partner has to operate in an environment which differs much more than the milieu in which he or she grew up. This is supported by Storti (2007:17) who states that, whereas the diplomat's working environment is almost identical to that in his or her home country the partner or spouse lives very much in the local culture. Kealey et al. (2004:438) argue that spouses have to deal with a greater degree of stress and adjusting to the new culture, as the task of settling in, loss of privacy, dealing with adaption problems of children, establishing a relationship with the domestic staff and adapting to the expatriate community are often overwhelming. Hence, the survey conducted among SA diplomats indicated that 70,11% of the respondents agreed that family members accompanying a diplomat experience culture shock whilst abroad. Storti (2007:15) argues that the failure of partners or spouses to adapt abroad is merely because partners or spouses have much more to adapt to. There are also the domestic strains where a partner or spouse have to relocate several times in his or her diplomatic spouses career, leaving their own careers behind and attending to the children (should there be any) in a foreign country (Groeneveld 2008:36; Moorhouse 1977:226). According to Brandt and Buck (2002:318) the spouse or partner is not in a position to do any career planning whilst accompanying his or her diplomat spouse or partner. As diplomats also have spouses or partners with career ambitions of their own, it can be expected that this profession is particularly prone to marital stress. This is supported by Kumbier & Schulz von Thun (2006:312) who argue that much is at stake for the partner or spouse of a diplomat when being deployed abroad, including:

- living for a long period in an unknown culture;
- the social contact with parents, family, friends and neighbours, which usually serves as emotional support, is abandoned;
- in most cases, the spouse or partner is not allowed to take up any employment abroad, which indicates that his or her own career has to be interrupted or even discontinued; and
- the deployment will be for a few years.

Furthermore, a diplomat, the spouse or partner will also experience that an international relocation implies leaving a local community in which one has a sense of belonging (Groeneveld 2008:25).

However, Moorhouse (1977:229) argues that like everything else in diplomacy, each deployment will be different, as countries differ from one another. Therefore, in order to cope better in a new culture, the spouse or partner must see the deployment as an opportunity to explore, learn and develop (Kealey et al. 2004:438). Storti (2007:18) also states that a spouse or partner being deployed abroad should rather view the experience as “liberating, enriching and satisfying”.

The children of diplomats are equally affected by the deployment of his or her diplomat parents (Fitzpatrick 2017:284). As a result, the foreign ministry does take the schooling of the children of diplomats into consideration when a family is being deployed (Brandt & Buck 2002:320). According to Hofstede (2004:37), children brought up in diplomatic families may suffer from “diplomat’s children syndrome”, as these children may develop difficulties in attaching themselves later in life, as a result of moving from one school to another in different places. Kohls (2001:116) and Landis et al (2004:23) also argue that children, those for example of diplomats, who grow up overseas during their formative years, experience rootlessness mostly evident in the difficulty of identifying with the ‘homeland’ of their parents and commonly called “third-culture kids” (Useem and Downie 1976). However, these children are regarded as being open-minded, as having empathy for others and having a broad cultural awareness (Mabhongo 2012:5). According to Brandt and Buck (2002:320), being deployed with children has a positive side to it, as it enables the person to establish contacts quicker especially via the schools within the foreign country, while couples without children might have fewer possibilities to establish contacts with the local community. Furthermore, children of diplomats grow up as being multi-lingual, they experience cultural diversity as a given, they build a contact network faster than their counterparts, and as a result, will have a job market advantage (Brandt & Buck 2002:320). According to Mabhongo (2012:4), children of diplomats leave school more self-aware and more tolerant of differences.

Diplomats and their families see the world differently, as each country could become their home and the experience acquired is irreplaceable (Brandt & Buck 2002:323). It should therefore not only be diplomats who engage in intercultural training but also spouses or partners who can benefit from it. In this regard, the survey conducted among SA diplomats indicated that 86,52% of the respondents agreed that the

cultural diversity training in culture shock should be made compulsory for spouses or partners.

3.10 Conclusion

In Chapter 3, the focus was on diplomacy and the characteristics and function of the diplomat. The chapter indicated that a diplomat requires certain skills and training to be successful during his or her deployment. These skills require intercultural competence and training in intercultural diversity in order to be able to adapt and to reduce culture shock whilst being deployed abroad. This chapter also indicated that cultural diversity training in culture shock should be extended to the partner or spouse and family of the diplomat since culture shock also affects family members when being deployed abroad.

In order to get a clear understanding of the effect and meaning of the concepts 'culture', 'cultural diversity' and 'culture shock' and the influence these have on the work of a diplomat, the next chapter will explain these concepts in detail.

CHAPTER 4

CULTURE SHOCK AND CULTURAL DIVERSITY

4.1 Introduction

In Chapter 3 the focus was on diplomacy and on the characteristics and function of a diplomat. The chapter also discussed the establishment of the VCDR of 1961 and how it serves as a guideline for diplomats and missions abroad. Finally, the chapter referred to the deployment of a diplomat, his or her intercultural competencies, and the effect of deployment on the family accompanying the diplomat.

Linking to the work environment of a diplomat Chapter 4 reports on the achievement of research aim 3 by explaining culture shock as well as the concepts of 'culture' and 'cultural diversity'. In addition, the impact of globalisation and how this affects the work being done by a diplomat will also be explained. The chapter will furthermore focus on the stages of culture shock and the severity thereof and provide an answer to the research question how the role and function of a diplomat could be influenced by culture shock (see 1.3).

The researcher relied heavily on the reading and analysing of books and journal articles for this chapter. The books and journal articles reviewed and analysed stemmed from a variety of different subject fields, and included scholarship focused on HR management, industrial and organisational psychology and cultural management. This review and analysis for Chapter 4 was done to get a clear understanding of and insight into the concepts 'culture' and 'cultural diversity' as well as the effect and impact culture shock could have on an individual, such as a diplomat.

4.2 Culture explained

Referring to section 1.5, culture is derived from the Latin word *colere* that means to cultivate, or to maintain (Oxford Dictionaries 2014) – meaning in general terms the way people shape their lives according to their thinking, and creativity (Maletzke 1996:15). Culture forms part of an individual's way of thinking and should be defined

in order to understand its role in an individual's behaviour or within a particular community. According to Unger (2010:13), the question about how culture and cultural diversity are dealt with in the praxis, kept disciplines in anthropology, sociology, philosophy, politics and history occupied for several years therefore indicating the importance of understanding culture and cultural diversity. Cattle (2012:30) argues that most of the academic debate revolves around the way in which different identities are conflicted or accommodated within nations. In addition, the process of globalisation changed the perspectives of culture and cultural diversity in the modern world. Therefore, the word 'culture' has literally dozens of definitions and a single, universal definition for culture does not exist (Kohls 2001:25; Maletzke 1996:15). Although it is difficult to find a common explanation for culture, the following examples illustrate the impact of culture on an individual's thinking and behaviour:

- "Culture is a distinctly human means of adapting to circumstances and transmitting this coping skill and knowledge to subsequent generations. Culture gives people a sense of who they are, of belonging, of how they should behave, and of what they should be doing. Culture impacts behaviour, morale, and productivity at work, and includes values and patterns that influence company attitudes and actions. Culture is dynamic. Cultures can change ... but slowly" (Moran, Abramson & Moran 2014:11).
- Kohls (2001:25) explains culture as "an integrated system of learned behaviour patterns that are characteristic of the members of any given society. Culture refers to the total way of life of particular groups of people. It includes everything that a group of people thinks, says, does, and makes – its systems of attitudes and feelings. Culture is learned and transmitted from generation to generation."
- "A culture is specific to a group, influences the behaviour of group members in uniform and predictable ways, and is learned. A culture includes systems of values" (Mead 2000:21).
- Umeh and Andranovich (2005:xii) view culture as "the system of values, symbols, and shared meanings of a group, including the embodiment of these values, symbols, and meanings into material objects and ritualized practices".
- "[C]ulture ... is acquired through the process of individual acculturation or socialization; and ... each culture is a unique set of characteristics dictating behaviour in every aspect of an individual's life" (Bolewski 2008:146).
- "Culture provides us with a mental framework that determines what we perceive and

what we are unable to discern, or are inclined to ignore” (Hart 2012:82).

- Each culture has its own peculiarities and its own typical characteristics (Kumbier & Schulz von Thun 2006:174).
- Under culture, a system of norms and values are shared which are passed on to each generation (Herbrand 2002:15).

Culture therefore determines a person’s views on values and norms and forms the basis of such person’s being. Culture is a specifically human aspect and can only be attributed to humans (Maletzke 1996:20). To be human means to form part of a culture, as it is impossible for humans to conceive of life outside of culture, as it is humans who create culture, and culture shapes humans (Kohls 2001:27). Culture is not something that is added onto nature, but rather a history of perception developed according to the way that humans express themselves to one another and communicate with one another (Ibanez & Saenz 2006:38). Fisher (1996:xiv) states that culture is not limited to specific racial groups, geographical areas, spoken language, religious beliefs, dress, sexual orientation or socioeconomic status but rather consists of shared patterns, knowledge, meaning and behaviours of a social group.

Kumbier and Schulz von Thun (2006:10) describe culture as a system of meaning, habits and valuation with a particular group of people. Culture development already starts at childhood when certain values and norms are learned; thus, culture has a considerable influence on a person’s future views and behaviour. Childhood experiences are important for consolidating identity development and culture membership, especially those experiences that involve identifying with cultural, ethnic and racial groups (Hoersting & Jenkins 2011:17). Members of the same culture share the same views and interests and automatically take on the same behaviour (Kumbier & Schulz von Thun 2006:175). Furthermore, culture is not just a tool for coping but rather a means for creating awareness and learning (Moran et al. 2007:xiii). Fisher (1996:xiv) argues that individuals want to live, learn, have meaningful relationships, and count in society – how they achieve these goals is largely defined by their culture. Thus, culture is also often considered the driving force behind human behaviour everywhere (Moran et al. 2014:11).

In contrast to personality, culture is not an individual trait but is rather a collective phenomenon which further suggests that information that has been internalised by an individual leaves him or her unable to judge outside the purview of his or her cultural framework (Bolewski 2008:146). In addition, culture is not defined by race, or religion or residence (Fisher 1996:xvii). Consequently, although cultures differ from each other, it would be wrong to compare them with one another (Maletzke 1996:27). For this research, the term 'culture' referred to a person's reaction to a foreign, other, or different culture than his or her own.

Apart from explaining culture, the concept of cultural diversity needs to be analysed and defined, as this latter concept plays an important role when a person is deployed to another country with a culture different from his or her own.

4.3 Cultural diversity

People from different cultures have different values, beliefs and behaviours – which is the ultimate source of cultural incidents, and this can be seen as a barrier in terms of interaction as having the potential for conflict (Storti 2007:44; Voss 1998:1). Integration into a new cultural environment requires a high level of adaptability, as a person will constantly be confronted with unknown and foreign value systems and norms (Kumbier & Schulz von Thun 2006:175). Because of cultural differences, cross-cultural interactions are subject to confusion, misunderstanding, and misinterpretation (Carter-Pakras & DeLisser 2009:xxi; Storti 2007:25). Therefore, Moran et al. (2014:28) argue that a person needs to acknowledge cultural differences without becoming paralysed by these differences.

South Africa is fortunate to have a society filled with a diversity of cultures with different values and norms. South Africans were also encouraged to learn about the diversity of cultures in the country, when the then acting president Kgalema Motlanthe, said on Heritage Day in 2012 that South Africans need to embrace their diversity, to develop a natural urge to embrace all the languages and cultures around them and to immerse them, in the richness of their collective cultural heritage (Motlanthe 2012:1). Cultural diversity is also enshrined in the South African Constitution in terms of section 30 which states, "everyone has the right ... to

participate in the cultural life of their choice” (RSA 1996:15). Cultural diversity is furthermore also protected in accordance with article 4 of the UNESCO declaration on cultural diversity (UNESCO 2001), which states that the defence of cultural diversity is (and should be) an ethical imperative. The SA idea of *ubuntu* – ‘I am because we are’ – also plays a role in cultural diversity, as Voss (1998:22) states that *ubuntu* embodies a number of human qualities, especially warmth, empathy and trust, as well as respect, understanding or honesty and authenticity, and it provides a good basis for cross-cultural relationships and for valuing diversity. As a result, all transitions influence a person’s sense of identity – some strengthen a person’s identity, while others may threaten a person’s identity but above all, it will expand a person’s field of perception (Moran et al. 2014:242).

When cultural differences are understood and utilised as a resource, then all parties involved benefit (Moran et al. 2014:32). Understanding the other and what the other says starts from a shared human condition, which creates a field of similarity and a way where cultural differences contribute to a person’s own enrichment and understanding (Ibanez & Saenz 2006:17). Therefore, the individual needs to increase his or her understanding of cultural diversity (Voss 1998:ix).

Within cultural diversity there is a need to be aware of different cultures hence cultural awareness plays an important role to make individuals aware of cultural diversity. The beliefs and values of members of a different culture are therefore not wrong; they are just different and distinctive, as neither one set of beliefs and values are better or worse (Fisher 1996:xviii) and should be seen as something positive, according to Unger (2010:91). Berry (2005:711) describes diversity as a fact of contemporary life. Intercultural adjustment involves contact with a foreign cultural environment, and the process of adapting to such an environment also refers to diplomats who value cultural attributes that are different, at least in some sense, from those attributes that are valued by the people whom they encounter in their host locations (Onwumechili et al. 2003:43). Intercultural encounters are at the heart of the overseas experience; one cannot live and work abroad without coming into contact with the local people (Storti 2007:47). Human adaptation is about culture as much as it is about genes, and it is the evolution of cultural diversity that is the secret of an individual’s success (Mace, Holden & Shennan 2005:1).

As diplomats should be aware of cultural differences, the managing of cultural differences will be discussed next.

4.3.1 Managing cultural differences

According to Mace et al. (2005:1) cultural diversity in humans is broad, as “ethnicity largely divides the world into discrete ethno-linguistic groups”. During acculturation, groups of people and their individual members engage in intercultural contact, producing the potential for conflict and the need for negotiation in order to achieve outcomes that are adaptive for both parties (Berry 2005:697). Fisher (1996:xix) argues that differences breed discomfort, and individuals want to feel comfortable. However, differences should not be seen as a burden, but rather, as Mandela (2011:83) argues, peoples differences should be seen as their strength as a species and as a world community. Culture is woven intricately into the very aspect of every member of the group and is a controlling influence in the way people live, think, speak and behave, but when these patterns of culture, which are built into each person, encounter others and different patterns of culture (as occurs when a person has to live in another culture group), conflict, dissonance, and disorientation are the almost inevitable result (Kohls 2001:26). Thus, as LeBaron (2003:1) states, effective communication is often the main factor in making progress in conflict situations. Furthermore, culture is linked to communication and a wide range of human experiences including perceptions and identity (LeBaron 2003:2).

In line with the above, the first step in managing cultural differences effectively is to increase the general cultural awareness and to understand the concept of culture and its characteristics before someone can fully benefit from the research on culture specifics and a foreign language (Moran et al. 2014:25). Maletzke (1996:34) however argues that it does not serve any purpose to *learn* about a foreign culture before joining it but rather to take it as a responsibility to *understand* the foreign culture. In order for an individual to build identity within difference, it is necessary for him or her to practice dialogue between cultures and reflect upon it (Ibanez & Saenz 2006:14). According to Kumbier and Schulz von Thun (2006:26), individuals are not only required to manage the differences between cultures but they also have to understand those differences in culture.

Cultural fluency means understanding what culture is, how it works, and the ways culture and communication are intertwined with conflicts (LeBaron 2003:1). Figure 4.1 below illustrates the different phases in understanding a foreign culture.

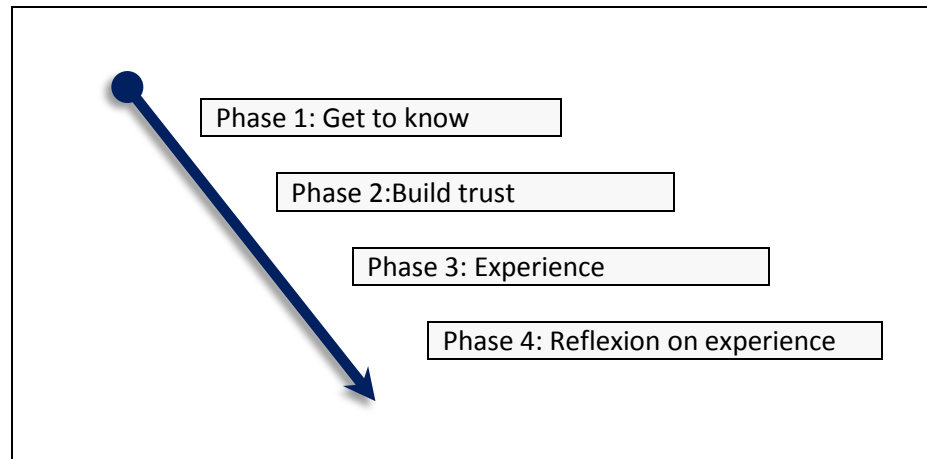


Figure 4.1 Different phases to understand a foreign culture

Source: Based on Antor (2007:216)

From Figure 4.1, it can be seen that, according to Antor (2007:216), the understanding of a foreign culture is reflected in four phases:

- the **first** phase is the 'get-to-know-phase' within a foreign culture;
- in the **second** phase, a trust relationship is starting to form within a foreign culture;
- during the **third** phase, the individual is confronted with experiences in life situations within the foreign culture; and
- in the **fourth** phase individuals share (reflect on) their experiences in foreign cultures.

According to Voss (1998:86), accepting and appreciating differences demand not only knowledge about cultures, but also insight into and understanding of these cultures. Cultural diversity also has to do with respect, as one needs to be sensitive when dealing with different cultures (Kumbier & Schulz von Thun 2006:346). Fisher (1996:xiv) further argues that cultural relativism, learning about another belief system, includes respectful behaviour and communication between groups of people. Moran et al. (2014:79) state that trust is based on mutual respect and esteem. This is

confirmed by Antor (2007:217) who argues that trust is very closely connected to intercultural understanding and respect for others.

Learning to understand a second culture is not necessarily about becoming an expert in that specific culture, but rather about the ability to see the world through another individual's eyes and to accept cultural diversity (Hart 2012:219). This view is supported by Fisher (1996:xiv) who argues that individuals can learn to understand and embrace differences. Makeba (2003:279) also says that people should learn from other cultures, as this opens an individual's thinking. People need to be encouraged to learn about others, within their local, national and international communities (Cantle 2012:211). An individual should explore the differences and similarities between two cultures in order to be able to adapt to the differences and to recognise similarities as a common basis (Voss 1998:87).

Understanding cultural diversity becomes imminent in a globalised world, as people travel more than before and is exposed to and experience more cultural diversity, as will be seen next.

4.4 Globalisation

The term 'globalisation' has been in regular use since the 1960s, although its origins are much older, taking into account the extent and nature of international trade that has developed over centuries (Cantle 2012:4; Dickinson 2017:5). In the era of globalisation, an increasing number of companies and organisations are deploying expatriates abroad, including companies that never previously saw the need (Storti 2007:xv). Cantle (2012:4) states that one of the most evident results of globalisation is that populations have become far more mobile, willing and able lately to relocate in search of better employment prospects and a higher standard of living, or for other short- or long-term considerations, like studying or being deployed abroad by an organisation. Moran et al. (2014:247) confirm that in today's global village there is an increase in the number of people relocating in other countries for lengthy periods.

Acculturation, referring to changes that are taking place when culturally dissimilar people, groups and social influences make contact, could take place as a result of

globalisation (Schwartz et al. 2010:237). Advances in communication, transportation, engineering and computer technology brought the peoples of the world closer together than before (Fisher 1996:xiii). According to Moran et al. (2014:177) and Silberman and Biech (2015:383) globalisation is shaping the world today as awareness of the global complexities involved in cross-cultural interactions has become increasingly necessary. Furthermore, managing cultural differences or skilfully leading in a global world becomes of paramount importance (Moran et al. 2014:7). Globalisation should be thought of as the increased interconnections or interdependencies of a variety of sectors of the economy, politics, and societies implicating that events abroad, have important consequences and are also felt locally (Steger 2013:9; Umeh & Andranovich 2005:134). Moran et al. (2014:10) argue that globalisation is exposing most countries to more interactions and relationships with people and products from other countries. Culture, or elements that create something local as 'local', is an integral part of globalisation and is both a cause and reflection of growing interconnectedness (Steger 2013:14; Umeh & Andranovich 2005:135), as can be seen in Figure 4.2 below, which illustrates how the world has become smaller as a result of globalisation through its social connections across time and space.

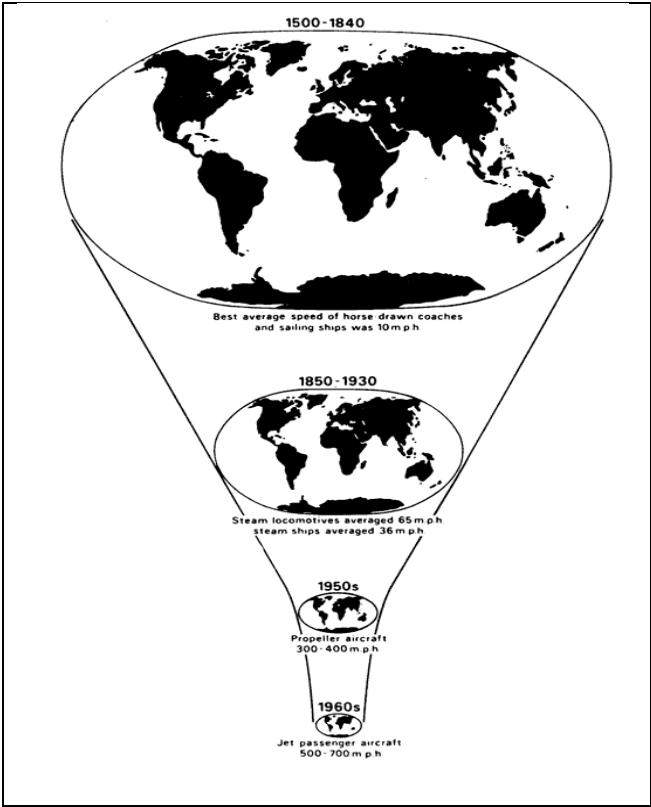


Figure 4.2 Harvey's 'shrinking map of the world'

Source: Harvey (1990:241)

According to Cantle (2012:4) the technological developments in communications, together with the opening up of financial markets, have led to a process of change that has dramatically accelerated (largely as a result of deregulation whereby governments reduced their powers especially in the communication and airline industry) and improved international communications. However, Moran et al. (2014:11) argue that the growing importance of other countries in the global arena should not be a threat, but an opportunity for cultural education, growth and creativity. The development of faster modes of travel, relocation of companies abroad, international schools, and the interest and readiness of families to relocate abroad have led societies to become increasingly global (Hoersting & Jenkins 2011:17). This view is supported by Onwumechili et al. (2003:41) who argue that the number of multiple re-aculturations of travellers who regularly alternate residence between their homeland and a host foreign country are increasing because of improved global transportation and the large economic gaps between nations. The process of globalisation, according to Cantle (2012:1), cannot be stopped; the world is more interconnected than ever before. Hence, globalisation has transformed worldwide organisational culture and the workforce, and this has created an increased need for an enhanced workforce collaboration and support (Moran et al. 2014:143). Globalisation will ensure that the world – and almost every country – will become more multicultural, meaning each country will find that its population is increasingly made up of people from different cultures, nationalities, faiths and ethnic backgrounds (Cantle 2012:1). In the age of globalisation and cross-cultural training, people are knowledgeable that the world is home to a huge variety of people from different cultures (Dickinson 2017:5; Storti 2007:69).

As a result of globalisation, societies are becoming increasingly multicultural – or “super diverse” (Cantle 2012:12). Umeh and Andranovich (2005:134) argue that globalisation is reorganising how people deal with their everyday lives. This multiculturalism has created an era of super diversity in which new relationships between people of different backgrounds have developed and are constantly changing (Cantle 2012:14; Dickinson 2017:7). Kumbier and Schulz von Thun (2006:11) state that as a result of globalisation, people are increasingly confronted with different cultures. However, the more diverse societies have become and the more people have been exposed to differences and become accustomed to it, the

more they seem to retreat into their own identity (Cantle 2012:14). As a result, as transport and media are responsible for a faster global network and as the world market is getting more uniformed, the social and cultural differences become clearer (Kumbier & Schulz von Thun 2006:339; Steger 2013:82). Therefore, within this shrinking world, a person needs the relevant skills to manage cultural differences (Moran et al. 2014:247). As a result, there is a need for the development of new ways in which to learn and to live together in an increasingly interconnected and interdependent world (Cantle 2012:176). Learning to manage cultural differences is a means for all persons to become more global in their outlook and behaviour, as well as more effective personally and professionally (Moran et al. 2014:32). In order to cope with the fear of difference and to begin to regard diversity as an opportunity rather than a threat, people need time to adjust and to benefit from educational and experiential learning opportunities (Cantle 2012:206). Furthermore, culturally skilled persons are essential for the effective management of global organisations (Moran et al. 2014:32). According to Mead (2000:x), the development in international business means that today's employees, just like diplomats, will probably work with members of other cultures during their careers and will need cross-cultural management skills. Within the public sector, cultural skills consist of those attributes that allow public service employees to apply cultural awareness and the knowledge they have acquired effectively (Rice & Mathews 2015:27). This kind of training could improve and strengthen performance-enhancing skills and qualifications that could improve the functioning of the public service (Vyas-Doorgapersad 2015:65).

Therefore, in a globalised world, with increased travel across the world, the individual is more exposed to cultural diversity than ever before. It is when disagreement, disorder and disorientation take place that culture shock sets in (Kohls 2001:30), as will be indicated next.

4.5 Culture Shock

According to Kohls (2001:97) intercultural specialists began to recognise that there are distinct stages of personal adjustment, which virtually everyone who lived abroad went through (no matter where they came from or in which country they were living). The term 'culture shock' has been coined by the anthropologist, Dr. Kalvervo Oberg

in the 1950s (Hart 2012:165). According to Oberg (1954:1), culture shock is seen as an occupational disease of people who have been deployed abroad and, like most ailments, has its own aetiology, symptoms and cure. Berry (2005:708) prefers to refer to culture shock as “acculturative stress” which is a reaction in response to life events that are rooted in the experience of acculturation. Therefore, as indicated in section 1.5, ‘culture shock’ can be defined as a sense of psychological disorientation that most people suffer when they move into a culture that is different from their own (Mead 2000:412).

Kohls (2001:93) argues that culture shock does not strike suddenly or have a principal cause but it rather builds up slowly from a series of small events, which are difficult to identify. According to Onwumechili et al. (2003:45) culture shock triggers, in most people, the motivation to adjust to a host culture. Cultural psychologists have recognised that acquiring the beliefs, values and practices of the receiving country does not automatically imply that an immigrant will discard (or stop endorsing) the beliefs, values and practices of his or her country of origin (Schwartz et al. 2010:238). Culture shock stems from an in-depth encounter with another culture in which a person learns that there are different ways of doing things that are neither wrong nor inferior (Kohls 2001:101).

In a sense, culture shock is an illness resulting from the loss of meaning brought about when a person from one symbolic reality find him or herself absorbed in another reality, typically through long-term travel (Irwin 2007:1). Hart (2012:182) states that culture shock is a psychological illness, and, as is true of other mental conditions, the victims usually do not know that they are inflicted. There are a myriad of symptoms and signs of culture shock, including general unease with new situations, irrational fears, difficulty with sleeping, anxiety and depression, homesickness, preoccupation with health, and feeling sick or nauseous – simply stated any sort of mental or physical distress experienced in a foreign location could be a symptom of culture shock (Irwin 2007:2). In the survey conducted among SA diplomats 66,29% indicated that they had the know-how to recognise symptoms of culture shock when experienced by a colleague. Herbrand (2002:31), on the other hand, argues that culture shock is not a disorder but rather a stage, which each individual needs to endure and to overcome to work successfully in a foreign culture

environment. Irwin (2007:2) argues that each individual reacts differently to culture shock, which is about being out of place in a certain place and time. As a result, culture shock is unwillingly enforced on an individual to react and to adapt towards a foreign culture and should therefore not be seen as a deterrent. Culture shock has symptoms of distress, which forms part of the adaptation process within a foreign or unknown culture and which comprises certain stages, which are discussed next.

4.5.1 The stages of culture shock

Although Oberg (see section 4.5) distinguishes four stages (the honeymoon-, crisis-, recovery-, and adjustment stages) of culture shock (Fitzpatrick 2017:280; Irwin 2007:2; Oberg 1954:1–4), Klopff (2001:209) expanded on these stages to a total of six by adding the preliminary- and re-entry stage. For the purpose of this research the six stages will be explained, as the preliminary- and re-entry stage are important and applicable to diplomats being deployed abroad. These stages are explained in the so-called U-curve designed by Lysgaard (1955) to describe the emotional adjustment process of residing in a different cultural environment for a time suggesting the sojourner's emotional well-being beginning positively, dipping to a negative state, and eventually returning to a positive level of satisfaction, which is therefore extended to a W-curve (two U's) (Gullahorn & Gullahorn, 1963) to depict the second U that individuals presumably go through upon their return to their home culture (Berardo 2007:5), as seen in Figure 4.3.

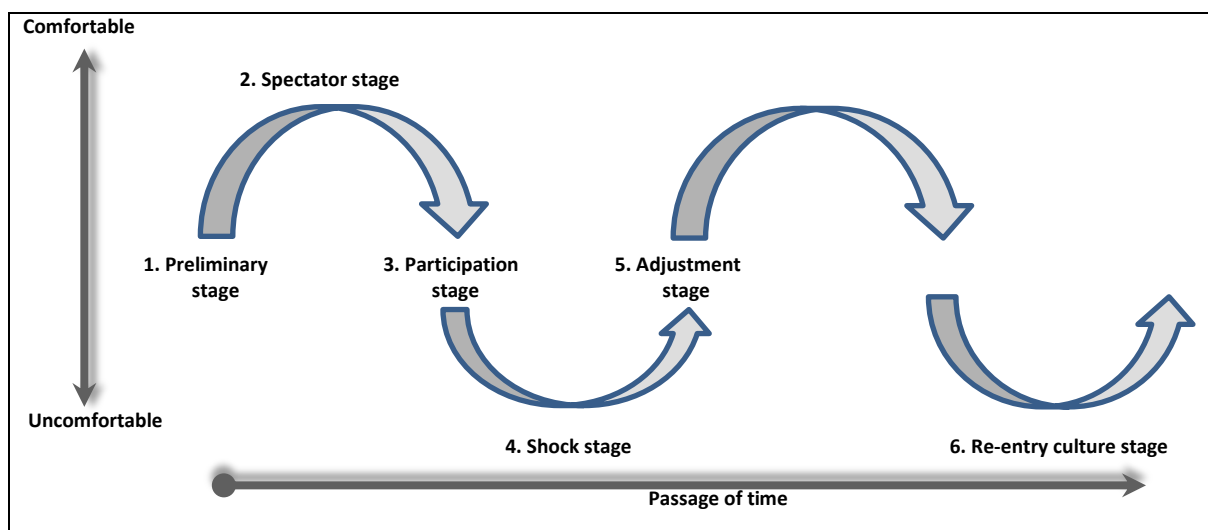


Figure 4.3 The six stages of culture shock

Source: Based on Moran et al. (2014:244)

From Figure 4.3 it can be seen that the six stages of culture shock are indicated by a W-curve, and include the degree of being comfortable and uncomfortable together with the passage of time. Furthermore, the pace at which a person advances through the stages differs between individuals (Hart 2012:186; Kohls 2001:97; Moran et al. 2014:244). Figure 4.3 above illustrates that the adaptation process in a new culture involves a period of happiness, depression and an eventual recovery (Onwumechili et al. 2003:45), which is then extended to the W-curve when almost the same process reoccurs when a person returns to his or her country of origin after being deployed in a foreign country (Klopf 2001:213). These different stages, as indicated in Figure 4.3, are explained in more detail next.

4.5.1.1 Preliminary stage

This stage involves the preparation for travelling abroad and is a stage full of anticipation and excitement with many unrealistic experiences (Moran et al. 2014:244). According to Kohls (2001:97) it is during this stage, called the “initial euphoria”, where the expectations are high and attitudes are very positive towards the host country and may last from a week or two to a month, but the let-down is inevitable. According to the survey conducted during the current research 92,31% of the respondents had experienced a stage of anticipation and excitement before being placed abroad.

4.5.1.2 Spectator stage

The spectator stage is also known as the ‘honeymoon’ stage where the new and unusual are welcomed and where it is amusing not to understand or be understood (Mead 2000:414). Arrival at the destination marks the spectator stage, during which there are many remarkable things to see and different people to meet, and this newness produces fascination with the culture (Moran et al. 2014:244). In the survey conducted among SA diplomats, 89,89% of the respondents had experienced a stage of fascination with the new country and culture. Storti (2007:23) furthermore argues that during the first weeks of an overseas assignment, a new colleague is likely to be protected by colleagues (who had already gone through the culture shock process) from the rougher edges of the new culture. In addition, the organisation

might handle many logistical details of settling in, and the newcomer is shielded from the occasional contact with the local culture resulting in such a person considering him or her adjusted when the real contact (the adjustment), has yet to begin (Kohls 2001:114; Storti 2007:23). The survey further indicated that 64,44% of the respondents had the know-how to assist a colleague in making the adaption in a foreign country as easy as possible. This indicates that SA diplomats are aware of the effect and severity of moving to a different country and culture, and they therefore know how to assist a new colleague. Herbrand (2002:29) and Mead (2000:414) argue that during this stage, the individual still tends to orientate him or herself in accordance with the values and ways of his or her own culture although he or she starts to note that a sense of frustration sets in. According to Irwin (2007:2), another way of describing this stage is that of the tourist's experience – everything is new, exciting and fascinating before moving to the participation stage.

4.5.1.3 Participation stage

Tourists generally return home before the 'honeymoon' ends, while workers deployed in another country move beyond this stage, where they have to cope with the real conditions of life (Hart:2012:168; Irwin 2007:2). Hence, the participation stage occurs when the individual must do the hard work of living in the culture and learning about it, especially its language – the 'honeymoon' has ended (Moran et al. 2014:244). Language learning and communication may not be as easy as expected and the individual may be unable to convey his or her thoughts and feelings (Storti 2007:101). During this stage, newcomers may therefore not be able to identify what is upsetting to them, and are aware of the growing feelings of self-doubt, loss of confidence, and stress (Hart 2012:174).

4.5.1.4 Shock stage

When problems begin to arise that are difficult to handle, the shock stage usually sets in which entails irritability, lethargy, depression and loneliness (Moran et al. 2014:244). During this stage, the orientation reaches a deep end and culture shock occurs (Herbrand 2002:29). A person can also experience that his or her homeland, so dear to him or her, is looked upon negatively, regarded with suspicion, or

dismissed as insignificant (Hart 2012:176). Kohls (2001:98) states that a person's focus gradually turns from similarities in the cultures to the differences in the cultures (home and foreign culture), and these differences, which suddenly seem to be everywhere, are troubling – this is the stage generally being identified as culture shock.

As mentioned above under point 4.5.1.3, the person now recognises the weight and significance of having to make a complete cultural adjustment, and that is not as easy as anticipated. The loss of social cues is also acutely recognised and, as a result, the person may feel alienated, separated from his or her colleagues, and lonely (Hart 2012:175). According to the survey conducted among SA diplomats 78,02% of the respondents had experienced a stage of irritability, lethargy, depression and or loneliness. This implies that a high number of SA diplomats have experienced symptoms related to culture shock during their placement abroad. Since these symptoms could negatively affect the work that they have to do, it supports the view of this research that training as an intervention could assist by preparing a diplomat for the symptoms related to culture shock.

In reaction to the feeling of alienation, many people start to perceive everything around them in a negative light and may conclude that the locals are either unable to comprehend their difficulties, or are indifferent to them, and dismiss them all as selfish and insensitive: this hostility to the new environment is one of the surest signs of culture shock (Hart 2012:176). Oberg (1954:3) goes further by arguing that this stage of culture shock is in a sense a crisis, and if a person overcomes it, he or she will stay; if not, he or she will leave before reaching a stage of a nervous breakdown. Although the individual might not leave behind his or her frustrations and anxieties, he or she might overcome the shock stage, and start adapting to the new culture (Irwin 2007:8).

4.5.1.5 Adjustment stage

After the initial stage of culture shock, acculturation begins (Moran et al. 2014:250). During the adjustment stage, the culture shock has been overcome and a new orientation system has been developed (Herbrand 2002:30). Acculturation is defined

as groups of individuals having different cultures coming into continuous first-hand contact with subsequent changes in the original cultural patterns of either or both groups (Moran et al. 2014:251). The adjustment stage, known as the recovery and acceptance phase (Hart 2012:183), marks the beginning of the upward slope of adaption in which acceptance and gradual recovery take place. According to the survey conducted among SA diplomats, 63,64% of the respondents had experienced a stage of identification with the host culture. It can consequently be concluded that the number of diplomats who experience symptoms related to culture shock (see section 4.5.1.4) is higher than the number of diplomats who eventually accept and adjust to the new cultural environment. This also shows that some diplomats never adjust to and identify with their host culture during their time abroad. The cultural and/or ethnic background of newcomers is an important determination of how the acculturation process will unfold (Schwartz et al. 2010:241). If the individual reaches the adjustment stage, identification with the host culture has progressed satisfactorily and relationships with locals develop, along with a sense of belonging and acceptance (Moran et al. 2014:244). During this stage, the person becomes more comfortable in the new culture and feels less isolated from it (Storti 2007:98). Oberg (1954:5) argues that until an individual has achieved a satisfactory adjustment he or she is not able to play his or her part fully on the job or as a member of the community. Furthermore, Dollwet and Reichard (2014:1678) state that cross-cultural adjustment is an important prerequisite to perform well in a foreign cultural environment. At this point, the individual becomes increasingly familiar and comfortable with the host culture and may experience a sense of relief as he or she starts to relax in the new environment, and his or her perception of his or her own life is more balanced than before (Hart 2012:184). Furthermore, in this stage the individual will have the ability to function with confidence in two cultures (Kohls 2001:98). During the adjustment stage, the person accepts the customs of the visiting country as just another way of living (Oberg 1954:4).

4.5.1.6 Re-entry stage

For those who are temporarily living in a host culture, the return to the home culture introduces the re-entry stage. According to Maletzke (1996:167), the re-entry stage actually starts even before leaving for the home country when a person's thoughts

are already 'home', but the real adjustment only starts when a person is back in the home country. The mode of knowledge production that dominates the life of a diplomat is different from the form of knowledge production in the home country, which entails that the diplomat returning from deployment abroad may come to experience the transition as a shock (Neumann 2012:7). Consequently, Mead (2000:415) refers to "reverse culture shock" which occurs when the person is repatriated to the country of origin. The survey conducted among SA diplomats showed that 63,74% of the respondents had experienced re-entry culture shock on arriving back in South Africa. This shows that the number of SA diplomats who had experienced symptoms related to culture shock while being placed abroad (see section 4.5.1.4) was higher than the 63,74% of diplomats who had experienced re-entry culture shock after returning home. This implies that adjusting to a foreign culture could be more challenging than re-adjusting when returning home. However, since the number of SA diplomats who had experienced re-entry culture shock was significant, it could be beneficial to include re-entry culture in a training programme to reduce culture shock.

Re-acculturation is as important as acculturation. The re-acculturation process involves a 'stranger's' attempt to readjust upon re-entry to the homeland (Onwumechili et al. 2003:46; Presbitero 2016:29). Hart (2012:168) argues that many repatriates believe the process of returning home and adaption will be smooth and uncomplicated, as they are returning home to a place where they feel comfortable. However, the key concepts that differ between re-acculturation and acculturation are:

- unexpectedness of re-entry problems;
- a fixed perception of an unchanged homeland;
- the returnee's unawareness of his or her own changes;
- family, friends and colleagues expect an unchanged returnee; and
- a general lack of interest in a returnee's foreign experience (Onwumechili et al. 2003:46).

Moran et al. (2014:247) argue that re-entry research and its effect on the individual and the organisation have been largely neglected. This is confirmed by Hart (2012:185) who states that while the notion of culture shock may be familiar, the idea

of reverse culture shock is much less so. According to Kohls (2001:99), the reverse culture shock may cause greater distress than the original culture shock, especially where a person has adjusted well to the host country. Maletzke (1996:167) argues that although contact with family and friends in the home country are kept, a long absence from the home country brings a certain sense of alienation, a psychological distance, which is only realised on returning to the home country.

Although there are many reasons for looking forward to going home, re-entry can at times be as challenging and as frustrating as adjusting to life overseas (Hart 2012:186). Culture shock in reverse may set in, with individuals again going through the five stages mentioned (see 4.5.1), but this time, in their native land (Moran et al. 2014:244). The reverse culture shock, according to Mead (2000:415), can be a painful experience, as the expatriate needs to adjust to:

- reduced financial benefits;
- less power;
- job alienation;
- increased cost of living expenses;
- poorer housing;
- less domestic help;
- a different social life; and
- communicating his or her overseas experience to colleagues and friends.

However, Moran et al. (2014:247) argue that the home-coming phenomenon could be temporary and less intense if the expatriate is helped by a professional reorientation programme. Thus, to counteract re-entry shock, an expatriate should understand that returning home involves an adjustment process similar to the one experienced when going abroad (Kohls 2001:136).

4.5.2 The severity of culture shock

Those experiencing culture shock demonstrate the obvious symptoms, such as excessive anxiety over cleanliness and sanitary conditions (feeling that what is new and strange may be “dirty”) or feelings of helplessness and confusion (Moran et al.

2014:245). Presbitero (2016:29) and Storti (2007:18) state that some consequences of adjustment into a new or different culture are frustration, anger, irritability and impatience, together with feeling threatened, vulnerable, anxious, incompetent and foolish from time to time – meaning such person's self-esteem and self-confidence are damaged. According to Mead (2000:414) some people experience more than one cycle of culture shock, whereby the second cycle may be more extreme. If proper training is not offered to prepare, train and coach the employee the whole experience could fail, which would cost the organisation time, effort and money and could result in a demotivated employee with a damaged reputation (Hart 2012:91; Moran et al. 2014:261). When persons deployed abroad start to turn against the local (foreign) culture the chances of them succeeding abroad are seriously undermined (Storti 2007:41). Therefore, culture shock could affect the job ability of the person being deployed abroad. Furthermore, as stated in section 1.2, Maletzke (1996:166) argues that culture shock could cause such a high level of strain and to such an extent that, after a short period, the person resigns and returns to his or her country of origin. The survey conducted among SA diplomats indicated that 83,33% of the respondents thought that the effects of cultural diversity and culture shock on a diplomat in a foreign country are underestimated. The high number here indicates that SA diplomats are of the opinion that the extent to which they are exposed to culture shock due to the nature of their work is not fully comprehended, and that being exposed to symptoms of culture shock is unavoidable.

Furthermore, Storti (2007:60) states that not everyone is a born culture-crosser and for any number of reasons, some people who go abroad are not very good at and may not even be capable of adjusting successfully to a foreign culture. For a minority of people, the shock of transition and adapting to a new country and a new life might be too much to handle and the often challenging situations could trigger serious depression and may require treatment (Fitzpatrick 2017:280; Hart 2012:194). Storti (2007:xvii) further argues that there are two typical endgames for employees who fail to cross cultures abroad effectively: either the person go home early from his or her overseas assignment, or, more commonly the person stays on, with greatly diminished effectiveness, often doing the organisation irreparable harm.

However, Hart (2012:197) argues that one needs to understand that culture shock is completely normal and should be seen as part of a successful adaptation. In line with the above responding to and overcoming culture shock are discussed next.

4.5.3 Responding to and overcoming culture shock

First and foremost, the person being deployed should know that culture shock is coming, and should be prepared for it (Hart 2012:188). Irwin (2007:10) argues that the role of learning institutions should be to inform learners that it is normal to experience culture shock. In order to succeed in an overseas assignment, expatriates have to interact effectively with the local people to become culturally competent (Lambert & Myers 1994:ix; Storti 2007:25). More important, the availability of a strong support system in the destination country is also a significant factor that could shorten and lessen the effects of culture shock; thus, diplomats are examples of visitors who often enjoy a strong support system, which includes colleagues at work, most of whom are likely to be their fellow countrymen (Hart 2012:170). However, the survey conducted among SA diplomats revealed that 80,22% of the respondents found that the SA mission abroad did not provide any assistance in the form of a support group or support system. This shows that, although SA diplomats are aware of culture shock and the symptoms that could be experienced, support when arriving abroad is lacking. This could in turn lead to more feelings of alienation and abandonment that could increase the symptoms of culture shock and make adjusting to the new cultural environment even more difficult.

Furthermore, Kohls (2001:104) warns that the newcomer should avoid those colleagues who are in a permanent state of shock and who spend their days seeking company to bemoan the situation. In this regard, the survey conducted among SA diplomats indicated that 58,89% of the respondents reported that they did not allow colleagues to influence their perceptions of the host country. This indicates that SA diplomats decide on their own what their opinion of the host country and culture is – regardless of whether this opinion is negative or positive. As seen in section 1.2, the cultural adaptation processes are the most important determinations of success or failure in a foreign country (Mead 2000:401). Understanding the progression of culture shock is of particular importance for any intervention aimed at preventing,

circumventing or easing the symptoms of culture shock (Hart 2012:171). Moran et al. (2014:25) also argue that cultural understanding may minimise the effect of culture shock and maximise intercultural experiences, as well as increase professional development and organisational effectiveness. Hart (2012:191) confirms that it is important to restore a sense of normality and to maintain a positive attitude. Mead (2000:414) states that the individual should accept the need to learn about living in a new culture. The individual should therefore not return to his or her home country while experiencing culture shock (Hart 2012:194).

Human beings are born with the ability to learn, to adapt, to survive and to enjoy and it is human beings who create culture, so the shocks caused by such differences are not unbearable or without value (Moran et al. 2014:245). One should remember that one will never finish learning (Mead 2000:414). Onwumechili et al. (2003:42) confirm that there is a need to extend knowledge in intercultural adjustment and to investigate whether or not transiency involves more complex adjustment problems than what is known. According to Chang, Yuan and Chuang (2013:272) the experience of being abroad has been viewed in literature as an important factor to enhance cross-cultural ability; however, the amount of overseas travel may not guarantee enhancements of emotional resilience, flexibility, openness, and perceptual acuity. Sending people overseas does not necessarily lead to an increase in cultural adaptability but rather the extent of their engagement with the host society and their involvement in the new context have more of an impact on competence development (Chang et al. 2013:272). Physically being abroad merely provides an opportunity for cross-cultural adaptability; the learning and positive outcomes will only really occur when people have a deeper engagement with the new culture and are willing to reflect on their own responses to the given experience (Chang et al. 2013:272). Therefore, when a person has effectively adjusted and adapted to a specific foreign culture, he or she is alert to the impact of culture shock (Moran et al. 2007:29).

Cultural effectiveness can be achieved but bring with it culture shock: heightened self-awareness, low morale, and enduring the ups and downs of the adaption process (Hart 2012:221; Presbitero 2016:36). Confronting a new culture and learning to live in a strange new environment is one of the most significant challenges a

person will ever face (Hart 2012:224). Kohls (2001:92) states that “culture shock is the occupational hazard of overseas living through which one has to be willing to go in order to have the pleasures of experiencing other countries and cultures in depth”. Hart (2012:172) states that moving beyond culture shock puts the individual on the path to becoming interculturally fluent and more deeply engaged with the local culture, which increases the level of adaptation and a person’s ability to accomplish his or her relocation goals with success.

4.6 Training and debriefing in overcoming culture shock

The reasons most often given for international venture failures are cultural short-sightedness and a lack of cultural competency, the inability of employees to work effectively with a multicultural team, an inability to adapt, spouse dissatisfaction, and poor job performance resulting from culture shock depression (Goldstein & Keller 2015:188; Hart 2012:90; Moran et al. 2014:248). Any person who has gone from home to live, work or study in a foreign country had to learn about and adapt to another quite distinct cultural environment (Moran et al. 2014:250). An organisation sending people out of the country as its representatives has an obligation to ensure that such people are adequately selected, prepared and supported as well as assisted when they return to the homeland (Moran et al. 2014:253). Culture shock can be seriously unsettling and, if not trained to cope with it, a person may be significantly less productive than at home (Mead 2000:412). Thus, the aim of training in culture shock should be to build psychological resources in order to cope with and reduce the impact of culture shock on employees and to use such experiences as a motivation for intercultural learning (Dollwet & Reichard 2014:1669; Herbrand 2002:31; Presbitero 2016:36). In addition, the survey conducted among SA diplomats revealed that 97,80% of the respondents were familiar with the term ‘culture shock’. This shows that almost all the SA diplomats who completed the survey reported some exposure to the term ‘culture shock’. This could either have been through training, reading about the concept or experiencing culture shock symptoms. This shows that SA diplomats are aware of the severe impact that culture shock could have on their lives and the work that they do. A person needs to accept the need to learn about living in a new culture and understanding cultural factors in a new culture, as cultural adjustment is best seen as being involved in a learning process

(Fitzpatrick 2017:281; Mead 2000:414; Moran et al. 2014:251). The more knowledge a person has and the more prepared and better equipped he or she is to address the challenges of relocation, the more effective and successful he or she will be in confronting and responding to these challenges (Hart 2012:10). Cultural effectiveness allows a person to adapt faster with fewer complications, as he or she is aware of the challenges facing him or her.

On the return of employees from their deployment abroad the debriefing serves to assist employees to have the opportunity to discuss their experience in the country of posting and helps to overcome the worst effects of reverse culture shock (Mead 2000:416; Presbitero 2016:36).

Becoming culturally effective does not mean becoming a local; it means trying to see the world the way the locals do – if someone can do that he or she will have done all that is necessary to function effectively overseas (Storti 2007:95). Apart from culture shock, ethnocentrism should also be looked at, since this is whereby a person judges another culture based on his or her own cultural framework.

4.7 Ethnocentrism

Storti (2007:67) argues that people do not merely 'expect' other people to be like them: but rather 'depend' on it, thanks to their cultural conditioning. This refers to ethnocentrism. Ethnocentrism differs from culture shock. Culture shock is viewed, as seen above, as the inability to have a rapid transition resulting from relocation (Moran et al. 2014:244). Furthermore, Kohls (2001:94) argues that culture shock comes from having one's own values (which one has so far considered as absolutes) brought into question. Ethnocentrism, on the other hand, is an unconscious tendency to judge other nations in line with your own norms and values (Maletzke 1996:23). Mead (2000:78) states that ethnocentrism is to condemn the behaviour of members of another culture automatically as irrational, without trying to understand the meaning of the other person's behaviour in terms of its context. According to Romanenko (2011:73) ethnocentric tendencies could make collaboration of people from different cultural backgrounds hard or virtually impossible. An ethnocentric person assumes that only behaviour reflecting the values of his or her culture is rational, and so

should be common to all other cultures (Klopf 2001:98; Landis et al. 2004:224; Mead 2000:79). When members of the other culture then fail to behave in accordance with his or her models, he or she automatically condemns their behaviour as irrational, without trying to understand the meaning of the behaviour in terms of its context (Mead 2000:79).

The fact that people deployed abroad, like diplomats, expect the locals to behave like them is not something they dream up when being deployed; nor is it something they decide to do or are even consciously aware of doing – it is something people have done all their lives in order to survive (Storti 2007:70). Mead (2000:17) states that an ethnocentric employee who is unable or unwilling to deal with members of another culture has increasingly restricted career opportunities. Ethnocentrism is widespread and deeply anchored in the mind-set of people, is actually contrary to the concept of equality of all people (Maletzke 1996:26) and relates negatively towards cross-cultural relations (Dollwet & Reichard 2014:1677). Therefore, as Storti (2007:68) states, ethnocentrism is a fundamental fact of the human condition.

Storti (2007:69) asks how it can still be possible for a person being deployed to be steeped in the notion of cultural differences and at the same time to assume everyone else is just like him or her – and answers by saying that it is possible because what a person has experienced and known to be real will always have more truth and more claim to emotions than what a person has read or heard about. However, when a person has effectively adjusted to a specific foreign culture, he or she develops the necessary skills and avoids being ethnocentric (Fitzpatrick 2017:286; Moran et al. 2007:29).

Consequently, when a person respects the cultural differences of others, he or she will not be labelled 'ethnocentric', as he or she becomes more broad-minded and tolerant of cultural 'uniqueness' (Moran et al. 2014:25). Furthermore, as Bolewski (2008:157) states, cultural variations should not be viewed as a threat to a specific culture, but instead as the possibility to broaden a person's mind. Consequently, for the purpose of this research, the training of SA diplomats should ensure that diplomats become more sensitive towards foreign cultures and less ethnocentric.

Becoming more sensitive to and aware of cultural differences supports the important role that training could play as an intervention, as will be seen in Chapter 5.

4.8 Conclusion

Chapter 4 reports that 97,80% of participating SA diplomats had knowledge knowing about the term 'culture shock' while 78,02% experienced symptoms related to culture shock. This chapter showed that culture determines a person's, such as a diplomat's views, norms and values. The contents of this chapter further indicated that cultural diversity and culture shock play a leading role in the views and perceptions of a foreign culture and diplomats should be adequately prepared before their deployment abroad. The effects of culture shock can also influence and affect a person's working ability when deployed abroad. In addition, training and debriefing in overcoming and/or reducing culture shock was found to be the responsibility of the employer, in this case DIRCO, when deploying employees abroad.

In the next chapter, Chapter 5 the focus will be on training and the importance of training. The chapter will also determine what should be in a training programme with the potential to minimise the effects of culture shock.

CHAPTER 5

TRAINING AND THE DEFINING ATTRIBUTES OF A CULTURAL DIVERSITY TRAINING PROGRAMME

5.1 Introduction

In Chapter 4 the concept 'culture' was analysed and explained. In addition, culture shock, globalisation and ethnocentrism have also been discussed. It has been concluded that organisations, such as DIRCO, who deploy its employees abroad need to provide sufficient training in cultural diversity and culture shock. The chapter also reflected that the negative psychological effects of culture shock cannot be avoided but can be minimised through training.

This chapter reports on the achievement of aim 4, namely to identify the defining attributes of a cultural diversity training programme aimed at reducing culture shock among South African diplomats.

The researcher relied heavily on the reading of books and articles to get a better understanding of the concept 'training' and the defining attributes of a cultural diversity training programme required to reduce culture shock. Viewpoints of various authors with regard to the training process and the aims of training were investigated to obtain insight with regard to the benefits that training could have as an intervention on the effects of culture shock through a cultural diversity training programme. In addition, the defining attributes of a cultural diversity training programme were determined through the review and analysis of the relevant fundamentals and components viewed as relevant to a cultural diversity training programme as identified by leading authors in the area of culture, culture shock, cultural diversity and culture shock training.

5.2 The aim of training

Training is enshrined in section 7(3)(b) of the South Africa Public Service Act, promulgated under Proclamation 103 of 1994 (RSA 1994), which states that HR managers are, amongst others, responsible for the effective utilisation and training of

staff. In addition, for an organisation to be effective, training has to play a central and important role in supporting the organisation (Noe 2013:6). Therefore, the aim of training, provided by an employer such as DIRCO, is part of a process to change an employee into a professional and to apply the knowledge and skills obtained during training in the working environment (Noe 2013:8; Tracey 1984:41; Van Jaarsveldt 2016:186). Furthermore, training should provide the necessary “and usable knowledge, skills, abilities, and attitudes” to become a professional public servant, such as a diplomat, to ensure good governance (Haruna 2015:17). Moran et al. (2014:190) argue that training is a means to “leverage employee potential”. Training is needed if employees, such as diplomats in the public service, lack certain knowledge and skills needed to be effective in their working environment (Noe 2013:133; Subban & Vyas-Doorgapersad 2014:511). As a result, the main aim of training and development is “learning ... [which] refers to employees acquiring knowledge, skills, competencies, attitudes, or behaviours” (Noe 2013:7). Furthermore, in order to develop the knowledge and skills of employees, training and development are designed to improve the productivity of employees and to empower them to develop their potential within the organisation (Moran et al. 2014:136; Tracey 1984:1). Van Jaarsveldt (2016:186) refers to training as a transformation process. Above all trainees have to be willing to change (Noe 2013:179).

To ensure that a training programme is effective it has to comply with certain characteristics. These characteristics are that the training content should focus on the subject matter and that it should be accurate, detailed and explicit (Noe 2013:175; Silberman & Biech 2015:14). The training content, according to Mead (2000:433) should reflect the goals of the training programme in terms of the topics presented for example cultural diversity. Training should include an “active learning approach” (Noe 2013:173) whereby trainees could explore and experiment to become more comfortable using the knowledge and skills gained. In this instance knowledge and skills could assist to alleviate culture shock. According to Landis et al. (2004:45), the preferred method of training has to be relevant and related to the desired outcomes, as not all methods provide the same results. A variety of training approaches, which include training methods, time allocation, group formats and classroom settings, allow trainees to learn in different ways (Silberman & Biech 2015:14). Group participation and the use of experts in context-specific knowledge

ensure that the training becomes more active than only lecturing, since participants and experts have the opportunity to reflect, and share ideas and experiences from previous situations or working environments such as working in a diverse environment (Noe 2013:177; Norman-Major & Gooden 2012:253; Silberman & Biech 2015:14, 390). Engaging with experts and sharing these experiences could be used as guidelines for group members when they experience the same situation, and could provide them with the opportunity to incorporate these new ideas and experiences into their own working environment. A training programme also allows trainees to utilise the training content during their training to solve actual problems (for example culture shock) being experienced (Norman-Major & Gooden 2012:254; Silberman & Biech 2015:15). In addition, the aim of a successful training programme is to determine whether the content is transferred to the work environment and has an impact on the trainee (Silberman & Biech 2015:15). In this instance, it could be said that the aim of training is to provide a platform to transform a trainee to acquire the necessary knowledge and experience needed to perform certain duties within the working environment, including to be prepared to be deployed abroad. Furthermore, training is necessary to understand the cultural factors when being confronted abroad with cultural diversity and culture shock (Moran et al. 2014:251). As seen in section 4.6, the aim of training in culture shock should be to build psychological resources in order to cope with and reduce the impact of culture shock on employees and to use such experiences as a motivation for intercultural learning. Therefore, for the purpose of this research, the aim of training was for trainees (in this case diplomats) to acquire knowledge and skills needed to change their perceptions to become more sensitive towards different cultures as well as ways to cope with the challenges associated with it, such as culture shock.

In line with the aim of training, training as an intervention is discussed next.

5.3 Training as an intervention

As seen in section 1.5, the concept 'cultural diversity training' within the context of this research referred to an intervention initiated by DIRCO to transform diplomats into professionals. According to the Oxford English Dictionary (2012:381), the term 'intervention' is defined as "to improve or change a situation". In section 5.2, it was

determined that the aim of training is to transform or change the perception of trainees through an effective training programme. As training could improve cultural competence (Carter-Pakras & DeLisser 2009:xxii; Norman-Major & Gooden 2012:255; Wyatt-Nichol & Naylor 2012:63), training could be seen as an intervention measure to ensure employees are culturally competent before being deployed. Employee training and development are important for effective workforce planning within the civil service (Wyatt-Nichol & Naylor 2012:72). Furthermore, factors, such as the use of new technology, customer service, productivity and retirement of skilled employees, which affect the working environment make training a key element of organisational success (Noe 2013:4). In addition, training intervention is usually facilitated by the relevant HRM section in the department or the organisation (Wyatt-Nichol & Naylor 2012:62). Training as an intervention is a means to achieve objectives in order to make public servants, such as diplomats, professional and skilled in the work they are performing. Such training is a “business of lifelong learning” (Van Jaarsveldt 2016:189). Training and development are needed to upgrade and strengthen skills and abilities, which are performance enhancing (Vyas-Doorgapersad 2015:63).

5.4 The aim of a cultural diversity training programme

As indicated in section 1.5, the aim of cultural diversity training is to make the participants aware of the complexity, conflict potential and the success requirement of intercultural communication and to provide them with the necessary skills and knowledge. Thus, cultural diversity training aims mainly to equip diplomats with essential cultural knowledge and skills helpful to cope with the stressful experiences of culture shock and to assist in the learning and understanding of a new culture (Hart 2012:91; Landis et al. 2004:337; Tracey 1984:11).

The first cultural diversity training programme took place in 1960 in the United States of America, and since then different formats and methods of cultural diversity training have been developed (Kinast 2005:181). As seen in section 4.6, cultural effectiveness allows a person to adapt faster with fewer complications, as he or she becomes more aware of the challenges facing him or her, as the training provides the effectiveness that a person needs to adapt in a foreign country. Effective cultural

diversity training is important to ensure a successful deployment in a foreign country (Imoh 2015:48). As a result, cultural diversity training “prepares employees and their families to understand the culture and norms of the country to which they are being relocated and assists in their return to their home country after the assignment” (Noe 2013:15). Black and Mendenhall (1990:120) state that cultural diversity training enables individuals to learn both content and skills that will facilitate effective interaction between different cultures and reduces misunderstandings and inappropriate behaviour. Therefore, cultural diversity training programmes should be “designed to develop cultural self-awareness, culturally appropriate behavioural responses or skills, and a positive orientation toward other cultures” (Fowler & Mumford 1995:1). Furthermore, Brislin and Yoshida (1994:2) state that cultural diversity training programmes should be designed to prepare people for more effective interpersonal relationships when interacting with individuals from different cultures than their own. The main purpose of a training programme in cultural diversity is to provide information and to serve as a guideline on how to interact and react when confronted with a foreign culture. In addition, Herbrand (2002:57) argues that preparatory cultural diversity training should not aim to demotivate participants but should rather explain the problem and conflict areas when working and living in an intercultural environment. The aim of cultural diversity training is “to increase effectiveness across cultures” (Moran et al. 2014:26). Thus, Mead (2000:429) states that cultural diversity training should aim to achieve three outcomes:

- about the culture – this outcome includes which values about the other culture are important, and how the culture is reflected in historical, political and economic data;
- how to adjust to the culture – this outcome comprises having a non-evaluative attitude towards the culture and skills in predicting when the culture will be a factor in influencing behaviour and how it influences behaviour; and
- factors relating to job performance within the other culture – this outcome includes how culture influences attitudes towards work, specific tasks, formal interactions, priorities and relationships.

Thus, Noe (2013:432) argues that the goal of cultural diversity training is to eliminate values, stereotypes, and managerial practices that inhibit employees’ personal

development. Cultural diversity training should therefore emphasise that culture is a core influence on behaviour (Fowler & Mumford 1995:2). This was also discussed in Chapter 4, where it was concluded in section 4.8 that culture determines a person's views and that cultural diversity and culture shock play a leading role in the views and perceptions of a foreign culture. Therefore, it can be deduced that cultural diversity training should provide diplomats with the appropriate knowledge and skills needed before being deployed abroad. Korshuk (2004:412) states that cultural diversity training programmes should aim to provide culture-general and culture-specific knowledge. This entails training in the general concept of culture and training in the norms and values of a specific culture. The concepts 'culture-general' and 'culture-specific' are discussed in detail in section 5.6.6 of this chapter. The purpose of cultural diversity training is that it allows individuals to adjust rapidly to the new culture and therefore to be effective within their new working environment (Black & Mendenhall 1990:118). Consequently, a programme in cultural diversity training differentiates between:

- training across cultures (when the trainer is working with a group from a different culture or many different cultures than his or her own);
- training about cultures (training provided on the subject of intercultural relationships from either a culture-general or culture-specific perspective or both); or
- training provided across and about cultures (the training is presented to people from different cultures and the training content is about cultural relationships from either a culture-general or culture-specific perspective) (Landis et al. 2004:42).

For the purpose of this research, the focus was on training about cultures, as diplomats, who are being deployed abroad, should have certain knowledge and skills about different cultures and cultural diversity and on adjusting in a different cultural environment.

The ultimate goal of cultural diversity training is for trainees to assume the responsibility of developing strategies in order to adapt and communicate effectively when being deployed (Dongfeng 2012:73). Korshuk (2004:412) argues that the

objectives of a cultural diversity training programme are for the trainee to understand the important features of his or her own culture, to compare these features with other cultures and to respect the differences. According to Kinast (2005:183), the goal of cultural diversity training is to empower a person with intercultural competence. Therefore, Klopff (2001:236) states that cultural diversity training is a necessity for everyone who will be living and working abroad. Woods and Serres (1970) (cited in Freeman 2010:19) argue that, in the course of a young diplomat's career he or she will acquire the essentials of his or her profession, such as understanding of foreigners. This acquisition of essentials or skills in dealing with foreigners can only be obtained by means of an effective cultural diversity training programme. According to Dongfeng (2012:73), cultural diversity trainers are usually expected to provide advice on "how best to adjust quickly and painlessly to another culture". Korshuk (2004:412) refers to cultural diversity training as "of paramount importance to educate a generation of people who will be capable of communicating effectively and working together with representatives of other cultures". According to Black and Mendenhall (1990:114), training in cultural diversity is seen as a means of facilitating effective cross-cultural interactions.

Thus, cultural diversity training is specific information orientated on the ways to adapt into a new culture, to learn about cultures and in particular a foreign culture, and to become knowledgeable on the best ways to deal with cultural conflict areas. This is supported by Bergmann and Sourisseaux (2003:101) who state that cultural diversity training should focus on specific training needs, in this instance to be aware of and able to adapt to a foreign culture while minimising culture shock.

Specific training needs will ensure the development of skills and the gaining of knowledge in specific areas needed to adjust and adapt within a foreign culture. The development of skills through cultural diversity training is discussed next.

5.5 Skills development through cultural diversity training

Black and Mendenhall (1990:115) state that living and working abroad requires an individual to use interaction skills. In addition, Norman-Major and Gooden (2015:8) claim that public administrators should have cultural competency skills to carry out

their mission of serving the public. Therefore, Noe (2013:129) argues that to develop basic skills or close the skills gap, many employers are engaging in skills assessment, training or a combination of the two. Public servants, like diplomats, are therefore expected to be professional in the execution of their duties, which requires training to gain certain skills and competencies (Van Jaarsveldt 2016:183). In this regard, the SA government has recognised that skilled employees are needed to increase the productivity of public services that is based on performance (Vyas-Doorgapersad 2015:75). Within the SA spectrum, skills development includes the use of institutions of higher education (IHE), to enhance and invest in the skills and knowledge of the SA public sector workforce (Kroukamp & De Vries 2014:159). As a result, public servants are able to equip themselves with the necessary knowledge and skills to carry out their jobs effectively. In the selection of diplomats, the choice should therefore be on a “skilled workman” (Freeman 2010:66), as diplomats are required to do a skilled job. It might therefore be said that skills development of SA diplomats could include cultural competency skills such as cultural diversity.

Acquisition of skills or a skill can be viewed as the gaining of knowledge through training. Thus, as seen in section 1.5, training by means of a training programme refers to a skill or type of behaviour that is being taught. Cultural diversity training therefore contributes to a person’s cross-cultural competency, awareness and skills development, adjustment and performance in a new cultural environment (Kalfadellis 2005:7; Rice & Mathews 2015:25). This is supported by Fowler and Mumford (1995:5) who argue that the path to skills development is via knowledge, experimentation, feedback and analysis. Kalfadellis (2005:3) states that “training involves the attainment of important skills that will impact on the behavioural disposition of the sojourner in their new environment”. Hence, the training of a diplomat must develop his or her capacity including skills such as the prevention and preclusion of culture shock (Guedes 2008:134). An individual is strongly rooted within his or her cultural home and should acquire the confidence and skills to work with people from other cultures (Mead 2000:423). Black and Mendenhall (1990:117) state that the following skills are needed to be effective in a new culture:

- skills related to the maintenance of self – referring to mental health, psychological well-being, stress reduction and feelings of self-confidence;

- skills related to the fostering of relationships with host nationals; and
- cognitive skills that promote a correct perception of the host environment and its social systems

This is supported by Klopf (2001:237) who refers to these skills as “nontechnical skills” (with no relationship to the technical skills needed to do the job competently) namely:

- adjustment skills – adjusting calmly and competently to the emotional upheavals experienced by the worker and his or her family;
- communication skills – understanding the new environment to function effectively in the new culture; and
- partnership skills – interacting successfully with fellow workers from the new culture while on the job.

From the above, it can be seen that these skills development takes place in addition to the normal job-related training programmes offered to diplomats and which form an important part of the training to be effective and successful during the diplomat’s transfer abroad. As a result, cultural diversity skills “enable a person to function more effectively within any diverse culture” (Fowler & Mumford 1995:218). Therefore, it can be concluded that the purpose of cultural diversity training is to acquire the skills needed to become culturally more sensitive towards foreign cultures, which will assist in the acculturation process and reduce the culture shock experience.

In order to develop the necessary cultural diversity skills, an effective training programme must be designed and developed. The process to design an effective cultural diversity training programme by means of the training design process will be discussed next.

5.6 The training design process

“Whenever a person’s ability to perform a job is limited by a lack of knowledge or skill, it makes sense to bridge that gap by providing the required instruction” (Silberman & Biech 2015:1). This required ‘instruction’ could also refer to training,

which is a process of analysis, design, presentation and evaluation (Fowler & Mumford 1995:6; Mead 2000:430; Silberman & Biech 2015:15). Noe (2013:113) argues that effective training involves the use of an effective training design process. According to Moran et al. (2014:257) when designing a training programme aimed at employees being deployed abroad, the focus should be on personal growth, professional exchange and development and the effective representation of the country and the organisation. Mead (2000:422) states that cultural diversity training must be appropriate for it to be useful. Furthermore, when designing a training programme, the aim should be to provide information on how to avoid negative feelings towards other cultures (Landis et al. 2004:4). As the new overseas environment will mean new stimuli that the sojourner will need to understand and process in order to adapt, these will have to be integrated into the training programme through simulation exercises, role plays and field visits and not only by means of lectures or education in order to safeguard the sojourner against experiencing intensified culture shock (Kalfadellis 2005:3).

For Noe (2013:10) the process of designing a training programme refers to a systematic approach for developing such programmes. Silberman and Biech (2015:165) argue that what is to be accomplished (the objective), how it is to be accomplished (the method), and in which setting it is to be accomplished (the format) will determine the design. According to Kinast (2005:185), it is recommended that cultural diversity training should occur at the correct time at least 6–8 weeks before departure to ensure its effectiveness, being not too short or too long before travelling abroad. Furthermore, cultural diversity training programmes could also differ from each other on account of different goals, contents, methods and duration (Kinast 2005:182). In addition, training objectives should be seen as the pillars of a training programme to such an extent that, should a trainer not be clear about the objectives, the required learning experience might be overlooked (Silberman & Biech 2015:41).

In this regard, the training design process should be systematic, yet flexible enough to adapt to the needs of the organisation (Noe 2013:12). This is confirmed by Mead (2000:430) who argues that the programme goals are refined and expressed by the programme design process. Hence, the training design process can also be referred to as the ADDIE model, which comprises analysis, design, development,

implementation and evaluation (Noe 2013:11). Silberman and Biech (2015:15) argue that the steps should serve as a general guide in designing a training programme. The training design steps are presented in Figure 5.1 below and are based on the Noe's instructional system design (ISD) process to provide insight into the development of an effective training programme which is also applicable to cultural diversity training programmes.

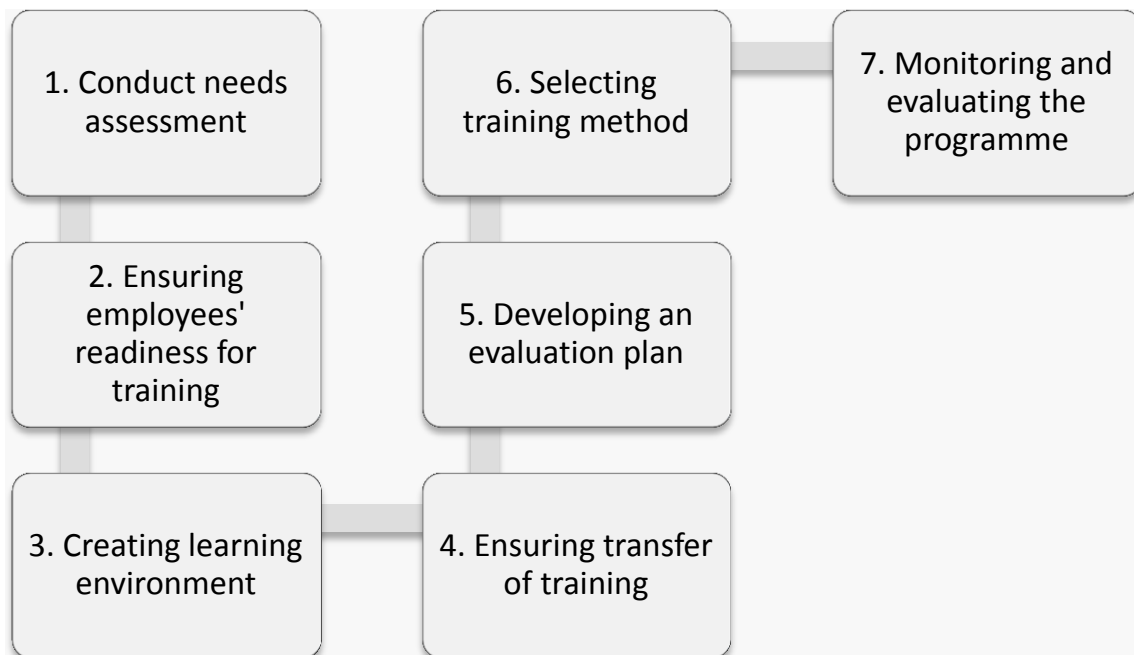


Figure 5.1 Training design process – Instructional system design (ISD)

Source: Based on Noe 2013:11

From Figure 5.1 above it can be seen that designing a training programme has several stages referring to the development, implementation and evaluation of the programme. The ISD process indicated above should not be seen as restrictive due to its step-by-step approach but rather as a way to help ensure the effectiveness of training and development, as a good instructional design that requires an iterative process (Noe 2013:12). In addition, the ISD process can also be used for general training purposes (Fowler & Mumford 1995:9). Each step indicates the process that could be followed to ensure the compilation of an effective training programme. Although an organisation rarely follows the neat, orderly, step-by-step approach as indicated above, the process ensures the effectiveness of training and development, as unsystematic training will reduce the effectiveness (Noe 2013:12). The ISD

process provides a basis to ensure that all training elements are included for the gaining of knowledge to acquire certain skills.

Therefore, according to Fowler and Mumford (1995:3) designing a cultural diversity training programme is similar to designing a training programme in other fields of work and study and will comprise: identifying training needs, classifying objectives, dealing with logistics, and the physical and social context within which the training is taking place, as well as selecting methodologies and structure of the programme. Relating to a cultural diversity training programme, Brislin and Yoshida (1994:6) set out four goals for such a training programme to ensure people's effective adjustment namely:

- training material and exercises to enable trainees to develop intercultural relationships within their new working environment;
- the development of positive interpersonal relationships;
- providing information in order to achieve personal goals; and
- being well prepared to reduce stress (culture shock) when dealing with different cultures.

Furthermore, designing a training programme, according to Silberman and Biech (2015:17), is never static, as it is an ongoing process which includes revisions, feedback and evaluation. This is supported by Fowler and Mumford (1995:14) who state that a cultural diversity training programme can also be seen as a creative process comprising of changing, adding, deleting and modifying the programme.

Linking to Figure 5.1 the seven steps to develop a training programme as indicated by Noe (2013:11) are discussed in detail below.

5.6.1 Step 1: Conduct needs assessment

Gathering information about the training need(s) and the participants is the first step in designing a training programme (Silberman & Biech 2015:19). Noe (2013:114) argues that should a needs assessment not be done properly, this could lead to –

- the training being used incorrectly;
- training programmes having the wrong context, objectives and methods;
- trainees attending training without having the prerequisite skills needed to attend;
- training not delivering the expected learning or behaviour change; and
- money being spent on unnecessary training programmes.

According to Mead (2000:432), a detailed needs analysis specifies the target behaviours of the trainees, and the first step is to specify roles, skills and areas of knowledge that must be mastered in order to operate successfully. Noe (2013:118) states that several methods are used to conduct a needs assessment, namely –

- observing employees performing the job;
- using online technology;
- reading technical manuals and other documentation;
- interviewing participants;
- conducting focus groups; and
- using questionnaires to identify the skills, knowledge, abilities and characteristics required for the job.

Hence, the goals are determined by means of a needs assessment in collaboration with the participants (Landis et al. 2004:45). Brislin and Yoshida (1994:88) regard a needs assessment as “crucial” to determine the level of training needed by trainees. In this regard, Mead (2000:431) states that the needs analysis will determine which skills are needed for working and living in a different culture abroad. Landis et al. (2004:243) argue that the result of carefully designed training based on coherent theory and rigorous research is the demonstrable development of intercultural competence. Therefore, the needs assessment should be seen as a way to help determine the training content (Norman-Major & Gooden 2012:255; Silberman & Biech 2015:21). The needs assessment is used to ensure that the employees are ready for the training, which is discussed next.

5.6.2 Step 2: Ensuring employees' readiness for training

Only after assessing the training needs of the participants, the training programme can be planned and developed (Silberman & Biech 2015:41). This step ensures that the trainees have the motivation and the necessary skills to master the training content (Noe 2013:10). Silberman and Biech (2015:41) state, "the critical question, therefore, is not what topics to cover but what you want participants to value, understand, or do with those topics". Mead (2000:209) adds that an effective motivational system has to be based on an accurate identification of employee needs. Personal analysis also helps determining employees' readiness for training, which refers to whether employees have the personal characteristics (ability, attitudes, beliefs, and motivation) necessary to learn programme content and apply it on the job and whether the work environment will facilitate the learning and not interfere with performance (Noe 2013:123). Creating a learning environment is discussed next as Step 3.

5.6.3 Step 3: Creating a learning environment

According to Dongfeng (2012:73) most trainees anticipate the training to be "short, concrete, painless, entertaining, and simple". Mead (2000:429) says that, in order to make cultural diversity training successful, the programme should consist of three main stages:

- attention – where the learner is exposed to the behaviour that is being taught;
- retention – the behaviour becomes encoded in the memory of the learner, and
- reproduction – the learner is able to reproduce the taught behaviour.

Mead (2000:422) argues that cultural diversity training is often misdirected when it is developed by staff that has no direct experience of the target context. Consequently, a training programme should be a procedure or process for achieving an end (Landis et al. 2004:38). Furthermore, training needs "creativity and passion" in order to capture the attention and imagination of the trainees (DIRCO 2009d:33). Mead (2000:433) maintains that the delivery system is influenced by the resources available, such as financing, facilities, equipment, time allocated, and the

composition of the trainee group. This is supported by Fowler and Mumford (1995:13) who argue that when working on the design, the factors mentioned by Mead, should be considered when selecting the training method.

Of all these aspects mentioned, time is the most important factor to consider when creating a learning environment. According to Kinast (2005:185), the time allocated to a training programme does influence the effectiveness of the programme and he recommends that a training programme should not be longer than two days. Mead (2000:425) claims the lack of time is often given as a reason for not having cultural diversity training; therefore the more time that is available for training the better the opportunity to provide effective training. The degree to which diversity training is seen as an opportunity for personal growth will have an influence on the intensity and length of the diversity training (Ferdman & Brody 1996:297). Although the choice of a training method must be appropriate to the training outcomes, the time available, the number of trainees, the facilities and the learning styles of the trainees must also be taken into consideration (Landis et al. 2004:46). Herbrand (2002:59) argues that the duration of cultural diversity training varies between an hour and several months, and is determined by costs, preparation and the available time frame. Thus, Noe (2013:152) states that certain conditions must be present to ensure trainees use the knowledge they have gained, namely –

- providing opportunities for trainees to provide and receive feedback;
- offering trainees meaningful training content;
- identifying any prerequisites that trainees need to complete the programme successfully; and
- allowing trainees to learn through observation and experience.

This process leads to the next step, namely to ensure the transfer of training.

5.6.4 Step 4: Ensuring transfer of training

This step refers to trainees applying what was learned during the training effectively and continually to their jobs (Noe 2013:152). However, the trainer has the duty to ensure that the content of training is transferred to trainees. In this regard, Landis et

al. (2004:37) state that the method and content of training are the means by which trainers apply their intercultural knowledge. Learning is an important aspect of any training programme, but equally important is to encourage trainees to use these learned capabilities on the job (Noe 2013:225). To ensure that the contents of the programme are understood and transferred by the learners, the trainers must also be effective. Effective trainers should possess certain qualities, such as empathy, patience, expertise and enthusiasm (Landis et al. 2004:44). Noe (2013:361) argues that a successful trainer should be able to identify trends and challenges within the work place, identify opportunities, and broaden his or her skills and knowledge. A trainer's role is to develop people using the principles of active learning (Silberman & Biech 2015:391). Therefore, trainers must ensure that training objectives based on the training needs analysis help trainees to understand the reason for the training and what is needed to learn (Noe 2013:169).

To ensure a long-term memory of what has been learned, the training programme must be explicit on content and elaborate on details (Noe 2013:175). The main purpose of trainers, therefore, is to ensure an effective transfer of learning to trainees by means of selected training methods and practices. Training is not about trainers but about the trainees and to provide the latter with the tools to improve themselves personally and professionally (Silberman & Biech 2015:391). Furthermore, to facilitate the transfer of training, trainers should encourage trainees to self-manage the use of learned skills (Noe 2013:213). The correct cultural diversity programme therefore needs to be selected and designed to ensure that the training is effective to enable a successful transfer of training. The next step in designing a training programme refers to the development of an evaluation plan, and this will be discussed next.

5.6.5 Step 5: Developing an evaluation plan

According to Noe (2013:235) training evaluation involves both *formative*, (which refers to the evaluation of training that takes place during the programme design and development), and *summative* evaluation, (which refers to an evaluation conducted to determine the extent to which trainees have changed as a result of participating in the training programme). This section refers to the *formative* evaluation, as the

evaluating is done during the training programme design. The programme evaluation and the resources needed to conduct it can be applied at all stages of the training programme to indicate areas of improvement or to clear uncertainties (Mead 2000:436). Noe (2013:10) argues that developing an evaluation plan includes:

- identifying which types of outcomes training is expected to influence (learning, behaviour or skills);
- choosing an evaluation design that determines the influence of training on these outcomes; and
- planning how to demonstrate how training affects “the bottom line” (that is using a cost-benefit analysis to determine the monetary benefits resulting from training).

An evaluation made during the needs analysis and design stages focuses on programme goals, programme development, inventory resources needed, the budget and plans for later evaluation (Mead 2000:436). Noe (2013:234) states that the evaluation design refers to information being collected, which includes what, when, how and from whom that are used to determine the effectiveness of the training programme. The evaluation of a training programme should therefore not necessarily be done at the end of the training programme but can also be conducted during the training session. Furthermore formative evaluation ensures that the training programme is well organised and that the trainees are satisfied with the programme (Noe 2013:235). Therefore, a training programme can be designed to obtain feedback and data on an ongoing basis so that the trainer is able to make adjustments during the training programme (Silberman & Biech 2015:355). To ensure that the training programme elicits the required reaction and learning, the evaluation of the programme forms a vital part of the training programme design. In addition, to the aforementioned steps, the selection of a suitable training method is equally important to ensure a successful training programme, as will be explained next.

5.6.6 Step 6: Selecting a training method

According to Noe (2013:11) the selection and use of a training method also relates to how the training programme will be implemented. According to Moran et al.

(2014:256), the learning experience or training can be accomplished either electronically (e-learning) or in live sessions with PowerPoint presentations. The future of cultural diversity training, like most other training, might comprise computer-based e-learning, as it is convenient (Deardorff 2009:284) and provides access to remote areas (Van Jaarsveldt 2016:199) or in this instance, to diplomats situated around the world. Deardorff (2009:283) further states that, in the world of computer-based training, cultural diversity trainers are acting in the capacity of content experts (knowledge of the subject matter), which entails that having the right design skills (to present the content in interactive format) are probably one of the most important criteria of all for computer-based training, as the lecture is not an option. A trainer should determine the extent to which trainees decide when, where, and how they will learn (self-direction), and whether learning will occur by interaction with others (collaboration) (Noe 2013:198). E-learning, which refers to learning by computer or television, is viewed as self-paced and real-time training, and is supported by individualised self-learning packages provided to the trainee (Moran et al. 2014:256; Van Jaarsveldt 2016:197). However, although e-learning makes training available to trainees at any given time and place, it requires self-discipline from trainees and lacks human interaction (Landis et al. 2004:52).

Within the training model a variety of training methods exist. Landis et al. (2004:79) describe 18 methods of training methods for intercultural training and provide a quick reference guide to methods and considerations for use. This guide differentiates between the method of training, the possible outcomes, learning styles, adaptability, accessibility and whether the training is useful with groups or individuals (for complete information see Annexure E). Each training situation is different and will challenge the trainer with its own set of contextual issues that trainers need to consider in developing training programmes (Landis et al. 2004:41). Thus, the success of the training method depends mostly on the trainer.

According to Landis et al. (2004:454), the method of training for a particular segment of cultural diversity training must be linked to the desired goals, such as the knowledge, skills or attitudes needed for working and living effectively in a different cultural environment. According to Hart (2012:92), cultural diversity training in the form of programmes or seminars is probably the most efficient form of preparation for

relocation. This is supported by Landis et al. (2004:48) who state that participants receive facts, models, opinions, illustrations and clarifications of concepts during lectures. Kinast (2005:184) states that each training method has its advantages and disadvantages and therefore a combination of different methods is recommended. In this regard, the survey conducted among SA diplomats showed that 87,91% of respondents who had attended the training course provided by DIRCO thought that diverse training techniques should include for example face-to-face lectures, online training, self-study, role plays and simulation games. As far as the methods relevant to cultural diversity training is concerned, Landis et al. (2004:47) divide cultural diversity training methods into four categories, as can be seen in Table 5.1 below:

Table 5.1 Cultural diversity training methods

METHOD	DESCRIPTION
Cognitive methods	This method comprises lectures, written materials, computer-based training, films, self-assessment, case studies and critical incidents
Active methods	This method comprises role plays, simulation games and exercises
Intercultural methods	This method comprises a number of different training options that can be used, for example: <ul style="list-style-type: none"> • contrast culture training (a research-based method that comprises an experienced actor in a role-playing situation to introduce, teach or reinforce the idea of cultural differences); • culture assimilator or intercultural sensitizer (this method focuses on the differences in perceptions and interpretations of behaviour that are difficult to observe, and refers to a method that comprises critical incidents, which involve persons from the trainees' culture and from the target culture, which could cause a problem or misunderstanding); • cross-cultural analysis (refers to an instrumented, experiential exercise where the trainees respond to a series of contrasting values or orientations from their own

	<p>culture and those from one or more target cultures);</p> <ul style="list-style-type: none"> • cross-cultural dialogues (short conversational extracts between two people from different cultures, used to increase cultural self-awareness and to dramatize subtle differences between cultures); • area studies (focus on a specific culture and indicates the main differences between culture-specific and culture-general training); and • immersion (learning takes place in the situation, or a similar situation, in which the trainee will be living, studying, and working).
Other methods	Other methods are visual imagery and art and culture

Source: Based on Landis et al. (2004:47–78)

From Table 5.1 above it can be seen that different forms of training methods are available to design an effective cultural diversity training programme.

In addition, the training method is also influenced by the process, by which the training is delivered, and by the content of the training and needs to be carefully considered when methods for training are being selected (Landis et al. 2004:39). Bergemann and Sourisseaux (2003:248) explain this training methodology in Figure 5.2 below.

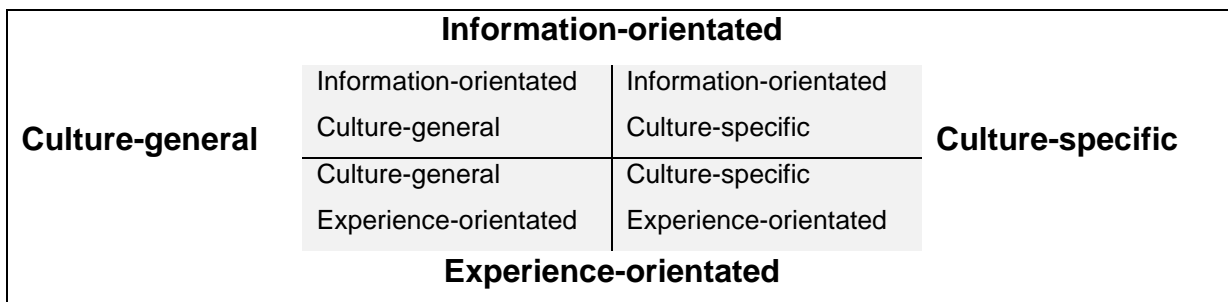


Figure 5.2 Classification scheme for training methods

Source: Gudykunst and Hammer (1983) (cited in Bergemann & Sourisseaux 2003:249).

As seen in Figure 5.2, a cultural diversity training programme differentiates between

an orientated process (information- and/or experience-orientated) and the content (the culture-general and/or culture-specific contents). Both the orientated process and the contents are seen as important depending on the purpose of the training in cultural diversity.

The classifications scheme, as indicated in Figure 5.2 can be explained as follows:

- The 'information-orientated process' makes use of the cognitive methods to provide information on a specific culture or the culture of the trainee (Bergemann & Sourisseaux 2003:248). The 'information-orientated process' refers to information being obtained on a trainee's own culture and on the foreign culture by means of presentations, discussions and videos, while 'experience-orientated process' refers to learning through experience using simulations and role plays (Bergemann & Sourisseaux 2003:249).
- The 'experience-orientated process' refers to training by means of previous experience (Bergemann & Sourisseaux 2003:248). According to Landis et al. (2004:2) a typical training programme combines cognitive material with experiential processes drawn from education where training methodology is used to simulate cross-cultural experiences and to practice intercultural adaptation skills.
- 'Culture-specific training' refers to a person becoming knowledgeable about the elements of culture in a specific cultural setting (Deardorff 2009:337). Herbrand (2002:62) states that culture-specific training has the advantage that what is being learned can be applied in the foreign country and deals with the culture of a specific country or region, i.e. Southeast Asia, with the condition that the cultures of specific countries in the region are not too different from each other. Furthermore, culture-specific training is designed to facilitate success within a specific cultural group (Rice & Mathews 2015:22). In this regard, the survey conducted among SA diplomats indicated that 89,01% of the respondents expressed a need of culture-specific training provided by DIRCO in order to be prepared for the deployment in a specific country. The training contents therefore present the basic cultural standards of a specific culture (Kinast 2005:183). Language training forms part of culture-specific training, such as learning the host language is necessary to indicate an interest in the people and

culture and to facilitate a successful adjustment in the host culture (Landis et al. 2004:39). On culture-specific training Klopf (2001:239) states –

An important adjunct to the training sequence is a set of briefings on the geographical areas in which trainees may be working. These could be included as part of the lecture material or as outside reading assignments. In whatever way the material is presented, it should include factual information about the specific countries to which trainees are being assigned, information about the people's needs, values, beliefs and attitudes, and details about problems that trainees will face in the country[.]

- The contents of a culture-general training programme refer to topics, for example time and space, which can be found in each culture but which may differ between different cultures (Kinast 2005:184). Landis et al. (2004:245) state that prior to an individual's departure, culture-general training could be very useful in terms of a general value orientation framework, while culture-specific training and coaching may be highly beneficial and practical at different points during the adjustment process abroad.

The authors mentioned below state that a combination of the culture-general and culture-specific contents should be included in the training programmes. Dongfeng (2012:74) states that culture-specific and culture-general training should be combined when culture shock training is provided. This is supported by Landis et al. (2004:39) who argue that an effective training programme incorporates a blend of both culture-general and culture-specific orientation. In an abstract written by Kalfadellis (2005:1) it is stated that a trainer requires a multidisciplinary approach where the trainer designs a programme that includes culture-general and culture-specific information. Brislin and Yoshida (1994:45) argue that culture-general knowledge has the advantage that its concepts could be applied regardless of the cultures involved while the culture-specific knowledge provides guidelines as to about exactly should be learned about a specific culture.

However, it is suggested by Kinast (2005:254) that culture-general training should be used during the preparation phase of a possible deployment, while the culture-

specific training should be used when a person has been informed of being deployed to a specific country. Landis et al. (2004:190) argue that culture-specific knowledge predicts social-cultural adaptation; however, knowledge alone cannot account for adaptive behaviour, as certain skills are also required, i.e. language skills, which affect the quality and quantity of intercultural interactions. Therefore, the classification scheme for training methods could assist the trainer in the selection of applicable training content and the training-orientated process to comply with the cultural diversity training needs of the trainee.

The monitoring and evaluating process, which is the last step in ISD, will be looked at next.

5.6.7 Step 7: Monitoring and evaluating the programme

As stated in section 5.6.5, the two methods of training evaluation are *formative* (which refers to the evaluation of training during the programme design and development) and *summative* evaluation (which refers to evaluation to determine the extent to which trainees have changed during the training session). In this section, the focus is on the summative evaluation to determine which effect the training had on the trainees. Silberman and Biech (2015:312) argue that a way to end a training programme is to engage participants in activities that allow them to evaluate their progress. Noe (2013:233) states that training evaluation refers to “the process of collecting the outcomes needed to determine whether training is effective”. According to Deardorff (2009:281), it is difficult to assess the impact of any training, whether in cultural diversity or otherwise, whose primary goal was to raise awareness, change attitudes or somehow make people more sensitive. However, Silberman and Biech (2015:350) state that post-training performance may be evaluated by observing the actual performance of trainees or by receiving feedback from supervisors. Furthermore, evaluation can also be done by using tests, surveys, interviews, observation and control group testing (Mead 2000:437). According to Silberman and Biech (2015:343, 346–358) a thorough evaluation of a training programme could involve four levels namely:

- reaction – this form of evaluation is easy, fast and inexpensive, and is done when the training programme has ended to find out whether the training has met the participants' expectations;
- learning – this form of evaluation determines which attitudes, knowledge and skills have been acquired during the training programme, and is done by means of a test;
- behaviour – this is a form of post-training performance evaluation and may be done by observing participants' actual job performance or obtaining feedback from supervisors; and
- results – quantifiable results to demonstrate the impact of training on an organisation, and requires time-consuming activities such as focus groups, strategic interviews and observations.

These four levels are supported by Bergemann and Sourisseaux (2003:258) who state that the four levels of evaluation could be used to determine the effectiveness of a training programme. Consequently, training evaluation could indicate whether the goals were appropriate and realistic and whether the programme had achieved these goals (Mead 2000:435). Furthermore, evaluation of a training programme has the function of providing feedback, which could be applied in the development of future programmes (Mead 2000:436; Van Jaarsveldt 2016:195).

As seen above and in Figure 5.1, designing an effective cultural diversity training programme comprises of several steps to ensure that the complete programme is in line with the training goals and to ensure the knowledge and skills in cultural diversity are transferred to trainees to be used successfully abroad.

The defining attributes and the importance of providing cultural diversity training are discussed next.

5.7 The defining attributes and importance of cultural diversity training

The importance of cultural diversity training can be linked to section 4.6, which indicated the aim of training in culture shock as reducing the impact of culture shock on employees and using such experiences as motivation for intercultural learning.

Diversity demands the ability to understand people from dissimilar cultural backgrounds (Klopf 2001:225). Therefore, the importance of cultural diversity training is to make trainees sensitive towards other cultures, as stated in section 4.3, namely that there is a need in cultural diversity to be aware of different cultures and therefore cultural awareness plays an important role to make individuals aware of cultural diverseness. Figure 5.3 below indicates the development model of intercultural sensitivity (DMIS), and shows the different stages a person will develop during training to become more culturally orientated.

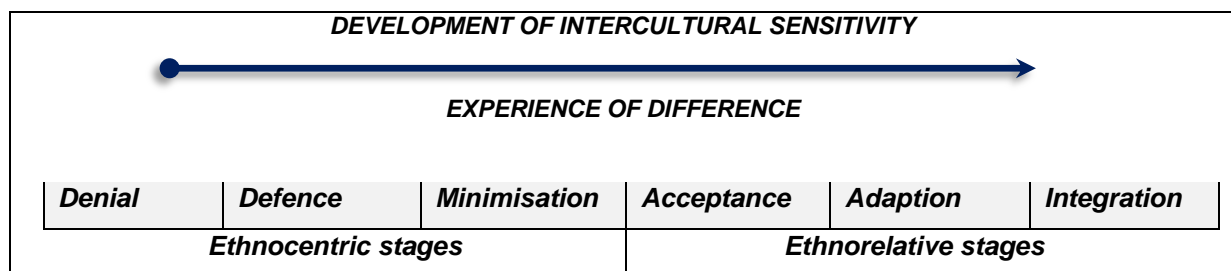


Figure 5.3 Development model of intercultural sensitivity (DMIS)

Source: Based on Landis et al. (2004:153)

It can be seen from Figure 5.3 that by means of effective cultural diversity training the trainees become more sensitive towards different cultures by experiencing the different development stages from ethnocentric to ethnorelative. Deardorff (2009:21) states that the development model evolves over time, as interactions progress from relatively ethnocentric understanding of other cultures to a more ethnorelative comprehension and appreciation. Thus, by becoming ethnorelative, the diplomat will be culturally competent, as seen in section 3.8, and comply with the competency areas, which include having adaption skills. Furthermore, as stated in section 4.7, when a person respects the culture differences of others, he or she will not be labelled 'ethnocentric'. The DMIS stages are:

- ethnocentric stage (to avoid cultural differences) where a person's own culture is experienced as central, cultural differences are denigrated and elements of own culture are seen as universal; and
- ethnorelative stage (seeking cultural differences), which refers to a person's own culture seen in the context of other cultures, and other cultures are experienced

as equally complex but as different constructions of reality. (Landis et al. 2004:153).

A training programme should therefore aim to make trainees become more ethnorelative, since this will ensure their own culture is not dominant in terms of the host culture, and will also ensure that the process of acculturation is easy.

Apart from ensuring that the ethnorelative stage is achieved during training, a cultural diversity training programme should consist of specific defining attributes (see also section 1.5), certain fundamentals and components. These fundamentals, components and defining attributes are identified by Deardorff (2009:274) and Moran et al. (2014:190) and are explained in Table 5.2 below.

Table 5.2 Fundamentals, components and defining attributes of a cultural diversity training programme

Deardorff (2009:274) indicates that a cultural diversity training programme should consist of following fundamentals:	Moran et al. (2014:190) argue that a cultural diversity training programme should include the following components:
<ul style="list-style-type: none"> • defining culture and explaining how it influences interactions with people from different cultures (culture-general information); • identifying the key values and assumptions of a participant’s own culture; • identifying the key values and assumptions of the host culture(s) (culture-specific information); • identifying differences, challenges and problems between own culture and host culture; and for those to live and work in a different cultural environment; 	<ul style="list-style-type: none"> • culture general section; • a section that emphasises mastering cross-cultural communication; • a section that teaches self-awareness; • a section that addresses culture-specific issues; • a section that teaches specifics related to relevant other cultures; • a section that focuses on developing cross-cultural skills; and • a section that teaches how to resolve conflict in culturally

<ul style="list-style-type: none"> • content dealing with culture shock and cultural adjustment. 	appropriate ways.
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Source: Based on Deardorff (2009:274) and Moran et al. (2014:190)

From Table 5.2, it can be seen that Moran et al. and Deardorff agree that a cultural diversity training programme should include attributes relevant to:

- definitions and explanations on culture (culture-general information);
- an understanding and specifics of the new culture entering into (culture specific-information);
- comprehension of differences between own and new culture;
- identifying cross-cultural skills and teaching self-awareness; and
- conflict resolution and content on how to deal with culture shock.

Apart from Deardorff (2009:274) and Moran et al. (2014:190), Klopff (2001:20) is of the opinion that “The underlying lesson being taught to the prospective diplomats was that, to be effective in the cultures in which they [are] expected to work, they needed to be knowledgeable about them”. Hence, cultural diversity training should develop a person’s ability to familiarise him- or herself independently with the foreign culture and to recognise and solve anxieties, threats, social conflicts and physiological stress productively (Bergemann & Sourisseaux 2003:241). Therefore, Landis et al. (2004:190) state that training programmes in culture are important and have been recognised as reliable means of acquiring and improving an individual’s expertise.

Landis et al. (2004:39) state that an integrated cultural diversity training programme can be conceptualised as “multiple layers”, comprising a combination of the process of training (didactic and/or experiential) and the content of the training (culture general and culture specific) (as explained in section 5.6.6). Kalfadellis (2005:7) argues that culture-specific information needs to be emphasised to allow for a deep cultural analysis and understanding that would aid the intercultural diversity development of the trainee. Furthermore, Klopff (2001:239) states that the factual information should for example include the country’s history, family orientation, social

structure, religion, philosophy, education, fine arts, economics, industry, government, medicine, science, and sports.

Linking to the attributes identified by Deardorff (2009:274) and Moran et al. (2014:190), Klopff (2001:20), Bergemann and Sourisseaux (2003:241), Landis et al. (2004:39) and Kalfadellis (2005:7) view the following attributes as important when compiling a cultural diversity training programme:

- develop a diplomat's ability to be independent;
- culture specific information; and
- information on the ability to recognise and solve anxieties, conflict and stress.

In addition, they state that a combination of training processes should be followed as well as training relevant to the geographical areas in which diplomats may be working.

Although the identification of defining attributes that should be included in a cultural diversity training programme is important, the focus should always remain on the preparation of diplomats and ensuring that the training provided meets their needs and expectations (Moran et al. 2014:256). Meeting the needs and expectations of SA diplomats through training is important, since it will be shown in section 6.5, that 77,53% of SA diplomats participating in the survey indicated that the training provided did not meet their needs. The importance of cultural diversity training should not be underestimated, as Storti (2007:47) states that intercultural encounters are at the centre of any overseas deployment. Dongfeng (2012:73) agrees with Storti (2007:47), and argues that the training provided should have a clear purpose of assisting the trainees to anticipate the stress of cultural diversity adaption and to develop strategies to cope with the stress.

5.8 Conclusion

This chapter focused on the aim of training, the training programme design comprising analysis, compilation, methods and contents and evaluation of a cultural diversity training programme. Apart from discussing the aim of a cultural diversity

training programme, it was also indicated that training is indeed the best intervention that could be used to minimise culture shock among SA diplomats. The defining attributes of what should be included in the curriculum of a cultural diversity training programme were identified and explained. The chapter showed that training programmes should have a clear purpose of assisting diplomats to develop skills, to anticipate the stress of cultural diversity adaption, and to develop strategies to cope with the negative psychological effects of culture shock.

After determining what should be included in the curriculum of a training programme that is focused on cultural diversity, samples of such training programmes are discussed. These will be evaluated against the defining attributes as set out above. Chapter 6 will also focus on the current cultural diversity training programme in culture shock provided by DIRCO. This training programme will be evaluated and compared with three similar intercultural training programmes used by companies and international organisations to prepare employees before being deployed abroad.

CHAPTER 6

ANALYSIS OF CULTURAL DIVERSITY TRAINING PROGRAMMES

6.1 Introduction

Chapter 5 provided an overview of the aims of training and the compilation and design of a training programme. It was concluded that cultural diversity training should develop a person's ability to become familiar with the foreign culture to which the person has been deployed. The chapter also included the defining attributes of a training programme and the different forms of training methods that are available to design an effective cultural diversity training programme.

This chapter will report on what should be included in the curriculum of a training programme aimed at minimising culture shock among SA diplomats. Furthermore, this chapter will make a comparison between three cultural diversity training programmes from different training providers. The aim of this chapter is to provide answers to the question to which extent the current cultural diversity training programme provided by DIRCO meets the attributes of an ideal training programme (research aim 5). The training programmes reviewed were purposive selected as rare published examples of best practise diversity training programmes for diplomats. These programmes are the following:

- a published programme compiled by Professor Elena Korshuk, from the Belarusian State University;
- a self-study workbook and programme to complement pre-service cultural diversity training from the workbook *Culture Matters* (referring to "Culture Matters: The Peace Corps cross-cultural workbook" and "Culture Matters: Trainer's Guide") designed for the American Peace Corps and volunteers working abroad (see Peace Corps 1999); and
- a cultural diversity training programme presented by Klara Parfuss at the Diplomatic Academy in Vienna (DAV), Austria (Parfuss 2015).

In addition, this chapter will also present an explanation of the different training programmes, with special reference to the cultural diversity programme in culture shock, presented by DIRCO to its officials and to diplomats being deployed abroad.

Compiling this chapter, the researcher relied heavily on email correspondence and information obtained by contacting people working in the field of cultural diversity training in order to get information relevant to cultural diversity training programmes being offered in Vienna, the Belarusian State University and the EHW directorate at DIRCO. In addition, information relevant to these training programmes was also obtained from books, journals, articles and the World Wide Web.

6.2 Selection of cultural diversity training programmes as best practice

Table 6.1 provides an overview of the three training programmes that have been selected as best practice examples since they reflect professional knowledge and skills that should be included in training programmes on cultural diversity.

Table 6.1 Selection of training programmes as best practice

Training programme	Best practice
Korshuk’s sample training programme outline – Theory and Practise of Intercultural Communication	Korshuk is one of the few published authors on intercultural training. She, inter alia, wrote a chapter on intercultural training of diplomats and provides a sample training programme in the book <i>Intercultural communication and diplomacy</i> (Korshuk 2004), and a scholarly article on “Means of developing cultural awareness, national identity and intercultural communication skills” (Korshuk 2008). She was also available for personal interviews on the programme to enhance a deeper understanding thereof.
Cultural diversity training self-study	This programme is designed as a self-

<p>workbook and programme from <i>Culture Matters: The Peace Corps cross-cultural workbook</i> and <i>Culture Matters: Trainer's Guide</i> (Peace Corps 1999)</p>	<p>study workbook and serves as a guide for volunteers in the cultural adjustment process and has been in use for more than 20 years. The book with the same name that was published in 2011 by Storti and Bennhold-Samaan has shown to be highly authoritative with more than 83 citations captured on GoogleScholar.</p>
<p>Cultural diversity training programme provided at the Diplomatic Academy in Vienna (DAV), Austria</p>	<p>Parfuss compiled an intercultural training programme at the Diplomatic Academy in Vienna (DAV) (which is one of the oldest training institutions in the world). The DAV bases its teaching on a network of international partners and emphasises that the standards of diplomacy equip students with intercultural competences (Guedes 2008:5).</p>

The above selected training programmes will also be analysed and discussed in detail in section 6.3. As indicated in section 1.5, an effective training programme reflects how the programme is designed for the trainees to acquire knowledge. Therefore, the contents of the training programmes in Table 6.1 were used to evaluate the cultural diversity training programme provided by DIRCO to determine what should be included in the curriculum of a cultural diversity programme to prepare SA diplomats for their future work environment.

The training programmes mentioned in Table 6.1 are discussed in more detail next.

6.3 Samples of cultural diversity training programmes

In the section below, an explanation is provided of what these programmes view as important knowledge and skills that a trainee (for the purpose of this research, a diplomat) should acquire when undergoing cultural diversity training, namely –

- the cultural diversity training programmes compiled by Professor Korshuk (see 6.3.1);
- the self-study workbook and programme in *Culture Matters* (referring to *Culture Matters: The Peace Corps cross-cultural workbook* and *Culture Matters: Trainer's Guide* designed for the American Peace Corps and volunteers working abroad (see 6.3.2); and
- the training programme presented by Klara Parfuss from the Diplomatic Academy in Vienna (DAV) (see 6.3.3).

Furthermore, these programmes are then evaluated (see Table 6.6) against:

- the fundamentals and components Deardorff (2009) and Moran et al. (2014) (see section 5.7);
- the development model of intercultural sensitivity of Landis et al. (2004)(see section 5.7);
- the “multiple layers” (Landis et al. 2004:39) process and content of Bergemann and Sourisseaux (2003) and Landis et al. (2004) (see section 5.7);
- the training method of Landis et al. (2004) (see section 5.6.6); and
- the four levels of evaluation of a training programme by Silberman and Biech (2015) (see section 5.6.7).

6.3.1 Korshuk's sample training programme outline: Theory and practice of intercultural communication

As stated in section 6.2, this intercultural diversity training programme was selected as a sample in this research, firstly, since Professor Korshuk presented a special chapter on intercultural training of diplomats in the book *Intercultural Communication and diplomacy* together with a sample of a training programme (Korshuk 2004:412). Secondly, the training programme is a basic programme also offered at the State University of California, the University of Minnesota, the University of Chemnitz and the Linnaeus University (Korshuk 2016a). Furthermore, Professor Korshuk is associated to the Belarusian State University, where she has taught English for Professional Purposes for more than 20 years as well as Intercultural Communication. Professor Korshuk has had 80 publications in the fields of

intercultural communication, bilingualism, psycholinguistics and human rights, making her an expert with regard to cultural diversity training (Cultural Detective 2015:33). The contents of the training programme suggested by Korshuk (2004:412) provide the basis for the formation of the necessary cultural diversity skills, the capability to analyse a person’s system of values, and for adapting into a new cultural environment. Korshuk (2004:410), who places high value on intercultural communication, states that a cultural diversity training programme should include three components:

- a theoretical component – presentation on cultural differences and patterns;
- a practical component – where differences and similarities of beliefs, values and norms in various cultures are analysed and exposed; and
- a personal component – an awareness of the features of the native culture within the context of other cultures.

Both cognitive and active training methods are being used (see section 5.6.6). Korshuk (2004:410) argues that when a diplomat receives an assignment to a mission and arrives at the destination, he or she is exposed to a different world and has to learn as soon as possible to adapt; therefore, diplomats should be provided in advance with as much culture-general and culture-specific knowledge as possible. Korshuk (2004:411) therefore recommends a cultural diversity training programme be conducted over a period of two to three weeks, which includes the aspects mentioned in Table 6.2 below. In addition, Korshuk (2018) emphasises that the accompanying spouse or partner and children should attend this training programme.

Table 6.2 Korshuk’s sample training programme outline: Theory and practise of intercultural communication

<p>Topic 1: Introduction and main terms</p> <ul style="list-style-type: none"> • Culture and its features • Nation, race, subculture • Different types of communication • Intercultural communication • Intercultural competence 	<p>Topic 6: Non-verbal codes of communication</p> <ul style="list-style-type: none"> • Definition, characteristics • Interrelationship of verbal and non-verbal codes • Universal and culture-specific codes • Kinesics, space, touch, time, vocal codes, silence, other non-verbal codes
<p>Topic 2: Why do cultures differ?</p>	<p>Topic 7: Culture specific discourse structure</p>

<ul style="list-style-type: none"> • 'Ecology' and 'biology' of culture • History • Technology • Institutions • Models of interpersonal communication 	<ul style="list-style-type: none"> • Translation • Text structure • Argumentation process, components, style • Dialogue structure, value of silence • Conflict and conflict resolution styles
<p>Topic 3: Cultural models</p> <ul style="list-style-type: none"> • Definition • Grounds for model formation • Components of models: beliefs, values and norms 	<p>Topic 8: Interpersonal communication</p> <ul style="list-style-type: none"> • Types of interpersonal relationships • Communication situations • Uncertainty reduction • Self-disclosure
<p>Topic 4: Taxonomies of cultures</p> <ul style="list-style-type: none"> • High- and low-context cultures (Hall 1976) • Hofstede's taxonomy (Hofstede 1984) • Other taxonomies 	<p>Topic 9: Acculturation processes and problems</p> <ul style="list-style-type: none"> • Types of acculturation • Cultural shock • Ethnocentrism • Stereotypes • Prejudices • Racism
<p>Topic 5: Verbal codes of communication</p> <ul style="list-style-type: none"> • Language and communication • Definition of levels of verbal codes • The Sapir-Whorf hypothesis (Kay and Kempton 1984) • Language and self-identification 	<p>Topic 10: Professional application of intercultural Communication Basics</p> <ul style="list-style-type: none"> • Business communication • International communication

Source: Korshuk (2004:413)

From Table 6.2 it can be seen that the programme includes explanations on culture, provides information on culture-specific and culture-general orientations, and provides guidance on acculturation and culture shock. Furthermore, it cannot be expected of a relatively short training programme to be capable of radically changing the feelings of trainees; it should rather serve as a basis to prepare trainees to work in a different cultural setting (Korshuk 2004:410). However, Korshuk (2004:413) states that the issues are not limited to the above, as it depends on the needs of the trainees. According to Korshuk (2004:411), the ideal would be that, after the initial training upon receipt of each deployment abroad, a diplomat should:

- receive a cross-cultural information pack and training;

- receive on-site help from someone who is familiar with the local cultural obstacles and opportunities; and
- have the option to appeal for assistance from intercultural specialists at the Foreign Ministry. An intercultural specialist should also be available in the analytical department of the Foreign Ministry.

From the above, it can be seen that Korshuk emphasises the importance of both culture-general and culture-specific information in handling the acculturation process when deployed abroad. Linking to the cultural diversity training programme recommended by Korshuk, the cultural diversity training programme based on the *Culture Matters: The Peace Corps cross-cultural workbook* and *Culture Matters: Trainer's Guide* for the American Peace Corps and volunteers is discussed next.

6.3.2 Cultural diversity training self-study workbook and programme from *Culture Matters: The Peace Corps cross-cultural workbook* and *Culture Matters: Trainer's Guide* for the American Peace Corps and volunteers

This training programme for the American Peace Corps and volunteers was selected for this research, as stated in section 6.2, due to its design, as a self-study workbook. The cultural diversity training programme used in *Culture Matters: The Peace Corps cross-cultural workbook*, serves as a guide for the American Peace Corps and volunteers in the cultural adjustment process (Landis et al. 2004:370). The guide, *Culture Matters: The Peace Corps cross-cultural workbook*, was published by the Peace Corps in 1997 for the first time, and has been used since then to provide American volunteers and trainees with cultural diversity training (Peace Corps 1999:1). Furthermore, Landis et al. (2004:382) state that the training programme has been developed specifically for independent study by American trainees and volunteers and to complement the culture-general training and the design was to offer other countries a template with which to start introducing content from *Culture Matters: The Peace Corps cross-cultural workbook* into their cultural diversity programmes. When the Peace Corps was founded in 1961 in the United States the building of cultural bridges was seen as a critical need, as was the need for trained and skilled Americans to serve in developing countries around the world, to provide needed assistance, and to create a cross-cultural understanding (Landis et al.

2004:363). To compliment the workbook an additional volume, *Culture Matters: Trainer's Guide*, has been produced with approximately 40 exercises (Peace Corps 1999:1-2). Therefore, the cultural diversity training programme in *Culture Matters: The Peace Corps cross-cultural workbook* was developed and improved over the past years and includes language and cross-cultural proficiencies as well as cultural training needed by the Peace Corps (Landis et al. 2004:364), as reflected in the summary in Table 6.3 below.

Table 6.3 Culture Matters: The Peace Corps cross-cultural workbook and Culture Matters: Trainer's Guide

<p>Chapter 1: Establishes a foundation for examining culture by presenting the key concepts of the intercultural field</p>	<p>Chapter 4: Looks at key cultural differences in the workplace, including the concept of power distance (the roles of managers and subordinates) and attitudes toward rank and status, worker motivation, and risk taking.</p>
<p>Description: Examines how different cultures are defined in terms of individualism and collectivism.</p>	<p>Description: Describes how different cultures answer the question regarding how much control people have over their lives and to what extent individuals are responsible for what happens to them.</p>
<p>Chapter 2: Asks trainees to become familiar with their own culture, which will then be the context for examining the host country culture.</p>	<p>Chapter 5: Examines the question of social relationships and identifies cultural norms concerning friendship, romantic relationships, and living with a family</p>
<p>Description: Looks at how people in different cultures resolve conflicts between obligations to their in-group and the wider society (their out-group).</p>	<p>Description: Asks participants to compare American and host-country views of some of the topics explored in the previous four fundamentals.</p>
<p>Chapter 3: Examines the subject of communication style, describes key differences between direct and indirect communication, and shows how these differences affect the workplace.</p>	<p>Chapter 6: Explores ways for volunteers to adjust to the differences identified in the previous chapters</p>
<p>Description: Examines cultural differences regarding the concept of time referring to the two poles of extreme namely monochronic and polychronic.</p>	<p>Description: Describes six ways volunteers can continue their cross-cultural learning once being deployed abroad.</p>

Source: Peace Corps (1999:2)

Table 6.3 shows the importance of including explanations and definitions on culture, identifying the key values of the participant's own culture as well as those of the host culture, identifying cultural differences in workplace and dealing with culture shock and cultural adjustment in a training programme. This programme could also be used as a different training method (referred to in section 5.6.6) other than the current self-study workbook, as Landis et al. (2004:384) provide a 10-week training programme based on the six chapters in *Culture Matters: The Peace Corps cross-cultural workbook* developed by Storti and Bennhold-Samaan (see Annexure H). The training programme includes cognitive-, active- and intercultural methods. The cultural diversity training approach of the Peace Corps is centred on adult learning that places emphasis on learner-centred, participatory training (Landis et al. 2004:385). Landis et al. (2004:388) state that effective cultural diversity training is critical to the success of the Peace Corps. This training programme provides insight into the key dimensions of culture and not culture-specific information, as it is not possible to present all the views of all cultures on all of these topics (Peace Corps 1999:1). The workbook consequently begins by laying the groundwork for "what is to come, examining and talking about culture as a concept (culture-general) before looking at any particular culture (culture-specific)" (Landis et al. 2004:382). However, this programme does not indicate whether accompanying family members should attend the training.

In addition, to the previous training programmes the cultural diversity training programme of the Diplomatic Academy in Vienna (DAV), Austria is discussed.

6.3.3 Cultural diversity training programme provided at the Diplomatic Academy in Vienna (DAV), Austria

The training programme of the Diplomatic Academy in Vienna was selected for this research for two reasons. Firstly, as stated in section 6.2, this academy is one of the oldest training institutions in the world dedicated to the study of international relations (Diplomatic Academy Vienna [DAV] 2018:1; Pfusterschmid-Hardtenstein 2009:7) and, secondly, its teaching of international relations is based on a network of worldwide partners and the emphasis the DAV puts on the standards of diplomacy (Guedes 2008:5). The Diplomatic Academy in Vienna, previously known as the

Imperial and Royal Academy of Oriental Languages, was founded in 1754 as part of University of Vienna (DAV 2014a:4; Guedes 2008:5). The Imperial and Royal Academy of Oriental Languages changed its name to Consular Academy in 1898 in order to provide training to consular functionaries (DAV 2018:10). Up to 1918, the purpose of the Academy was to train personnel admitted to the Foreign Service and even after 1918, due to its cooperation with the University of Vienna, the Academy survived as training institute until 1941 (Pfusterschmid-Hardtenstein 2009:45). However, the Consular Academy had to close in 1941 during World War II, as the Academy and the National Socialist regime held fundamentally different notions on the organisation of the relations between people and the state (DAV 2018:10). In 1964, the DAV was re-established and in 1996, it obtained the status of an independent public institution (DAV 2004a:4) and was set to promote areas of importance for future representatives working in the field of international relations. The DAV also has a close and longstanding link with the Austrian Foreign Ministry, as many of its students are employed in the Foreign Ministry (DAV 2018:4). Furthermore, since 1990, the executive training programmes at the Diplomatic Academy in Vienna have trained more than 1 500 young diplomats from several countries (DAV 2014a:3). In addition, the Academy also offers a master's degree in Advanced International Studies (MAIS) which is a two-year interdisciplinary programme, and a master's degree in Environmental Technology and International Affairs (ETIA), which is also a two-year interdisciplinary programme (Pfusterschmid-Hardtenstein 2009:51).

The DAV equips its students not only with academic qualifications, but also with the intercultural competences, negotiation and management skills, which are essential prerequisites for the international profession (DAV 2014a:4). The training programme in Table 6.4 below was compiled by Klara Parfuss from the Diplomatic Academy, who also presents a programme in the field of cross-cultural training, coaching and management consulting in the DAV. The DAV provides lectures and workshops from the fields of diplomacy, business, finance or public administration or regarding international organisations to share ideas and to add insight to a specific field of study (DAV 2018:67).

Table 6.4 The Diplomatic Academy in Vienna (DAV): Managing cultural diversity and creating intercultural synergies

<p>Part 1: Culture and Personality</p> <p>Concept of culture</p> <ul style="list-style-type: none"> - What is culture? - Vertical layers of culture - Personality and culture - Cultural identity of the individual <p>Stereotypes and prejudices</p> <ul style="list-style-type: none"> - How American people see the French - How French see the Americans - European stereotypes <p>Reasons, costs and solutions and intercultural conflicts</p> <ul style="list-style-type: none"> - Negative Synergy Spiral - Positive Synergy Spiral - Why co-operations fail <p>Intercultural competences</p> <ul style="list-style-type: none"> - Global vs local - The same gestures - The meaning of status <p>Intercultural strategies</p> <ul style="list-style-type: none"> - Dominance, innovation, avoidance, adaptation <p>Culture shock</p> <ul style="list-style-type: none"> - Culture shock and re-entry shock - Culture shock/critical factors - Symptoms of culture shock - Reactions to the new culture abroad - Culture shock – coping strategies 	<p>Part 3: Austria and Europe</p> <p>Characteristics of Austria and Central and Eastern Europe (CEE)</p> <ul style="list-style-type: none"> - Cultural differences in Europe - History - Religion - Language <p>Austria: Social and business etiquette</p> <ul style="list-style-type: none"> - What is typical Austrian - Social etiquette - Business etiquette - Social events, leisure time <p>Austrian values and value system</p> <ul style="list-style-type: none"> - Austrian identity - Values, rituals, heroes, symbols
<p>Part 2: Comparison of cultures and culture dimensions</p> <p>Human relationships</p> <ul style="list-style-type: none"> - Universalism - Individualism - Neutral - Specific - Achievement - Particularism - Collectivism - Emotional - Diffuse - Ascription <p>Dealing with time</p> <p>Attitude to the environment</p> <ul style="list-style-type: none"> - Internal control - External control 	<p>Part 4: Intercultural management</p> <p>Language and communication</p> <ul style="list-style-type: none"> - Cultural differences - Verbal communication and language - Nonverbal communication - Paraverbal communication <ul style="list-style-type: none"> Tone of voice Styles of paraverbal communication - Meetings, sales negotiation <ul style="list-style-type: none"> Specific vs diffuse Style and aims of negotiations Priorities in quality understanding Process organisation – planning and realisation Leadership and organisation

Source: Parfuss (2015)

Table 6.4 above places a big emphasis and importance on the host culture, Austria, and on understanding culture and personality. Kakuska (2015a) confirms that the training programme is interactive and comprises exercises, critical incidents and role plays. The training programme forms part of a seminar, after which a certificate of participation is issued (DAV 2014b). The training programme thereof consists of

cognitive and active training methods. Furthermore, although the length of the training programme differs for each training group (as it is tailored for each group according to the needs of the trainees) the minimum duration would be half a day and the maximum duration would be a full day (split into two sessions) (Kakuska 2015b). In addition, Parfuss (2018) confirms that the DAV only provides training to diplomats and not to family members.

Although this training programme emphasises culture and personality, it also focuses on culture-specific information by referring in detail to the Austrian culture. Next, the training programmes provided by DIRCO are explained including the cultural diversity training programme, where the emphasis is predominantly on culture shock.

6.4 Training programmes provided by DIRCO

In section 2.5.1.11, the history of the Branch: Diplomatic Training, Research and Development (DTRD) at DIRCO was discussed, and in section 2.6 reference was made to diplomatic training and development. The main training provider at DIRCO is the Diplomatic Academy and International School which conducts training and development for SA diplomats and officials involved in international relations (DIRCO 2009b:10). The mandate of the Diplomatic Academy and International School is therefore to produce professional and well-trained diplomats capable of representing South Africa at its missions abroad (Aldrich & Mashele 2005:6). Furthermore, as stated in section 2.6, the Diplomatic Academy and International School has standardised assessment requirements for admission to the different training programmes, and trainees are required to submit assignments throughout the modules, which culminate in a final theoretical and practical examination. Public officials, like diplomats, have to “refresh and supplement their knowledge” on a continuous basis (Vermeulen 2016:175). Thus, the training at DIRCO is both continuous and systematic and can be formal or informal in nature, as well as structured or unstructured (DIRCO 2009d:3). Apart from cultural diversity training DIRCO also provides a variety of other training programmes. These training programmes on different National Qualifications Framework (NQF) levels up to master’s degree include, amongst others, career management, problem solving, teamwork and leadership. According to the DIRCO training brochure (DIRCO

2018b:5–7) the following training programmes, as indicated in Table 6.5 below, are presented by the different directorates within the Diplomatic Academy and International School.

Table 6.5 Training programmes presented by the Chief Directorate: Diplomatic Academy and International School including a master’s degree in diplomatic studies (MDips) at the University of Pretoria (UP)

Directorate	Purpose	Training programmes offered
Directorate: Diplomatic Training and International School	Training provided to SA diplomats in obtaining relevant skills and knowledge to enable them to promote South Africa’s foreign and domestic policies.	<ul style="list-style-type: none"> • National diploma: Diplomacy (NQF) level 7 • Heads of mission orientation • Political line function refresher course • Partner departments’ orientation programme • Mission preparation for spouses of partner departments • Ad hoc international training • Protocol and etiquette training • Orientation course for spouses and partners
Directorate: Administration and Management Training	Facilitates training of corporate services managers and assistant corporate services managers to serve at SA missions.	<ul style="list-style-type: none"> • National certificate: Mission corporate services management (NQF) level 6 • National certificate: Mission administration (NQF) level 5 • Computer application training • Mission preparation programme
Directorate: Economic Diplomacy	Offers training programmes with key partners with the mandate to mainstream economic diplomacy training and offers training programmes with key partners.	<ul style="list-style-type: none"> • Basic economic indicators (Understanding the SA economy 101) • Market intelligence and market analysis tools • Tourism specialist course • Networking and client management • Advanced trade promotion • International trade negotiations (generic course)
Directorate: Language Services and Training	Provides language training to DIRCO officials to enable them to participate effectively in	<ul style="list-style-type: none"> • Language training • Translation services • Interpreting services

	foreign environments and within the diplomatic community.	
<p>Master's degree in Diplomatic Studies (MDips) at the University of Pretoria (UP) to help consolidate the vast amount of experience with the formal qualifications of officials at DIRCO (not limited to DIRCO officials only but open to any post-graduate students who complies)</p> <ul style="list-style-type: none"> • Dip872 – Diplomatic Practice: <ul style="list-style-type: none"> - Legal framework evolution, styles, trends - Methods of diplomacy - Institutional and functional framework - Unconventional diplomatic actors and methods - Diplomatic form - Negotiation and mediation - New diplomatic specialisations (capita selecta: preventive, economic, consular, environmental and public diplomacy) • Dip876 – Diplomacy and International Studies: <ul style="list-style-type: none"> - Introduction to international relations - International political economy - Foreign policy analysis • International law Dip877 – Diplomatic Theory: <ul style="list-style-type: none"> - Diplomatic theory - Seminal contributions to diplomatic theory • Dip878 – Methodology of Diplomatic Studies: <ul style="list-style-type: none"> - Methodology - Development of research proposal • Dip895 – Mini-dissertation (Before registration, an approved research proposal must be submitted for the mini-dissertation, which is completed under individual supervision during second year of study.) 		

Source: Adapted from DIRCO (2018b:5–7) and University of Pretoria (UP) (2015:3 and 2018)

From Table 6.5, it can be seen that DIRCO is committed to provide training to its employees on a variety of subjects, fields and NQF levels to prepare them for deployment abroad. As far as the master's degree is concerned the University of Pretoria (UP) customised the Master of Diplomatic Studies (MDips) degree for interested parties both in government and from outside the governmental sphere (UP 2018). Spies (2015) states that the current MDips programme was customised through research done into the best practice models of institutions that offers

advanced diplomatic studies, which included the Clingendael Institute in The Hague, the University of Leiden in the Netherlands, the Universities of Leicester and Oxford, the Georgetown University’s Edmund Walsh School of Foreign Service, the Tufts University’s Fletcher School of Law and Diplomacy. By the end of 2015, the MDips degree programme has already been presented four times with 21 students completing the degree (Spies 2015). In this regard, no new information was made available to the researcher in 2018.

The MDips degree programme does not make provision for intercultural diversity training, although it is seen as of crucial importance to all aspiring diplomats, as this programme is a fully-fledged academic programme in diplomatic studies (Spies 2015).

6.4.1 Culture shock training provided by the Directorate: Employee Health and Wellness (EHW)

In addition, to the extensive DIRCO training programmes mentioned above, DIRCO also has a programme, which addresses cultural diversity and culture shock. This is provided by the Directorate: Employee Health and Wellness (EHW). This pre-posting training programme is part of the official Diplomatic Training, Research and Development training programme (see also section 2.5.1.11), and, as stated in section 1.7.2, is compulsory for all diplomats before posting; however this training is not compulsory for spouses. The duration of the training programme is approximately seven hours (Teka 2015a). The survey conducted among SA diplomats indicated that 89,01% of the respondents thought that not enough time is allocated to understand the impact and effects of culture shock fully.

The following aspects are dealt with in the pre-posting presentation in cultural diversity and culture shock offered by DIRCO as indicated in Table 6.6 below (the detailed presentation can be seen in Annexure F):

Table 6.6 Pre-posting presentation by the Directorate: Employee Health and Wellness (EHW)

Topic 1: Broader perspective of culture	Topic 5: How to recognise culture shock
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The concept of culture, different cultures, new and unfamiliar working environments.	Certain symptoms have been well categorised and may appear at any time and in any combination.
Topic 2: The issue of change Dealing with change, characterised by resistance, anxiety and fear, which leads to stress.	Topic 6: How to overcome culture shock Intercultural knowledge and EQ on how to cope with a new environment and strategies to overcome culture shock.
Topic 3: What is culture shock? Traditions that confuse, different ways of life.	Topic 7: Emotional intelligence (EQ) Key to success – how to stay focused in certain situations and how to cope with challenges and to become a cultural learner and not a cultural critic.
Topic 4: Stages of culture shock Stages of culture shock are experienced differently by different people.	Topic 8: Employee Health and Wellness Section within DIRCO to assist officials abroad in adapting.

Source: Adapted from Teka (2014)

Table 6.6 indicates that the training session can also be seen as a compact information session, by means of a cognitive training method, as a lot of information is provided within a short period. Although the programme predominantly focuses on culture shock, it includes other fundamentals, for example in defining culture and the issue of change. However, the survey among SA diplomats revealed that 77,53% of the respondents thought that the cultural diversity training offered by DIRCO did not meet their expectations.

Therefore, to determine to what extent the current cultural diversity training programme provided to SA diplomats addresses the defining attributes, as identified in chapter 5, and the best practice indicated above an analysis, comparison and evaluation will be conducted next.

6.5 Analysis, comparison and evaluation of best practice

As stated in section 6.3 the international best practice cultural diversity training programmes in culture shock mentioned in section 6.2, were analysed, compared and evaluated against –

- the defining attributes, fundamentals and components by Kalfadellis (2005:7); Klopf (2001:239); Deardorff (2009:274) and Moran et al. (2014:190);
- the development Model of Intercultural Sensitivity by Landis et al. (2004:47 & 153);
- the multiple layers in the process and content of training by Bergemann and Sourisseaux (2003:248); and
- the four levels of evaluation by Silberman and Biech (2015:346) to determine whether the content of these training programmes meet the said requirements of what should be included in the curriculum of a cultural diversity training programme.

Table 6.7 Evaluation of cultural diversity training programmes

Programmes criteria and defining attributes:	Training Programmes evaluated:			
Bergemann and Sourisseaux (2003:248); Deardorff (2009:274); Kalfadellis (2005:7); Klopf (2001:239); Landis et al. (2004:47 & 153); Silberman and Biech (2015:346)	Professor Korshuk's training programme	The American Peace Corps and volunteers	The Diplomatic Academy in Vienna (DAV)	DIRCO (Directorate: Employee Health and Wellness (EHW))
Defining culture	✓	✓	✓	✓
Focus on culture-general information	✓	✓	✓	✓
Focus on culture-specific information	✓	✗	✗	✗
Purpose of the training programme is clear and easy to understand	✓	✓	✓	✓
Identifies cross-cultural skills, independence and self-awareness	✓	✓	✓	✓
Conflict resolution	✓	✓	✓	✓
Develops cross-cultural communication skills	✓	✓	✓	✓
Content on culture shock	✓	✓	✓	✓

Personal development in terms of anxiety, threats, stress and productivity	✓	✓	✓	✓
Combination (multiple layers) of training processes	✓	✗	✓	✗
Cultural diversity coping strategies	✓	✓	✓	✓
Comprehension and differences between own and new culture	✓	✓	✓	✓
Content allowing trainee to see own culture in context of other culture (ethno-relative)	✓	✓	✓	✓
Guidance to move from ethnocentric to ethnorelative behaviour	✓	✓	✓	✓
Method of training	Cognitive/ Active	Cognitive/ Active/ Intercultural	Cognitive/ Active	Cognitive
Sharing of experiences and making use of experts in culture shock to add insight to specific topics within culture shock	✓	✗	✓	✗
Formative and/or summative assessments are included to ensure retention of content	Not indicated	✗	✗	✗
Training programme is compulsory for spouses or partners and family	✓	Not indicated	✗	✗
Evaluation of programme is done by participants after training	✓	✗	✓	✓
Allocated time duration of cultural diversity training programme	2–3 weeks	10 weeks	8–10 hours	7 hours

After analysing the cultural diversity training programmes used by Korshuk, the American Peace Corps and volunteers, the Diplomatic Academy in Vienna and

DIRCO against the identified defining attributes, it can be concluded that all four programmes –

- include defining culture and culture-general information;
- identify cross-cultural skills, conflict resolution, stages of culture shock, personal development in terms of anxiety, threats, stress and productivity and coping with cultural diversity;
- indicate the differences between own and new culture; and
- allow trainees to see own culture in the context of the new culture as important attributes to form part of the training programme content.

It can therefore be concluded that, internationally, there is considerable agreement among authors and best practice cultural diversity training programmes of which aspects should be included in a cultural diversity training programme. Table 6.7 also indicated that the four programmes differ with regard to the inclusion of culture-specific information, the inclusion of formative and summative assessment, compulsory training for spouses and partners, the evaluation of a training programme and using a combination or multiple layers of training. Although the training programmes also differ with regard to the method of training, all four programmes make use of cognitive learning while some programmes also include the use of active learning and intercultural learning. Cognitive learning refers to lectures, written materials, computer-based training, films, self-assessment, case studies and critical incidents (Landis et al. 2004:47–78). Active learning refers to role plays, stimulation games and exercises (Landis et al. 2004:47–78) while intercultural learning refer to contrast culture training, culture assimilator or intercultural sensitizer, cross-cultural analysis, cross-cultural dialogues, area studies and immersion (Landis et al. 2004:47–78) (also see Table 5.1). The training programmes at DIRCO and the DAV make use of seminars or information sessions. The DIRCO training programme was also the only programme that only makes use of one training method namely cognitive learning. In a survey conducted for the current research, 87,91% of the respondents thought that the training course provided by DIRCO should include diverse training techniques, for example face to face, online, self-study, role plays, simulation games and exercises. As far as the assessment at DIRCO is concerned, it could not be determined whether formative or summative assessments are included;

however should there be any assessment it would be formative assessment to monitor the training, and not summative where grades are being assigned to indicate whether goals have been achieved. The same applies to the self-study guide for the American Peace Corps and volunteers. In addition, except for the American Peace Corps and volunteers, which is a self-study guide, it was indicated that assessments are done to determine training needs in the culture shock training programme of Korshuk (see Korshuk 2004), the Diplomatic Academy in Vienna (see Parfuss 2015), and DIRCO (see DIRCO 2018b). It could however not be determined whether the programmes are evaluated after the training has been conducted. Proper evaluation that will be able to determine whether needs and expectations have been achieved is important since, as stated above, 77,53% of the participants who completed the survey felt that the culture shock training at DIRCO did not meet their needs. Furthermore, the survey also indicated that 92,22% of the respondents thought there was a need for more in-depth cultural diversity training in culture shock denoting that almost all of the diplomats who participated in the survey were of the opinion that the training they received should be more comprehensive. Taking into consideration that the training programme provided by DIRCO is to a large degree similar to the other training programmes evaluated, this could indicate that most of the training programmes currently available on culture shock to some degree do not meet the needs and expectations of participants and all these programmes could benefit from being re-evaluated. As indicated in section 5.6.1, a training programme should meet the needs of the participants to ensure that the correct training content provides the necessary skills and knowledge required.

Furthermore, only the training programme of Korshuk includes culture-specific content, as indicated in section 6.3.1, as it is believed that diplomats should be provided in advance with as much culture-general and culture-specific information as possible. However, under the training programme of the American Peace Corps, it was mentioned that culture-specific content was not included, as it is argued that it is not possible to present all the views of all the cultures present when trainees are to be deployed to different regions. Still, some authors agree that a combination of culture-general and culture-specific training content should be included to ensure a multidisciplinary approach (Dongfeng 2012:74; Kalfadellis 2005:1; Landis et al. 2004:39). When compared to Figure 5.2, which focused on the classification of

training needs, it can be deduced that the focus on culture-general content is a means to prepare trainees on the general aspects related to cultural shock before being deployed abroad. However, in section 5.6.6, it was reported that Landis et al. (2004:245) state that culture-general training is only useful in terms of a general value orientation framework and conflict goal awareness issues. In this regard, the Peace Corps training programme, developed for independent study, could be used as a basis for such an information package. Further training would be required before deployment to include culture-specific training content, as Deardorff (2009:274) indicates that identifying the key values and assumptions of the host culture(s), referring to culture-specific information, should be seen as fundamental training. In addition, the inclusion of culture-specific training would create an integrated cultural diversity training programme conceptualised as having multiple layers (Landis et al. 2004:39). Therefore, although these latter authors agree that culture-specific training has to be provided, Kinast (2005:254) states that it should not necessarily be combined with a training programme, which focuses on culture-general information (see section 5.6.6). The current cultural diversity training programme in culture shock presented by DIRCO does not make provision for culture-specific training, due to the limited time available and, as stated above, it is not possible to present all views of all cultures on all topics. However, as far as the multiple layers of training are concerned, it is clear that an integrated training programme is determined by the needs and desired outcomes of such training programme (Landis et al. 2004:39). Multiple layers of training could therefore benefit diplomats, as these will include both culture-general and culture-specific content and a combination of training processes which have been selected according to the needs of the diplomats. In addition, the DAV and the training programme of Korshuk include a combination of the training processes, for example the inclusion of role plays, as indicated in section 5.6.6, whereas DIRCO and the American Peace Corps only make use of the didactic training process (see Landis et al. 2004:47–78). In addition, as stated in section 5.2, the sharing of experiences, including the use of expertise, could be useful to incorporate new ideas and experiences in the working environment. It could therefore be concluded that these programmes focus mostly on the culture-general content, as a means to prepare trainees for their foreign deployment abroad. As mentioned in section 5.6.6, culture-general training provides a general overview on culture in order

to become knowledgeable about ways to deal with cultural conflict areas; however, cultural-specific training would be desirable.

Furthermore, only the training programme of Korshuk indicates that spouses or partners and family members should attend the training, despite the negative psychological effects of culture shock experienced by family members deployed abroad. As stated in section 3.9 spouses or partners and family could also benefit from the cultural diversity training, as they are equally affected by culture shock. To include spouses or partners and family in cultural diversity training is important, as it was mentioned in section 3.9 that the survey conducted among SA diplomats showed that 86,52% of the respondents thought that cultural diversity training in culture shock should be made compulsory for spouses or partners as well.

In addition, the duration of the four programmes differs which indicates that the importance of a training programme should not necessarily be in the length of the programme but in the contents and information provided to trainees. As seen in section 5.6.3, Kinast (2005:185) states that the duration of the training programme also has an influence on the effectiveness. Hence, a 10-week training programme cannot be fitted into an eight-hour period. Should little time be available, forcing too much information upon the trainees should be avoided. Fowler and Mumford (1995:5) state that, if only a few hours are available for training, the programme should focus on cross-cultural communication skills based on the needs of the participants. Fowler and Mumford (1995:221) argue, “even small amounts of intercultural training contain the potential to prevent simple misunderstandings that lead to poor political relationships”. The cultural diversity training in culture shock is a vital training programme for diplomats, as Hart (2012:172) states that, although culture shock cannot be avoided, it could be reduced and the duration shortened through sufficient knowledge. It has been found that the cultural diversity training programmes provided by DIRCO and DAV are the shortest in terms of time allocation of all the training programmes analysed. Therefore, the training programme provided by DIRCO could serve as a means to make diplomats attentive and as basis for the acknowledgement of the existence of culture shock. Additional information would still be needed to ensure that diplomats are culturally prepared for their deployment. This is confirmed in section 6.3.1 where Korshuk (2004:411) states that after the initial

training and upon receipt of each deployment abroad, a diplomat should receive a cross-cultural information pack as well as on-site training from someone who is familiar with the local cultural obstacles and opportunities. This is supported by Imoh (2015:57) who states that cultural diversity training should start in the home country and should be continued in the country of deployment. The survey conducted indicated that 62,64% of respondents felt that no assistance in the form of an information package on how to adapt best had been received from the SA mission in the host country.

After evaluating the four training programmes against the defining attributes of what should be included in the curriculum of a cultural diversity training programme, as indicated in Table 6.7, Table 6.8 presents a proposed cultural diversity training programme that could be presented to SA diplomats. The current training programme, mentioned in section 6.4.1, was used as a framework for the new proposed training programme below.

Table 6.8 Proposed pre-posting training programme in culture shock for SA diplomats

Training needs assessment to determine level of training and which skills are needed to live and work abroad – training is compulsory for both diplomat and spouse or partner	
Training for children of families could be a general information session for different age groups from information provided in Topic 1 to provide information on the concept of culture, different cultures and new and unfamiliar living environment	
Training method – proposed topics 1 – 9 (predominantly cognitive training method, which includes the use of lecturers, experts or diplomats who have experienced culture shock)	
Topic 1: Broader perspective of culture – the concept of culture, different cultures, new unfamiliar working environments.	Topic 6: How to overcome culture shock – intercultural knowledge and EQ on how to cope with new environment and strategies to overcome culture shock. Role of globalisation, ethnocentrism, stereotypes, prejudices and racism.
Topic 2: The issue of change – dealing with change, characterised by resistance, anxiety and fear, which leads to stress.	Topic 7: Intercultural management training in the workplace – training in cross-cultural communication skills and how to deal with workplace and norms, differences and similarities of beliefs, values and norms analysed and exposing the concept of gift giving

	and receiving, touching gestures and body language.
Topic 3: What is culture shock? – traditions that confuse, different ways of life.	Topic 8: Employee Health and Wellness – section within DIRCO to assist officials abroad in adapting.
Topic 4: Stages of culture shock – stages of culture shock are experienced differently by different people.	Topic 9: Emotional intelligence (EQ) key to success – how to stay focused in certain situations and how to cope with challenges and become a cultural learner and not a cultural critic.
Topic 5: How to recognise culture shock – certain symptoms have been well categorised and may appear at any time and in any combination.	
<i>Monitoring and evaluating of the programme to determine whether training was effective and to provide feedback to be applied in the development of future training programmes (Formative assessment recommended to monitor training)</i>	
<p>Training method: Topics 10 – 12 (could include a combination of cognitive (lectures, written materials, case studies and critical incidents), active training (methods relating to role plays, simulation games and exercises), and intercultural methods (role-playing situations, comprising critical incidents, experiential exercises, group conversations, area studies and immersion)). Apart from lecturers, experts, in the field or diplomats who have experienced culture shock, could be used to simulate culture shock effects.</p> <p><i>The topics focus on culture-specific information relating to trainees becoming knowledgeable about the elements of a specific culture within a specific cultural environment (country). This training would entail diplomat trainees to be divided into groups determined by their country of deployment. This could include language training. Training groups could be divided as per branches within DIRCO namely Africa, Asia and Middle East, Americas and Caribbean, and Europe.</i></p>	
<i>Topic 10: Culture-specific discourse structure: Focuses on culture-specific information about a certain culture and how to deal with conflict and conflict resolution styles.</i>	
<i>Topic 11: Self-study: Receiving a cross-cultural information package, including culture-specific information about the country where the diplomat is being deployed.</i>	
<i>Topic 12: On-site assistance and induction programme: Missions to assist diplomats (including family) on the local culture, regarding obstacles and opportunities.</i>	
Monitoring and evaluating of programme to determine whether training was effective and to provide feedback to be applied in the development of future training programmes (Formative assessment recommended to monitor training)	

In addition to the content above, the timeframe, for this proposed training programme is approximately 3–4 days to ensure that sufficient and effective training is provided

in dealing with culture shock and cultural adjustment when deployed abroad. Training over a longer period has also been viewed as beneficial since it allows for more topics to be presented in culture shock, including culture-general and culture-specific information. The proposed training programme as indicated in Table 6.8 differs from the original training programme currently being used, as it is presented to diplomats, their spouses or partners and children and it includes different training methods, culture-specific information and provides cross-cultural information packages. The proposed cultural diversity training programme aims to ensure that the families of diplomats are included, and also provides regular feedback that will assist to improve the programme and to provide a support system at DIRCO and at missions abroad.

6.6 Conclusion

Chapter 6 focused on what should be included in a cultural diversity training programme on culture shock. This chapter also determined the fundamentals, components and defining attributes of a cultural diversity training programme. These defined attributes were used to compare the cultural diversity training programme of DIRCO with three similar international best practice training programmes. It was concluded that the programmes have similar content, including defining culture shock, focusing on culture-general information, dealing with conflict resolution and cultural diversity coping strategies. In line with the defined fundamentals, components and defining attributes a proposed training programme has been compiled for diplomats, their spouses or partners and children, making use of different training methods, which includes culture-specific information and will ensure feedback and evaluation to improve the training programme.

Chapter 7 will focus on the summary of findings established in this research. This will include the findings of the survey, which was discussed in the relevant chapters. The chapter will also provide a final conclusion and recommendations derived from the information obtained in this research.

CHAPTER 7

SUMMARY OF FINDINGS, FINAL CONCLUSION AND RECOMMENDATIONS

*The challenge for each one of you is to take up ...
ideals of tolerance and respect for others and put them
to practical use ... throughout your lives.*

(Mandela 2011:259)

7.1 Introduction

Chapter 6 focused on the compilation and design of a training programme, and the training programmes that are being offered to diplomats by DIRCO. The chapter also compared the current cultural diversity training programme in culture shock at DIRCO with three similar programmes – that of Professor Korshuk, from the Belarusian University; the programme provided in *Culture Matters: The Peace Corps cross-cultural workbook* and *Culture Matters: Trainer's Guide* for the American Peace Corps and volunteers; and the programme provided at the Diplomatic Academy in Vienna (DAV), Austria. This was to determine to what extent the current cultural diversity training programme provided to SA diplomats meets the defining attributes of an ideal cultural diversity programme. As seen in Table 6.7, these programmes have been evaluated against:

- the fundamentals and components provided by Deardorff (2009:274); Moran et al. (2014:190); Klopff (2001:239) and Kalfadellis (2005:7);
- the Development Model of Intercultural Sensitivity (DMIS) by Landis et al. (2004:153);
- the 'multiple layers' in the training process (Landis et al. 2004:39);
- content of training by Bergemann and Sourisseaux (2003:248); and
- the four levels of evaluation of a training programme by Silberman and Biech (2015:346).

In addition, Chapter 6 also proposed a cultural diversity training programme that was designed using the current DIRCO cultural diversity training programme as basis and

including a combination of three international best practice cultural diversity training programmes since they represent professional knowledge and skills that should be included in such a training programme. This proposed pre-posting training programme in culture shock (see Table 6.8) also included the identified defining attributes determined in section 5.7.

The purpose of this chapter is to report on the findings established in this research in order to provide a summary, a final conclusion and recommendations. This research started by asking the primary research question –

What should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats?

For this purpose the researcher selected three methods to gain information for this research, namely empirical research methods, both primary and secondary data, and a comparative analysis of the current training programme in culture shock at DIRCO against three international best practice training programmes. Additional information has also been obtained by means of a quantitative survey conducted among SA diplomats (section 1.7.1). The responses to the survey were discussed in each applicable chapter to support the literature survey and to indicate certain patterns and tendencies. This research also focused on DIRCO since they are responsible to prepare diplomats for their deployment abroad including providing an effective training programme, the profile of a diplomat, culture and culture shock and the compilation of a training programme. In addition to the primary research question, the following secondary research questions were used in this research:

- What is the responsibility of the Department of International Relations and Cooperation (DIRCO), as employer regarding the professional development of diplomats exposed to culture shock? (Chapter 2)
- What are the context, role and function of a South African diplomat? (Chapter 3)
- How does culture shock influence the role and functions of a South African diplomat? (Chapter 4)

- What are the defining attributes of a cultural diversity training programme aimed at reducing culture shock? (Chapter 5)
- To what extent does the current cultural diversity training programme provided to South African diplomats address the defining attributes required by an ideal cultural diversity programme? (Chapter 6)

In section 1.4, it was indicated that the main objective of this research was to determine what the defining attributes are and what should be included in the curriculum of a cultural diversity training programme with the potential of effectively reducing culture shock among SA diplomats. The focus was placed on the role and function of a diplomat, culture and cultural diversity, the role of the Diplomatic Academy and International School at DIRCO and the cultural diversity training programme in culture shock being provided by DIRCO to South African diplomats.

The summary of findings of each chapter in line with the aim and objectives of this research will be looked at next.

7.2 Summary of findings

Chapter 2 focused on the Department of International Relations and Cooperation (DIRCO) and provided a brief history of the department (section 2.2). The legislative mandate (section 2.3), vision, mission and values of DIRCO (section 2.4) and the organisational structure of DIRCO (section 2.5) were also discussed. Since 1969, DIRCO, previously the Department of Foreign Affairs, identified and developed the training needs within the Department (section 2.6). The chapter therefore, also provided an answer to the first secondary research question namely, “What is the responsibility of the Department of International Relations and Cooperation (DIRCO), as employer regarding the professional development of diplomats exposed to culture shock?” The answer was provided in sections 2.5.1.10.2 and 2.5.1.11, namely that the EHW programme and the Diplomatic Academy and International School within DIRCO are responsible to provide appropriate cultural diversity training in culture shock. The EHW programme provides pre-posting preparation, adjustment and culture shock training to diplomats before being deployed abroad. The establishment of the Diplomatic Academy and International School at DIRCO is responsible for

knowledge management and structured learning, which include education, training, development and capacity building of the employees at DIRCO. In addition, a brief overview was given of the training programmes provided by DIRCO to prepare SA diplomats for deployment abroad (section 2.6). It was concluded that DIRCO has the sole responsibility through the Diplomatic Academy and International School and the EHW programme to prepare diplomats for their deployment abroad but also to assist diplomats with their stay abroad should they experience difficulty in adapting. It was found that 86,67% of the participating diplomats regarded it the responsibility of DIRCO to prepare them to deal with culture shock. Furthermore, the survey conducted indicated that only 54,44% would confide in the EHW directorate should severe culture shock be experienced. The DIRCO therefore have the responsibility to ensure that all diplomats are equipped with the knowledge and skills to deal with the psychological side-effects of culture shock.

Chapter 3 provided an answer to the second secondary research question, namely “What are the context, role and function of a South African diplomat?” It has been determined that the terms ‘diplomat’ and ‘diplomacy’ are interrelated and refer to diplomats using diplomacy to interact and to communicate with different states in a professional and universal manner. Diplomats represent their country internationally and are representatives of the government and people of their home country. As diplomacy crosses international borders, it can be deduced that diplomats will be engaged in cultural diversity when working and residing abroad (section 3.2). It was also found, that within a SA diplomatic mission, as per international norm, a line of hierarchy is being followed to ensure a smooth flow of information to and from their home country or country of deployment (section 3.3). In addition, this chapter also indicated that the functions of a diplomatic mission are to develop cooperation with other states and to promote the interests of the sending state (section 3.5.1). This research concluded that the role and function of a diplomat are challenging and demanding, indicating that the diplomatic profession places a high level of strain on diplomats not only for the purpose of gathering information but also to cope under, sometimes difficult, foreign working conditions and cultures, and to be able to re-adapt into their own culture when returning to his or her home country. Thus, the diplomatic profession requires certain abilities and skills to communicate, negotiate, manage, and persuade (section 3.4). It was also determined that diplomats enjoy

certain privileges and immunities in terms of the VCDR of 1961, but are compelled to abide by the laws of the country of deployment (section 3.5). It has been concluded that officials who are selected by DIRCO to become diplomats have to undergo an intensive training programme, including pre-departure language training and training on how to communicate, live and work with foreigners, when being deployed abroad (sections 3.6 and section 3.7). This research further concluded that, despite the negative psychological effects, which include anxiety and depression, a foreign deployment could have on the spouse or partner and children of a diplomat, the current training programme in culture shock at DIRCO is only applicable to diplomats (section 3.9).

Equally important was to answer the third secondary research question, namely “How does culture shock influence the role and functions of a South African diplomat?” It was determined that people, like diplomats, from different cultures have different values, norms and behaviours, which could lead to cultural conflict, misunderstandings and misinterpretations (section 4.3). It was found that adapting in a foreign country is challenging, and the process of adapting is usually referred to as ‘culture shock’ which could trigger stages such as irritability, lethargy, depression and loneliness (section 4.5.1.4), which in extreme cases, may lead to the person requesting to return to the country of origin (section 4.5.2). It was concluded that the first step in managing cultural differences effectively is to increase cultural awareness and understand the concept of culture, especially in a globalised world, as people travel extensively and are increasingly exposed to cultural diversity (sections 4.3.1 and 4.4). The research indicated that culture shock is the result when conflict, dissonance or disorientation takes place. It was also determined that culture shock comprises different stages and that it includes a myriad of symptoms, such as difficulty in sleeping, anxiety and depression, homesickness, preoccupation with health, and feeling sick or nauseous (section 4.5). It was found that culture shock, although a completely normal process, could affect the job ability of a person, such as a diplomat, when deployed abroad (section 4.5.2). In a survey conducted for this research, it was found that 83,33% of participating diplomats believed that the effects of cultural diversity and culture shock in a foreign country are underestimated. Therefore, it was concluded that DIRCO has the obligation to ensure that diplomats are adequately selected, prepared and supported, not only before being deployed but

also during deployment and when they return to the homeland. It was furthermore explained that the aim of cultural diversity training in terms of culture shock should be to build psychological resources in order to cope with and reduce the impact of culture shock on employees and to use such experience as a motivation for intercultural learning (section 4.6). In addition, it was found that, through training, a diplomat could become more sensitive and more aware of cultural differences and less ethnocentric (section 4.7). This refers to a person judging other nations in line with his or her own norms and values (section 4.7).

In Chapter 5, the fourth secondary research question namely “What are the defining attributes of a cultural diversity training programme aimed at reducing culture shock?” was discussed. It was found that, apart from ensuring that an ethnorelative stage is achieved during training, a cultural diversity training programme should consist of specified fundamentals, components and defining attributes. These defining attributes of a cultural diversity training programme were determined through the review and analysis of the relevant fundamentals and components viewed as relevant to a cultural diversity training programme. By means of these attributes, a diplomat will acquire the required knowledge and experience to perform certain duties within the working environment (section 5.2). The research concluded that authors in the area of culture, culture shock and cultural diversity agree that a cultural diversity training programme should include attributes relevant to explaining and defining culture, culture-general information, culture-specific information, comprehension of differences between own and new culture, and identifying cross-cultural skills. Such programmes should also include conflict resolution and content on how to deal with culture shock. The current research also found that a cultural diversity training programme should consist of several steps to ensure that the complete programme is in line with the training goals and that the knowledge and skills are transferred to trainees to be used abroad successfully (section 5.6). Furthermore, it was also found that attributes, such as developing a diplomat’s ability to be independent, the ability to be interculturally sensitive and the ability to recognise and solve anxieties are important when compiling a cultural diversity training programme (section 5.7). In addition to the defining attributes, it was determined that training should serve as a lifelong intervention within the public service to achieve objectives such as making diplomats professional and skilled in

the work they are performing (section 5.3). The research concluded that cultural diversity training aims to equip diplomats with essential cultural knowledge and skills helpful to cope with the stressful experiences of culture shock and assist in the learning and understanding of a new culture (section 5.5). It was also indicated that cultural diversity training will enable diplomats to adjust more rapidly to the new culture and therefore to be more effective within their new working environment (section 5.4). It was determined, that although the defining attributes are important in terms of what should be included in the curriculum of a cultural diversity training programme, the focus should remain on the preparation of a diplomat and to ensure that the training meets the needs and expectations of diplomats.

In Chapter 6, the fifth secondary research question was answered, namely “To what extent does the current cultural diversity training programme provided to South African diplomats address the defining attributes required by an ideal cultural diversity programme?” It was found that the current training programme provided by DIRCO includes the determined defining attributes to a large degree and corresponds with the three different training programmes analysed and reflected in Table 6.7. There was agreement among these training programmes, including the programme offered by DIRCO, that attributes such as explaining and defining culture, information on how to deal with culture shock, conflict resolution, personal development in terms of anxiety, threats, stress and productivity, and allowing the trainee to see his or her own culture in context, are important aspects to be included in a training programme. Although the cultural diversity training programme at DIRCO is in line with the content of similar international training programmes, this research found the following:

- A lack of time allocated for the training programme: 77,78% of diplomats participating in the survey indicated that not enough time is allocated to the cultural diversity training offered by DIRCO to understand the impact and effects of culture shock. It was found that the training programme provided by DIRCO is the shortest in terms of time allocation of all the training programmes analysed.

- Spouses or partners as well as children, are not compelled to attend the DIRCO training programme. Currently, the cultural diversity training in culture shock is only compulsory to diplomats before being posted.
- Culture-specific information is not included in the training programme. In this regard, 89,01% of diplomats participating in the survey indicated that culture-specific training should be provided in the training programme to prepare a diplomat for the specific country abroad. It was determined that culture-specific information should be seen as fundamental training since it refers to key values and assumptions of the culture in the country of deployment.
- The DIRCO programme does not include the 'multiple layers' (see 5.7) in its training process and content, which should reflect a combination of the process of training (didactic and/or experiential) and the content of the training (culture-general and culture-specific). The survey also found that 92,22% of participating diplomats indicated that there is a need for more in-depth cultural diversity training in culture shock. It was found that 'multiple layers' of training could benefit diplomats since this would include both culture-general and culture-specific content and a combination of training processes, which should be selected in accordance with the needs of diplomats.
- The training programme provided by DIRCO only makes use of a cognitive training method. However, it was indicated by 87,91% of participating diplomats that diverse training methods should be used for example face to face, online, self-study, role plays, simulation games and exercises. It was concluded that additional information by means of independent study or an information package including on-site training at the mission abroad, could be seen as a way to improve awareness of cultural diversity and culture shock.
- At the time of this research, it could not be determined whether formative or summative assessments were included in the DIRCO training programme. It was therefore concluded that proper evaluation should indicate whether the needs and expectations of diplomats participating in the training had been achieved.

Although it was found that all four programmes differ in the length of presentation, it was decided that the effectivity or importance of a training programme should not necessarily be in the length of the programme but in the contents and information

presented. This research concluded that taking into consideration that the training programme provided by DIRCO is to a large degree similar to the other training programmes evaluated, it could indicate that most of the training programmes currently available on culture shock to some degree do not meet the needs and expectations of participants and all these programmes could benefit from being re-evaluated.

7.3 Final conclusion

It has been determined in this research that the psychological effects of culture shock has an effect on the ability of a person, such as diplomats, to adapt while living and working abroad. It has also been concluded that the relevant section within DIRCO provides a cultural diversity training programme in culture shock to diplomats before being deployed, and that it provides returning diplomats with post-posting briefing on how to re-adapt. It was found that the current training programme serves as an information session based on cognitive learning and that it is the basis to prepare diplomats on how to react when dealing with a foreign culture. However, it was determined that the current programme does not comply with the fundamentals, components and defining attributes to prepare diplomats effectively on how to deal with the negative psychological effects of culture shock when being deployed abroad. This entails that further training, including culture-specific training and self-study, is needed to prepare diplomats in terms of adapting effectively abroad.

It was also stated that no previous research was found on the effect of the culture shock training among SA diplomats. As stated in section 1.2, it was found that the majority of scholarly literature in the field of Public Administration is limited to cultural competency. Therefore, this research contributes to the very limited information within the field of the human resource management in Public Administration on what should be included in the curriculum of a training programme aimed at minimising culture shock among South African diplomats. In addition, the proposed pre-posting training programme in culture shock (see Table 6.8) was developed after evaluating the four training programmes (discussed in Section 6.3) against the identified defining attributes as indicated in Table 6.7. This proposed training programme in Table 6.8 could assist the Branch: Diplomatic Training, Research and Development

(DTRD) and the Directorate: Employee Health and Wellness (EHW) at DIRCO to ensure that diplomats are prepared in terms of how to deal with the negative psychological effects of culture shock when being deployed abroad. Furthermore, this research may also serve as the basis for future study or research on the cultural diversity training programme offered to diplomats when returning to South Africa and culture shock on re-entry. The important role diplomats are playing in the international community should not be limited or prevented by the negative psychological reactions to culture shock due to the lack of training provided by the employer, such as DIRCO. It therefore remains the responsibility of human resource management in Public Administration to ensure that an effective cultural diversity training programme in culture shock be provided to all employees being deployed abroad and on their return. The cultural diversity training in culture shock provided to diplomats should therefore enhance further development of employees, which is discussed in the recommendations to follow.

7.4 Recommendations

These recommendations are derived from the information obtained during the current research and are formulated to provide guidance on how to complement the current training programme with additional measures aimed at minimising culture shock among diplomats being deployed abroad. This research found that although the training programme presented by DIRCO has similar content to international best practice, it does not provide in-depth cultural diversity training needed to reduce culture shock effectively. However, these recommendations are not limited to SA diplomats, and could also be made applicable to any organisation deploying employees abroad.

In addition to the current cultural diversity training programme in culture shock provided to SA diplomats before being deployed abroad, the following effective recommendations could assist an organisation, such as DIRCO, when deploying employees abroad to reduce the effect of culture shock:

- The research indicated that it is the responsibility of the employer, such as DIRCO, to prepare employees through training, before being deployed

abroad. In addition to the support provided by the Directorate: Employee Health and Wellness (EHW) (section 2.5.1.10.2), it was also stated in section 6.4.1 that the EHW programme provides a seven-hour compact information session on cultural diversity and culture shock to diplomats. Due to time limitations, the content only focuses on culture-general information and no culture-specific training, which focused on specific cultures, is included. Culture-specific information is important for diplomats in terms of how to live and work within a specific culture to assist them in reducing culture shock. However, this training would only be applicable to diplomats who will be deployed to these specific countries. The survey conducted also found that respondents thought that culture-specific training should be included in the training programme provided by DIRCO (section 5.7.6). Thus, it is recommended that the training programme in culture general be continued by DIRCO but that the defining attributes, fundamentals and components in the proposed training programme be incorporated in the current training programme to include culture-specific information.

- It was also found that the training in culture shock provided by DIRCO is the shortest in time allocation of all the programmes analysed. Therefore, in line with the above, it would require that more time be allocated for cultural diversity training to include a combination of training processes (multiple layers), as indicated in Figure 5.2, including culture-specific content. It could therefore benefit the department and diplomats to extend the duration of the training programme. It should be noted that quality training about culture shock should not be rushed, given the impact and severity of culture shock as indicated in section 4.5.2.
- The role and functions of a diplomat are influenced by culture shock. It was indicated that severe culture shock could lead to a person requesting to be transferred back to his or her country of origin. The survey indicated that diplomats would prefer the training methods to be more diverse, including active training methods, such as role plays, simulation games and exercises, group sessions to share experiences and making use of experts to provide lectures. Furthermore, as stated in section 1.5 and 5.3, a cultural diversity programme has to be characterised by activity, variety and participation. This research found that the current training programme at DIRCO only makes use

of a cognitive method, which uses lectures and written materials, as seen in Table 5.1. In addition to the above recommendation, the training programme should make use of a variety of training methods, as suggested in the proposed training programme to include active training methods.

- Alternatively, a self-study programme could be introduced to support the need for more culture-specific information. It was explained in section 6.3.2 that 'Culture Matters' was published for the American Peace Corps in 1997, as a guide for volunteers in the cultural adjustment process and has been used since then to provide American volunteers and trainees with cultural diversity training. It has been specifically developed for independent study by American trainees and volunteers to complement the culture-general training. In addition, the design was intended to offer other countries a template with which to start introducing content from *Culture Matters: The Peace Corps cross-cultural workbook* and *Culture Matters: Trainer's Guide* into their cultural diversity programmes. In the survey conducted, it was indicated by respondents that diverse training techniques should be used by DIRCO, including self-study. Consequently, as stated in section 5.6.6, the availability of e-learning, which refers to learning by computer or television, makes training available at any given time but would require self-discipline. Diplomats should be encouraged to practise self-discipline and to become knowledgeable on the country of deployment. As was stated in section 6.5, it was indicated in the survey that respondents had not received a cross-cultural information package from the SA mission abroad when deployed. Therefore, in line with the proposed training programme, it is recommended that self-study packages on culture-specific information be provided to diplomats and their accompanying family before deployment. This could be a measure to make diplomats aware of the particular culture-specific information about the culture in the country of deployment.
- Linking to the above, the survey showed that the respondents indicated that, at the time of the research, no support system was available at SA missions abroad. However, it was mentioned in section 2.5.1.10.1, that the EHW directorate at DIRCO renders a 24-hour support service to all DIRCO employees and their family members, including trauma debriefing to employees in missions affected by natural disasters and political turmoil. This

service also provides pre-posting preparation, and the relocation adaption support group could be extended to missions abroad. It is recommended, in addition to the self-study information package provided before deployment, that SA missions abroad, with the guidance and support of the EHW directorate at DIRCO, provide a support system to reduce the negative psychological disorientation of culture shock among SA diplomats and their families by means of an on-site induction programme aimed at culture-specific information based on the country of deployment. This would entail that a local mission employee who is familiar with the local customs and culture, with the guidance of the EHW directorate, provides culture-specific information to guide new arrivals at the mission to reduce the effects of culture shock.

- In section 6.4.1, it was stated that the cultural diversity training in culture shock offered by the EHW directorate is compulsory for all diplomats before being deployed abroad but not compulsory for spouses or partners and family accompanying the diplomats. It was also explained in section 3.9 that the spouse or partner takes the biggest strain of a diplomat's deployment abroad; therefore, the foreign office should have a distinct and understandable interest in the sort of person the spouse or partner is. The survey also found that respondents felt that spouses or partners should also obtain compulsory cultural diversity training in culture shock (section 3.9). It was further indicated that culture shock could negatively affect the children of diplomats (section 3.9). It is therefore recommended that the compulsory cultural diversity training in culture shock be extended to the diplomat's spouse or partner and family, as it was also found that a common cause for failure of an overseas deployment is the inability of the spouse or partner and family to adjust to the new environment.
- As stated in 6.5 it could not be determined whether formative or summative assessments are included in the DIRCO training programme. Evaluation is important since 77,53% of participating diplomats thought that, at the time of the survey, the training programme in culture shock did not meet their expectations. It is recommended that evaluation and assessments be included after each training session since it can assist to indicate which aspects are lacking in the training programme and to improve them.

- Taking the above recommendations into consideration, it is recommended that the proposed pre-posting training programme in culture shock as indicated in Table 6.8 be incorporated into the current training programme used by DIRCO. It was determined that the current training programme is only a basic information session, whereas the proposed curriculum comprises culture-specific information and different training methods, such as role plays, group sessions, self-study and an on-site induction programme.

Finally, ongoing research is encouraged and recommended in this particular field of study within the public sector. Diplomats are not immune against culture shock and more research in this field will ensure that it is not necessarily the training programme provided by the EHW directorate which needs to be improved but rather that the necessary knowledge and skills be obtained through additional programmes, such as self-study and support groups organised with the assistance of the SA missions abroad. It is not just the sole responsibility of DIRCO (Branch: Diplomatic Training, Research and Development [DTRD] and the Directorate: Employee Health and Wellness [EHW]) to ensure that diplomats are prepared in terms of how to deal with culture shock. The responsibility also falls with the diplomat to be self-disciplined and to engage in self-study to learn about the host culture with the assistance of the SA missions abroad. Further research could focus on how missions could assist the DTRD at DIRCO to ensure that culture shock among diplomats is reduced by, for example, compiling information packages and or on-site training with reference to culture specific information.

This research can be summarised as follows:

Table 7.1 Methodology process followed in this research

Research question		
What should be included in the curriculum of a training programme aimed at minimising culture shock among diplomats?		
Purpose statement		
The main objective of this research was to identify the defining attributes of a cultural diversity training programme with the potential of reducing culture shock among South African diplomats.		
Theories	Literature	Limitations
The most appropriate theoretical perspective for	As this research fell within the scope of Public Administration, the review included literature within the	The research scope was limited since only SA diplomats were included and

<p>understanding training interventions for reducing culture shock among diplomats came from the literature on public HR development.</p>	<p>subfield public HR management, with a specific focus on the development and well-being of public sector employees. While cultural diversity and culture shock are both phenomena that are studied within the field of Industrial and Organisation Psychology, the literature review included literature from this subject field.</p>	<p>findings might therefore be applicable on to diplomats (or employees of companies) who relocate regularly as part of their work. In addition, the majority of scholarly literature in the field of Public Administration has limited coverage on cultural competency.</p>
<p style="text-align: center;">Secondary research questions</p> <ul style="list-style-type: none"> • What is the responsibility of the Department of International Relations and Cooperation (DIRCO), as employer regarding the professional development of diplomats exposed to culture shock? • What are the context, role and function of a South African diplomat? • How does culture shock influence the role and functions of a South African diplomat? • What are the defining attributes of a cultural diversity training programme aimed at reducing culture shock? • To what extent does the current cultural diversity training programme provided to South African diplomats address the defining attributes required by an ideal cultural diversity programme? 		
<p style="text-align: center;">Research design</p> <p>The research design for this research was primarily of an empirical nature, using both primary and secondary data of a numerical and textual nature. A literature survey of the most topical books and journal articles provided insight into the role and function of diplomats and the effects of culture shock on employees abroad and information about the actual training programmes at DIRCO.</p>		
<p style="text-align: center;">Quantitative research</p> <p>A quantitative research approach was applied, as a structured quantitative survey was used.</p>		
<p style="text-align: center;">Findings</p> <p>It was concluded that although the cultural diversity training programme at DIRCO is in line with the norms and standards of similar international training programmes and that all the mentioned programmes are basically equivalent in contents, the following was noticed:</p> <ul style="list-style-type: none"> • A lack of time allocated for training programme – 77,78% of participating diplomats indicated that not enough time is allocated to the cultural diversity training offered by DIRCO to understand the impact and effects of culture shock. It was found that the training programme provided by DIRCO is the shortest in terms of time allocation of all the training programmes analysed. • Spouses or partners, including children, are not compelled to attend the DIRCO training programme. Currently, the cultural diversity training in culture shock is only applicable to diplomats before being posted. • Culture-specific information is not included in the training programme. In this regard, 89,01% of participating diplomats indicated that culture-specific training should be provided in the training programme to prepare a diplomat for the specific country abroad. It was determined that culture-specific information should be seen as fundamental since it refers to key values and assumptions of the culture in the country of deployment. • The DIRCO programme does not include ‘multiple layers’ in its process and content, which should reflect a combination of the process of training (didactic and/or experiential) and the content of the training (culture general and culture specific). The survey also indicated that 92,22% of participating diplomats indicated that there 		

is a need for more in-depth cultural diversity training in culture shock. It was found that 'multiple layers' of training could benefit diplomats since this would include both culture-general and culture-specific content and a combination of training processes, which is selected in accordance with the needs of diplomats.

- The training programme provided by DIRCO only makes use of a cognitive training method. However, it was indicated by 87,91% of participating diplomats that diverse training methods should be included, for example face to face, online, self-study, role plays, simulation games and exercises. It was concluded that additional information by means of independent study or an information package comprising on-site training at the mission abroad could be seen as a way to improve awareness of cultural diversity and culture shock.
- It could not be determined whether formative or summative assessments are included in the DIRCO training programme. It was therefore concluded that proper evaluation should indicate whether the needs and expectations of diplomats participating in the training had been achieved. Evaluation is important since 77,53% of diplomats who completed the survey indicated that the current training programme in culture shock did not meet their expectations.

It was consequently concluded that not only should the training programme be compulsory for spouses or partners and family, but additional information by means of independent study or an information package might also be a way to improve awareness of cultural diversity and culture shock. It was also found that the cultural diversity training programme is necessary to make diplomats aware of the existence of culture shock and its effects on the adaption process when confronted within a foreign culture. There was also a need to include culture-specific training to focus on specific country information needed to adapt effectively in the foreign country of deployment. Furthermore, it was concluded that additional information by means of independent study or an information package could be seen as a way to improve awareness of cultural diversity and culture shock.

Recommendations

- The contents of the current training programme at DIRCO include the defining attributes, fundamentals and components in the proposed training programme to be incorporated into the current training programme and it should include culture-specific information;
- the training programme should be allocated more time for cultural diversity training to include a combination of training processes (multiple layers), such as culture-specific content;
- the training programme, as proposed, should include a variety of training methods such as different training techniques and processes;
- in line with the proposed training programme, it is recommended that self-study packages on culture-specific information is provided to diplomats and their accompanying families before deployment;
- SA missions abroad should provide an on-site induction programme with the guidance of the EHW directorate, to provide culture-specific information to guide new arrivals at the mission in order to reduce the effects of culture shock;
- the training in culture shock should be extended to the diplomat's spouse or partner and family;
- evaluation and assessments should be included after each training session in cultural diversity; and
- a proposed pre-posting curriculum should be included in the current DIRCO training programme in culture shock.

Research contribution

This research contributes to the very limited information within the field of the human resource management in Public Administration on what should be included in the curriculum of a training programme aimed at minimising culture shock among SA diplomats. The

recommendations and proposed training programme provide information on the defining attributes of a cultural diversity training programme and could assist the Branch: Diplomatic Training, Research and Development (DTRD) and the Directorate: Employee Health and Wellness (EHW) at DIRCO to ensure that diplomats are prepared in terms of how to deal with the negative psychological effects of culture shock when deployed abroad.

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EMBASSY OF THE REPUBLIC OF SOUTH AFRICA AND PERMANENT MISSION TO THE UNITED NATIONS
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2/9/1/1

Mr. A Brewis
South African Embassy
Sandgasse 33
1190, Vienna

Vienna, 21.10.2013

Dear Mr Anton Brewis

DPA research at UNISA: Culture Shock as part of the Cultural Diversity Training Programme in the Department of International Relations and Cooperation (DIRCO): Reference no 23545 dated 10 October 2013

With reference to your request for approval for the research for your DPA at UNISA, in which South African diplomats abroad and the Diplomatic Academy at the DIRCO form part of the research objective, I have the pleasure to inform you that the Director General of the Department of International Relations and Cooperation has indicated that there is no objection to your proposed research. This includes the use of questionnaires/surveys to determine the effect of culture shock amongst South African diplomats abroad.

This approval is under the condition that no classified information be used, that all ethical procedures be complied with and that a copy of the final research document is made available to the Department.

On behalf of the Department the Embassy wishes you success with your studies.

A handwritten signature in black ink, appearing to be 'L. Greyling'.

(Act) Ms L Greyling
Ambassador
South African Embassy
Vienna, Austria





30 January 2014

REF: PAM/2014/Brewis

DEPARTMENT OF PUBLIC ADMINISTRATION AND MANAGEMENT

RESEARCH ETHICS COMMITTEE

This is to certify that the application for ethics clearance submitted by

A. Brewis

Student Number 53516281

for the doctoral study

Culture Shock as Part of the Cultural Diversity Training Programme

In the Department of International Relations and Cooperation (DIRCO)

was reviewed and ethics clearance is granted from the Research Ethics Committee of the Department of Public Administration and Management, CEMS. The committee met and deliberated on 28 January 2014 and found the application for ethics clearance meets all prerequisites. This approval will be sent to the CEMS Research Ethics Committee for notification.

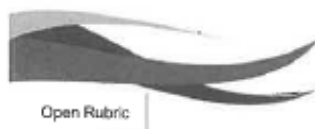
For the Committee,

Darrell Myrick

Prof. D. Myrick

Acting Chair PAM Ethics Committee

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Application for Employment

<p>WHAT IS THE PURPOSE OF THIS FORM</p> <p>To assist a government department in selecting a person for an advertised post.</p> <p>This form may be used to identify candidates to be interviewed. Since all applicants cannot be interviewed, you need to fill in this form completely, accurately and legibly. This will help to process your application fairly.</p> <p>WHO SHOULD COMPLETE THIS FORM</p> <p>Only persons wishing to apply for an advertised position in a government department.</p> <p>ADDITIONAL INFORMATION</p> <p>This form requires basic information. Candidates who are selected for interviews will be requested to furnish additional certified information that may be required to make a final selection.</p> <p>SPECIAL NOTES</p> <p>1 - All information will be treated with the strictest confidentiality and will not be disclosed or used for any other purpose than to assess the suitability of a person, except in so far as it may be required and permitted by law. Your personal details must correspond with the details in your ID or passport.</p> <p>2 - Passport number in the case of non-South Africans.</p> <p>3 - This information is required to enable the department to comply with the Employment Equity Act, 1998.</p> <p>4 - This information will only be taken into account if it directly relates to the requirements of the position.</p> <p>5 - Applicants with substantial qualifications or work experience must attach a CV.</p>	A. THE ADVERTISED POST				
	Position for which you are applying (as advertised)		Department where the position was advertised		
	Reference number (as stated in the advert)		If you are offered the position, when can you start OR how much notice must you serve with your current employer?		
	B. PERSONAL INFORMATION				
	Surname				
	First Names				
	Date of Birth				
	ID number ²				
	Race ³	<i>African</i>	<i>White</i>	<i>Coloured</i>	<i>Indian</i>
	Gender ³			<i>FEMALE</i>	<i>MALE</i>
Do you have a disability? ³		YES		NO	
Are you a South African Citizen?		YES		NO	
If no, what is your Nationality					
And do you have a valid work Permit?		YES		NO	
Have you ever been convicted of a criminal offence or been dismissed from employment? ⁴		YES		NO	
If your profession or occupation requires State or official registration, provide date and particulars of registration.					
C. HOW DO WE CONTACT YOU					
Preferred language for correspondence?					
Telephone number during office hours		()			
Preferred method for correspondence	Post	E-mail	Fax		
Correspondence contact details (in terms of above)					

D. LANGUAGE PROFICIENCY - state 'good', 'fair' or 'poor'						
	Languages (specified)					
Speak						
Read						
Write						

E. QUALIFICATIONS ³ (please ignore if you have attached a CV with these details)		
Name of School / Technical College	Highest qualification obtained	Year Obtained
<i>Tertiary education (complete for each qualification you obtained)</i>		
Name of Institution	Name of Qualification	Year Obtained
Current study (institution and qualification)		

F. WORK EXPERIENCE ³ (please ignore if you have attached a CV with these details)							
Employer (including current employer)	Post held	From		To		Reason for Leaving	
		MM	YY	MM	YY		
If you were previously employed in the Public Service, indicate whether any condition exists that prevents your re-employment						YES	NO
If yes, provide the name of the previous employing department							

G. REFERENCES (please ignore if you have attached a CV with these details)		
Name	Relationship to you	Tel. No. (office hours)

DECLARATION	
<i>I declare that all the information provided (including any attachments) is complete and correct to the best of my knowledge. I understand that any false information supplied could lead to my application being disqualified or my discharge if I am appointed.</i>	
Signature:	Date:



**international relations
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News and Events

Employment Opportunities in the Department of International Relations and Cooperation

Applicants will be subjected to a process of security clearance and qualification verification.

Candidates may be subjected to a process of competency assessment. **Applications must be submitted via a signed Z83, CV and accompanied by certified copies of qualifications, STATEMENT OF RESULTS and ID document.** Should you not comply with this; your application will not be considered.

Forward your application, quoting the relevant reference number, to:

Director-General, Department of International Relations and Cooperation, Private Bag x152, Pretoria 0001 **OR** hand-deliver to:

OR Tambo Building, 460 Soutpansberg Road, Rietondale, 0084

CLOSING DATE: 15 AUGUST 2014

(Applications received after the closing date will not be considered)

Johnny Makhathini UBUNTU Diplomatic Corps (REF: 14648/01)

Allowance:

Market-related stipend

NOTE: Applicants should note that this process will be used by International Relations Divisions of other National Departments to recruit and/or second successful applicants to such organisations for further training.

The Department of International Relations and Cooperation (DIRCO) is committed to the promotion of South Africa's national interests and values, the consolidation of the African Agenda and the creation of a better world for all. The Department's overall mandate is to work towards the realisation of South Africa's foreign policy objectives.

As part of its recruitment drive, the Department invites confident and dynamic individuals to participate in a twelve-month Cadet Learnership Programme. The training will include both theoretical (classroom-based) and practical modules on a variety of subjects relevant to the development of a well-rounded South African International Relations Practitioner.

Requirements:

- South African youth graduate (18 - 35 years of age) at the closing date of the advertisement
- South African Citizen
- An appropriate three-year Bachelor's degree with two (2) or more of the following desired subjects: International Relations, African Studies, Political Science, Economics, Law, International Trade and Investment, Political Economy, Development Studies, Development Economics and/or Foreign Languages
- Proficiency in a foreign language will serve as an advantage
- Valid Code B driver's licence will serve as an added advantage.

Competencies:

- Interpersonal skills
- Communication (verbal and written) skills
- Computer literacy skills
- Information gathering and analytical skills
- Sense of responsibility and initiative
- Client service focus.

Enquiries:

Ms L. Mudau, tel. (012) 351 0645 or Mr S. Skosana, tel. (012) 351 1211.

Applicants will be subjected to a process of security clearance and qualification verification.

Candidates may be subjected to a process of competency assessment. **Applications must be submitted via a signed Z83, CV and accompanied by certified copies of qualifications, STATEMENT OF RESULTS and ID document.** Should you not comply with this; your application will not be considered.

Forward your application, quoting the relevant reference number, to:

Director-General, Department of International Relations and Cooperation, Private Bag x152, Pretoria 0001 **OR** hand-deliver to:

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QUICK GUIDE TO 18 TRAINING METHODS FOR CULTURAL DIVERSITY TRAINING

		Considerations							Useful With	
Methods	Training Outcomes	About or Across Cultures	Learning Styles	Adaptability	Accessibility	Groups	Individuals	Groups	Individuals	
1	Lecture	About cultures	Abstract Conceptualization	High	Low	Yes		Yes		
2	Written materials	About cultures primarily	Abstract Conceptualization	Low if using existing text	High	Yes		Yes	Yes	
3	Computer-based training	About cultures	Active experimentation	High	Medium	Yes		Yes	Yes	
4	Film	Both	Concrete experience	High	Medium	Yes		Yes	Yes	
5	Self-assessment	About cultures	Abstract conceptualization	Medium	High	Of 30 or fewer		Yes	Yes	
6	Case study	Both	Concrete experience	High	Low	Of 30 or fewer		Yes	Yes	
7	Critical incidents	Across cultures	Concrete experience	High	Low	Of 30 or fewer		Yes	Yes	
8	Simulations and games	Across cultures	Active experimentation	High	High	Of more than 10		Yes	Yes	
9	Role Play	Across cultures	Active experimentation; concrete experience	High	Low	Yes		Yes	Yes	
10	Culture Contrast	Both	All	High	High	Yes		Yes	Yes	
11	Culture Sensitizer	Both	Concrete experience	Low	Low	Of 30 or fewer		Yes	Yes	
12	Culture Analysis	About cultures	Reflective experience	High	Low	Yes		Yes	Yes	
13	Cross-Culture Dialogues	Both	Concrete experience	High	High	Of 30 or fewer		Yes	Yes	
14	Area Studies	About cultures	Abstract conceptualization	High	High	Yes		Yes	Yes	
15	Immersion	Both	Active experimentation	High	high	yes		Yes	Yes	
16	Exercises	Across cultures	Active experimentation; concrete experimentation	High	High	Yes		Yes	Yes	
17	Visual Imagery	Both	Reflective observation	High	Low	Yes		Yes	Yes	
18	Art and Cultures	Both	Reflective observation	high	high	Yes		Yes	Yes	

Source: Landis et al. 2004:79

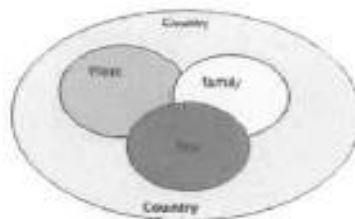
Pre-Posting Training programme in Culture shock provided by the
Employee Wellbeing Centre (EWC) at the DIRCO
(Source: Teka, MS: Employee Wellbeing Centre Email received 12 May 2014)

1



2

Broader perspective



3

It's about:

- ✓ Work
- ✓ Dealing with change:
- Foreign country – culture, language, rules, food, currency, values, etc.
- Unfamiliar work environment- new colleagues
- Unfamiliar work
- New home, school, friends, etc.

How do you keep up???

4

Change

- Change is not easy
- Characterized by resistance, anxiety and fear
- Can lead to stress if not managed effectively

5

What is culture shock?

New traditions that confuses you, new things that alarm you, and a different way of life that frightens you.

It might hit you as soon as you arrive, e.g. if you're from a multi-racial country, coming into a uni-racial one or if you're a different complexion, height or dress than the people in your new country

6

Stages of Culture shock



Each person has their own rate of reaction in each stage of culture shock, and some stages will be longer and more difficult than others depending on factors such as the individual's mental health, personality type, previous experiences, social skills, and support systems. However, everyone will go through all four stages and reach the final stage of mastery.

How would you recognize culture shock (signs)

its symptoms have been well categorized, and may appear at any time and in any combination.

- Sadness, loneliness.
- Physical aches and pains, allergies
- Preoccupation with health.
- Obsessive Compulsive behavior.
- Insomnia, or sleeping too much.
- Depression, feeling vulnerable or powerless.
- Feelings of being lost, overlooked, exploited or abused.

Signs (cont...)

- Anger, irritability, resentment, unwillingness to interact with others.
- Feelings of inadequacy or insecurity.
- Lack of confidence
- Loss of identity.
- Longing for family.
- Trying too hard to absorb the new culture.
- Identifying with or idealizing the old culture or country.
- Developing stereotypes about the new culture

How to overcome culture shock

1. **InterCultural Intelligence:**
 - Ability to anticipate, correctly interpret, and adjust to the culturally defined behavioural habits of others; and Create new cultural spaces to facilitate win-win solutions.
2. **Emotional intelligence**
 - "An array of non-cognitive capabilities, competences, and skills that influence one's ability to succeed in coping with environmental demands and pressures" (Bar-On, 2004).
3. **Being a Cultural learner as opposed a cultural critic**

According to Bar-On: EQ consists of the following components:

- Intrapersonal (Self-regard, Emotional Self-Awareness, Assertiveness, Independence, and Self-Actualisation).
- Interpersonal (Empathy, Social Responsibility, and Interpersonal Relationship).
- Stress Management (Stress Tolerance and Impulse Control).
- Adaptability (Flexibility, and Problem Solving).
- General Mood (Optimism and Happiness).

EQ is the key to success and resilience which gives you the ability to:

- Stay focused in a frightening or challenging situation
- Experience moments of joy in the face of sadness and loss
- Ask for and get support when needed
- Quickly rebound from frustration and disappointment
- Remain hopeful during challenging and difficult times
- Ability to exercise clear and sound judgement in situations that a job or role presents

Cultural Critic

- One's own culture is experienced as the only "good, superior and real one".
- Generally disinterested in cultural difference
- May correct other's behaviour to match his expectations
- Elements of one's world view are considered universal
- Exhibits low levels of inter-cultural intelligence

Cultural Learner

- One's own culture is experienced as one of a number of equally complex cultures
- Acceptance of other culture does not mean agreement
- Able to look at the work through different eyes
- One's world view is expanded to include other constructs

How to overcome culture shock - cont

Although a certain level of stress will occur in everyone, there are ways to ease the stress produced by culture shock:

- Maintain contact with others from your culture. A feeling of belonging will reduce feelings of loneliness and alienation.
- Learn the language and find activities that allow you to practice speaking the language.
- Allow yourself to feel sad about the people and things that you have left behind. Recognize that this is normal.
- Accept the new country. Focus on getting through the transition.
- Develop and maintain good relationships with family and colleagues.

How to overcome culture shock (cont.)

- Develop a hobby.
- Have patience, open mind and a positive attitude.
- Take it easy on yourself - don't try too hard. Don't put yourself in an unfavorable situation.
- Get regular physical activity. Exercise helps relieve sadness and loneliness.
- Relaxation and meditation are also helpful.

How can you help your family

- Talk to your family earlier about the posting and what it means for the entire family.
- Assess their willingness, concerns and any anxieties about posting.
- Share the country profile.
- Create excitement.
- When in Mission try and create work-life balance (remember your family require your attention).
- Expose them to the spousal training.
- Expose them to the EWC briefing sessions.

16

Things to remember

- Know your medical status
 - If on chronic medication, have at least 3 months supply of your medicine and have a medical report from your doctor
 - Take favourite personal belongings especially for the children
 - The EWC is there to support you. Give them a call.
-

17 *

How to contact us

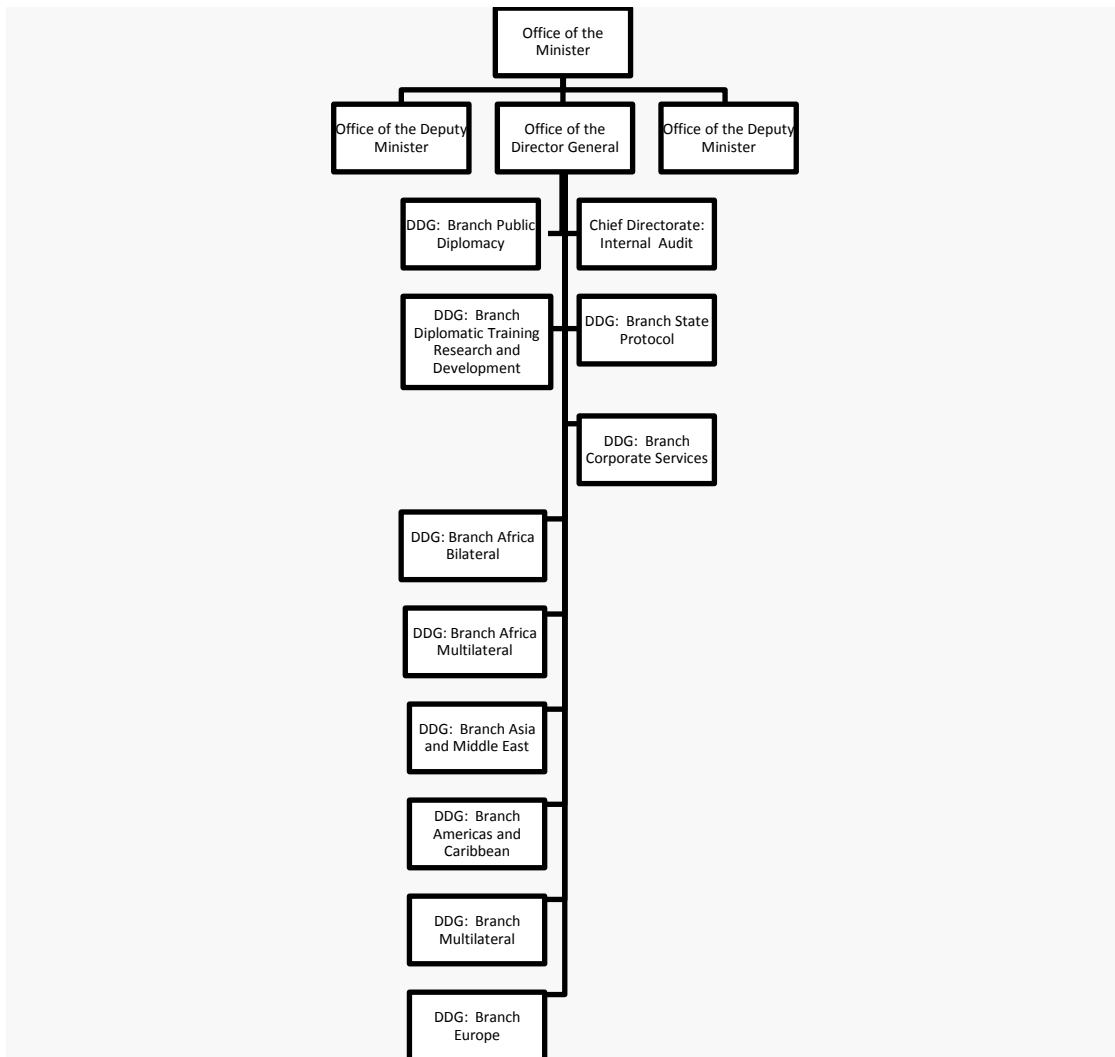
- Telephonically
- Appointments for face-to-face counselling:
- Email

EWC Striving for "healthy, motivated and productive workforce"

18



* For publication purposes the contact details have been deleted.



Previous organisational structure of DIRCO up until 30 March 2015

Adapted from DIRCO 2013:12

Sample Cross-Cultural Topics for a 10-Week Training Design based on the chapters provided in *Culture Matters* and developed by Storti & Bennhold-Samaan

<i>Weeks 1 and 2: Basic Cultural Concepts and Community Entry</i>	<i>Weeks 3 and 4: Communication and Culture Shock</i>
<p>Objectives:</p> <p>To introduce basic survival skills for living overseas and living with host families</p> <p>To present country-specific area studies information</p> <p>To begin comparing American and host-country values, beliefs, and worldviews</p>	<p>Objectives:</p> <p>To identify the varieties of American diversity and related adjustment issues</p> <p>To examine the concept of culture shock and the cycle of cultural adjustment</p> <p>To identify cultural differences in communication styles and modes of nonverbal communication</p> <p>To present further area studies information</p>
<p>Topics and possible sessions:</p> <p>The definition of culture</p> <p>Cultural conditioning</p> <p>Putting culture in context</p> <p>The role of culture in interpreting behaviour</p> <p>American and host-country cultural values</p> <p>Sources of American culture</p> <p>Social etiquette</p>	<p>Topics and possible sessions:</p> <p>American diversity</p> <p>Styles of communication</p> <p>Nonverbal communication</p> <p>The concept of face</p> <p>Culture shock and cultural adjustment</p> <p>Fundamentals of Culture I: The concept of the self: individualism, collectivism</p>
<i>Weeks 5 and 6: Volunteer Life and Relationships</i>	<i>Weeks 7 and 8: Cross-Cultural Training in the Workplace</i>
<p>Objectives:</p> <p>To introduce the concept of social interaction in the host country</p> <p>To examine social relationships in the host country (distinguish between friendships and romantic relationships with host-country nationals)</p> <p>To develop strategies for building social relationships</p>	<p>Objectives:</p> <p>To examine the influence of culture on workplace values, beliefs, and norms</p> <p>To identify cultural differences in attitudes toward rank and status</p> <p>To examine America and host-country differences in the manager and subordinate relationship</p> <p>To identify obstacles to and strategies for building volunteer credibility on the job</p>
<p>Topics and possible sessions:</p> <p>Building informal relationships with host-country nationals</p> <p>Social roles of volunteers in the host country</p> <p>Eating and drinking customs</p>	<p>Topics and possible sessions:</p> <p>Manager and subordinate relationships</p> <p>Attitudes toward rank and status</p> <p>Workplace norms and values</p> <p>Building credibility on the job and in the</p>

<p>Dress customs</p> <p>Bathing and personal hygiene</p> <p>Being a guest</p> <p>Gift giving and receiving</p> <p>Touching, gestures, and body language</p> <p>Fundamentals of Culture II: Personal and societal obligations: universalism, particularism</p>	<p>community</p> <p>Gender and development</p> <p>Fundamentals of Culture III: The concept of time: monochromic, polychromic</p> <p>Fundamentals of Culture IV: The locus of control: internal and external</p>
<p><i>Weeks 9 and 10: Cultural Adjustment and the Transition From Trainee to Volunteer</i></p>	
<p>Objectives:</p> <p>To identify the stages in the development of cultural awareness and sensitivity</p> <p>To examine the transition from being a trainee to being a volunteer and related adjustments</p> <p>To identify strategies for coping with adjusting to living and working in another culture</p> <p>To present information related to settling in at the site</p>	
<p>Topics and possible sessions:</p> <p>The stages of cultural awareness and attitudes toward cultural difference</p> <p>The transition to being a volunteer</p> <p>Coping strategies for cultural adjustment</p> <p>Settling in</p>	

Source: Landis, et al., 2004: 384

South African Diplomats and Culture shock

Dear Diplomat

My name is Anton Brewis and I am doing research under the supervision of Prof LC van Jaarsveldt and Prof JS Wessels in the Department of Public Administration and Management towards a DPA degree at the University of South Africa. In addition to the Research Ethics Clearance, which has been granted by the University of South Africa for this project, this research has also been approved by the Director General of the DIRCO, including the Branch: Diplomatic Training, Research and Development (DTRD), under reference 23543 dated 04.10.2013.

I am conducting this research to understand the role of cultural diversity training in culture shock programmes to reduce culture shock amongst South African diplomats. Therefore the purpose of this questionnaire is to learn from your possible experience and expectations of the cultural diversity training programme as offered by the DIRCO.

Kindly take note that the participation in this research is voluntary and you are under no obligation to consent to participate. In taking part in the questionnaire you consent to your participation, however you are free to withdraw at any time without giving a reason.

You have been randomly selected to partake in the survey. The questions are either yes/no with no personal data required. The information will be used for research purposes only. It will not be possible for me, as researcher, to track the identity of any participant who completes this survey, as the responses will be analysed electronically and not via email or any other means. The completed survey data will be kept by me as researcher until the research has been finalised and safely stored for another five years. The survey data will only be accessible to the researcher by means of a Login name and Password and to be used in the Doctoral thesis and scholarly articles. The anonymised and de-identifiable research results will be shared with the DIRCO, as per DG approval, to be used by the training unit at the DIRCO should the need arise.

Once again this questionnaire is done anonymously and you are kindly encouraged to complete the survey. With your assistance in completing the survey, I will be able to determine what should be included in a training programme to reduce culture shock amongst South African diplomats deployed abroad or when returning to South Africa. Apart from a contribution to scholarly knowledge on the reduction of culture shock, I believe that South African diplomats abroad will benefit from this new knowledge and insights.

Should you decide to participate in this research project, kindly proceed to the questionnaire. The questionnaire will take you less than 5 minutes to complete and the link will be available for approximately 7 days only should you decide to complete the questionnaire later in the week.

I thank you in advance for your support to enable me to conduct this research.

With best regards
Anton Brewis

South African Diplomats and Culture shock

Survey on Culture Shock under South African Diplomats

1. I HEREBY CONFIRM THAT I HAVE TAKEN NOTE OF THE INTRODUCTORY INFORMATION, THAT THE PARTICIPATION IS VOLUNTARY, ANONYMOUS AND CONFIDENTIAL AND THAT THE FINDINGS ARE FOR RESEARCH PURPOSES.

I CONFIRM

2. Do you know the term culture shock?

Yes

No

3. Have you experienced the following stage of culture shock during your stay in the foreign host country -

A stage of anticipation or excitement?

Yes

No

4. Have you experienced the following stage of culture shock during your stay in the foreign host country -

A stage of fascination of the new cultures?

Yes

No

5. Have you experienced the following stage of culture shock during your stay in the foreign host country -

A stage of irritability/lethargy/Depression/loneliness?

Yes

No

6. Have you experienced the following stage of culture shock during your stay in the foreign host country -

A stage of identification with the host culture?

Yes

No

7. After arriving back in South Africa from your deployment abroad - did you experience re-entry culture shock (culture shock reverse)?

Yes

No

8. Was enough time allocated to the cultural diversity training offered by DIRCO for you to fully understand the impact and the effects of culture shock on you?

Yes

No

9. Do you think culture specific training (focus specifically on the culture of the country you are being deployed in) should be provided in the training programme offered by DIRCO to prepare you for the specific country you will be placed in?

Yes

No

10. Did the content of the cultural diversity training offered by DIRCO meet your expectations?

Yes

No

11. Do you think the training course provided by DIRCO should include diverse training techniques for example face to face, online, self-study, etc.?

Yes

No

12. Did you allow your colleagues at the Embassy to influence your perception of a host foreign country?

Yes

No

13. Have you received any assistance from the South African Embassy in the host country on how to adapt best in that country in the form of an information package?

Yes

No

14. Have you received any assistance from the South African Embassy in the host country on how to adapt best in that country in the form of a support group or support system?

Yes

No

15. Do you believe that the effects of cultural diversity and culture shock on a diplomat in a foreign country are underestimated?

Yes

No

16. In your view, is there a need for more in-depth cultural diversity training in culture shock?

Yes

No

17. Do you think it is the responsibility of DIRCO, as your employer, to prepare you on how to deal with culture shock?

Yes

No

18. Have you considered not taking another posting or even change employment in an attempt to eliminate the effect of culture shock on you?

Yes

No

19. Would you confide in the Employee Wellbeing Centre (EWC) at the DIRCO should you experience severe culture shock when deployed abroad?

Yes

No

20. Have any of your family members experienced culture shock when you were deployed abroad?

Yes

No

21. Should training in culture shock and cultural diversity be made compulsory for family members (partner/spouse/children) accompanying you?

Yes

No

22. Did you receive applicable language training to make the adaption process easier either at the DIRCO or at the SA Embassy where you are/were deployed?

Yes

No

23. Did the language training assist you in adapting to the host foreign country and its culture?

Yes

No

24. Do you have the know how to recognise the symptoms of culture shock when experienced by a colleague?

Yes

No

25. Do you have the know how to assist a colleague to make the adaption in the foreign host country easier?

Yes

No

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South African Diplomats and Cult...

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INVITATIONS

See the open rate

See the unopened rate

0 bounced (0%)

See the clicked through rate

1 opted out

91

Total responses

RESPONSES

91 complete (100%)

0 partial (0%)

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9/9/2016	Sent invitation message to 55 contacts	▼
9/5/2016	Sent reminder message to 253 contacts	▼
8/31/2016	Sent invitation message to 91 contacts	▼
8/31/2016	Sent invitation message to 100 contacts	▼

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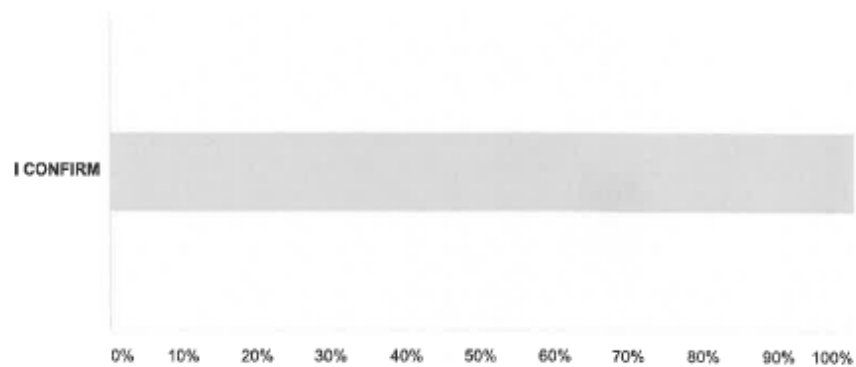


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South African Diplomats and Culture shock

Q1 I HEREBY CONFIRM THAT I HAVE TAKEN NOTE OF THE INTRODUCTORY INFORMATION, THAT THE PARTICIPATION IS VOLUNTARY, ANONYMOUS AND CONFIDENTIAL AND THAT THE FINDINGS ARE FOR RESEARCH PURPOSES.

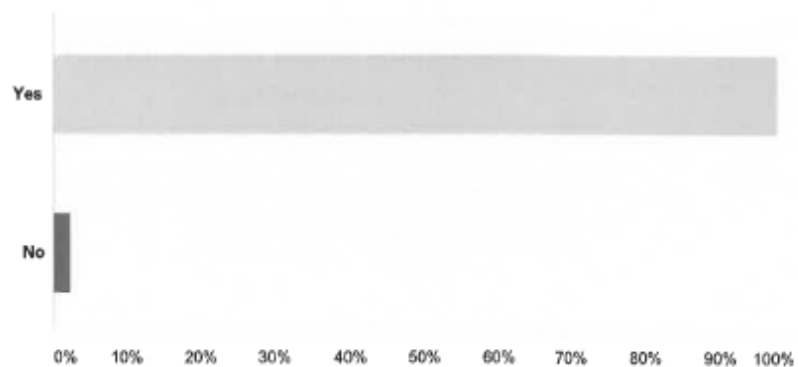
Answered: 90 Skipped: 1



Answer Choices	Responses	Count
I CONFIRM	100.00%	90
Total		90

Q2 Do you know the term culture shock?

Answered: 91 Skipped: 0



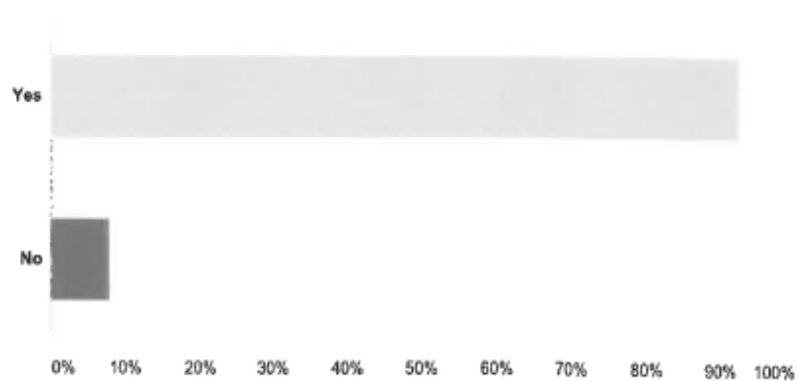
Answer Choices	Responses	Count
Yes	97.80%	89
No	2.20%	2

Total

91

Q3 Have you experienced the following stage of culture shock during your stay in the foreign host country -A stage of anticipation or excitement?

Answered: 91 Skipped: 0



Answer Choices

Yes

No

Total

Responses

92.31%

7.69%

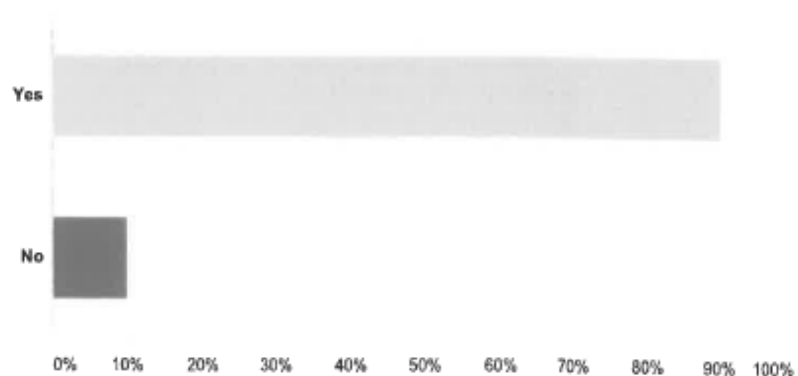
84

7

91

Q4 Have you experienced the following stage of culture shock during your stay in the foreign host country -A stage of fascination of the new cultures?

Answered: 89 Skipped: 2



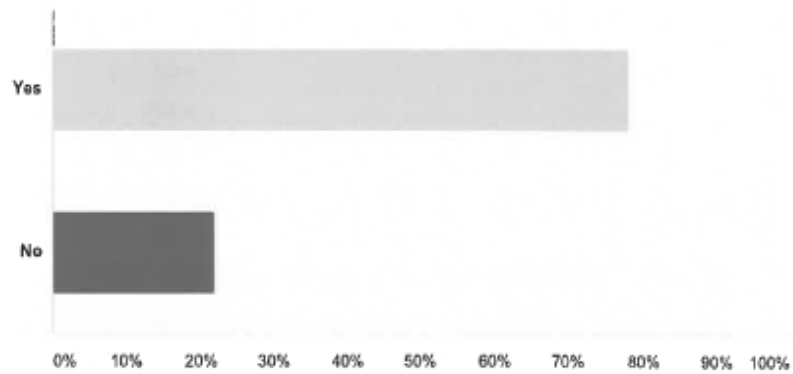
Answer Choices

Responses

Yes	89.89%	80
No	10.11%	9
Total		89

Q5 Have you experienced the following stage of culture shock during your stay in the foreign host country -A stage of irritability/lethargy/Depression/loneliness?

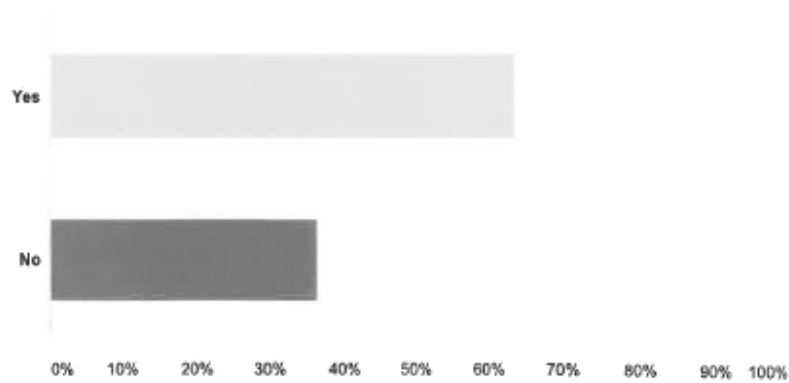
Answered: 91 Skipped: 0



Answer Choices	Responses	Count
Yes	78.02%	71
No	21.98%	20
Total		91

Q6 Have you experienced the following stage of culture shock during your stay in the foreign host country -A stage of identification with the host culture?

Answered: 88 Skipped: 3



Answer Choices

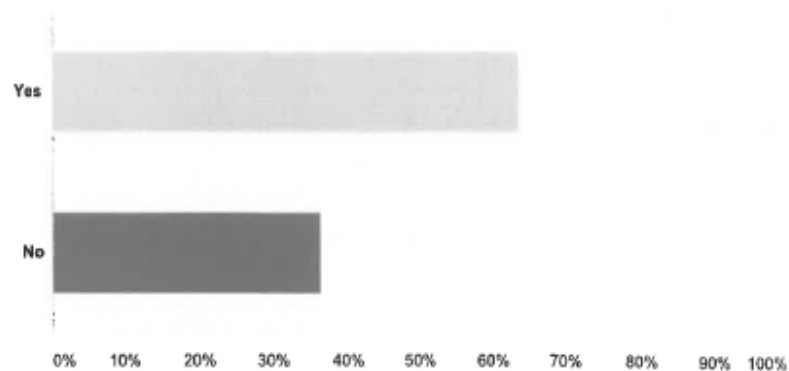
Yes
No
Total

Responses

Yes	63.64%	56
No	36.36%	32
Total		88

Q7 After arriving back in South Africa from your deployment abroad- did you experience entry culture shock (culture shock reverse)?

Answered: 91 Skipped: 0



Answer Choices

Yes
No
Total

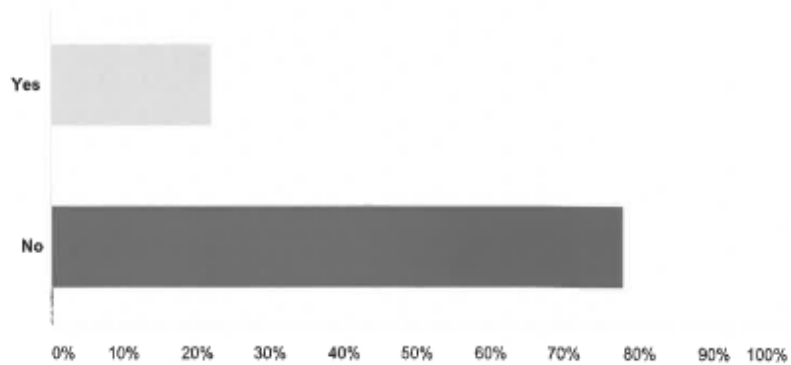
Responses

Yes	63.74%	58
No	36.26%	33
Total		91

Q8 Was enough time allocated to the cultural diversity training offered by DIRCO for you to fully understand the impact and

the effects of culture shock on you?

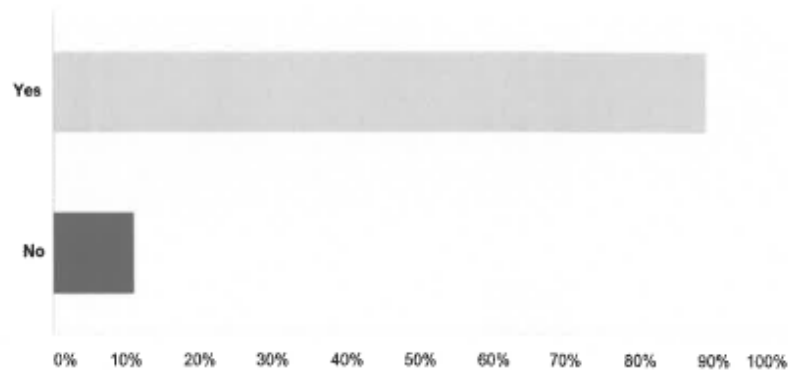
Answered: 90 Skipped: 1



Answer Choices	Responses	
Yes	22.22%	20
No	77.78%	70
Total		90

Q9 Do you think culture specific training (focus specifically on the culture of the country you are being deployed in) should be provided in the training programme offered by DIRCO to prepare you for the specific country you will be placed in?

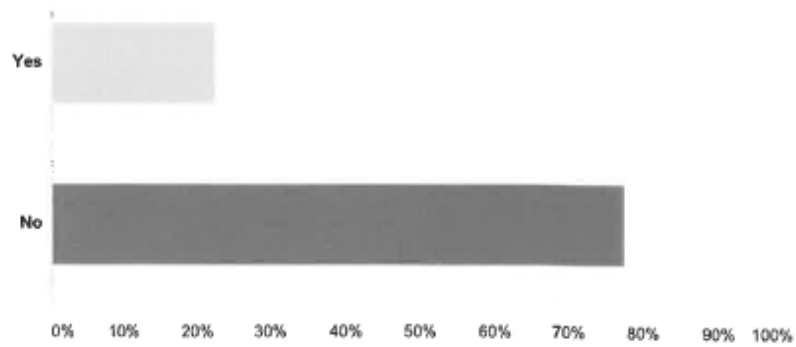
Answered: 91 Skipped: 0



Answer Choices	Responses	
Yes	89.01%	81
No	10.99%	10
Total		91

Q10 Did the content of the cultural diversity training offered by DIRCO meet your expectations?

Answered: 89 Skipped: 2



Answer Choices

Yes

No

Total

Responses

22.47%

77.53%

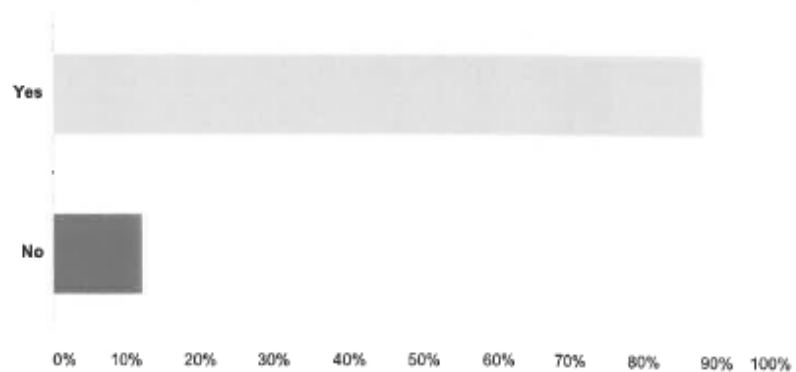
20

69

89

Q11 Do you think the training course provided by DIRCO should include diverse training techniques for example face to face, online, self-study, etc.?

Answered: 91 Skipped: 0



Answer Choices

Yes

Responses

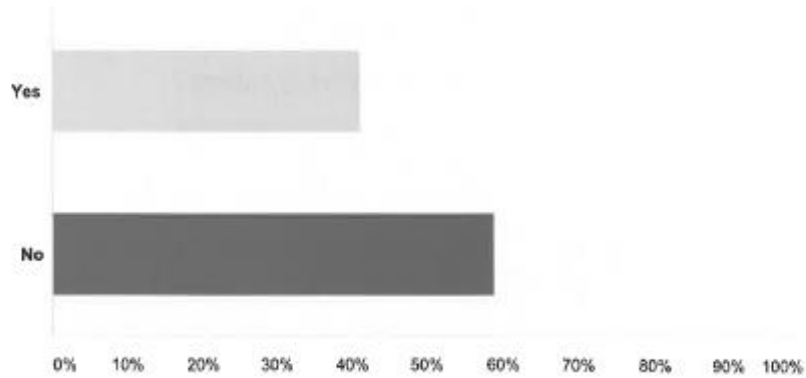
87.91%

80

No	12.09%	11
Total		91

Q12 Did you allow your colleagues at the Embassy to influence your perception of a host foreign country?

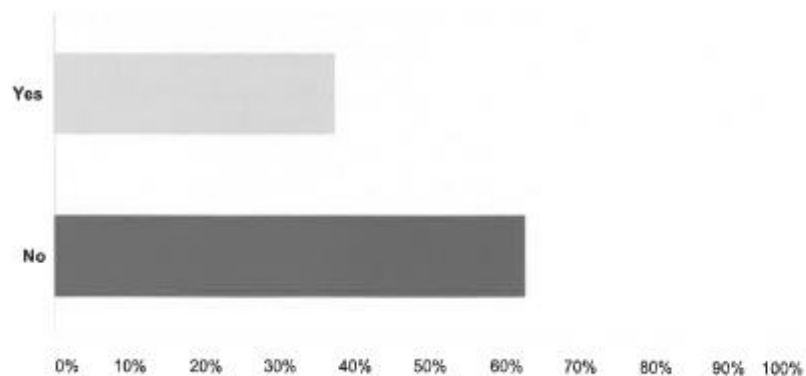
Answered: 90 Skipped: 1



Answer Choices	Responses	Count
Yes	41.11%	37
No	58.89%	53
Total		90

Q13 Have you received any assistance from the South African Embassy in the host country on how to adapt best in that country in the form of an information package?

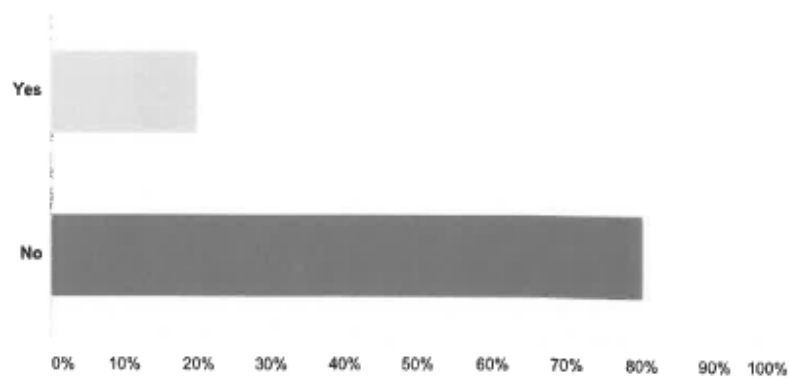
Answered: 91 Skipped: 0



Answer Choices	Responses	
Yes	37.36%	34
No	62.64%	57
Total		91

Q14 Have you received any assistance from the South African Embassy in the host country on how to adapt best in that country in the form of a support group or support system?

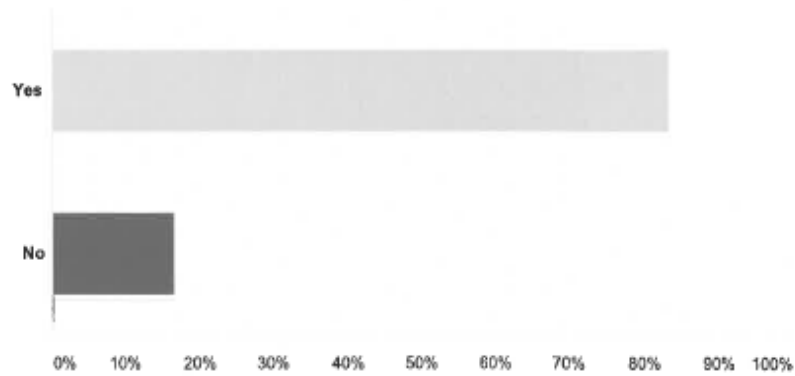
Answered: 91 Skipped: 0



Answer Choices	Responses	
Yes	19.78%	18
No	80.22%	73
Total		91

Q15 Do you believe that the effects of cultural diversity and culture shock on a diplomat in a foreign country are underestimated?

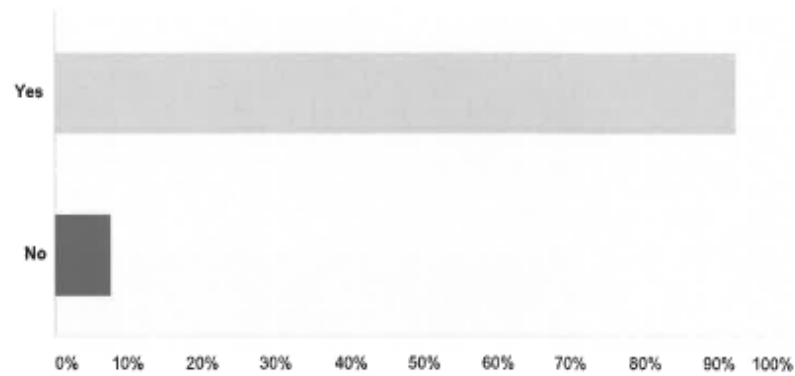
Answered: 90 Skipped: 1



Answer Choices	Responses	
Yes	83.33%	75
No	16.67%	15
Total		90

Q16 In your view, is there a need for more in-depth cultural diversity training in culture shock?

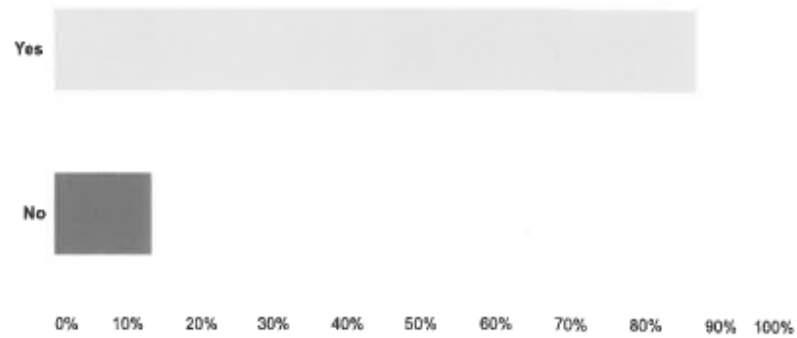
Answered: 90 Skipped: 1



Answer Choices	Responses	
Yes	92.22%	83
No	7.78%	7
Total		90

Q17 Do you think it is the responsibility of DIRCO, as your employer, to prepare you on how to deal with culture shock?

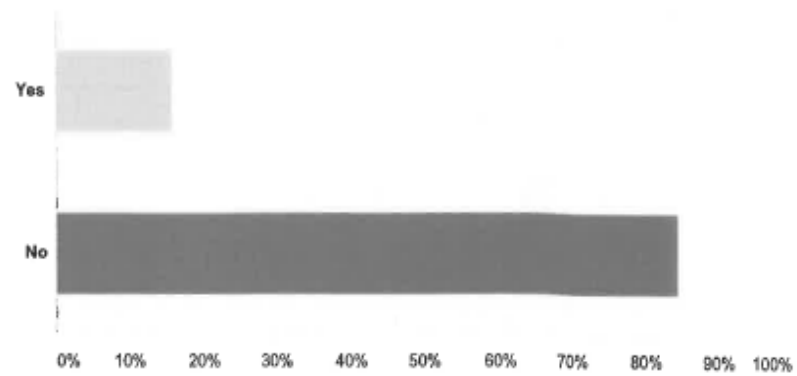
Answered: 90 Skipped: 1



Answer Choices	Responses	
Yes	86.67%	78
No	13.33%	12
Total		90

Q18 Have you considered not taking another posting or even change employment in an attempt to eliminate the effect of culture shock on you?

Answered: 90 Skipped: 1

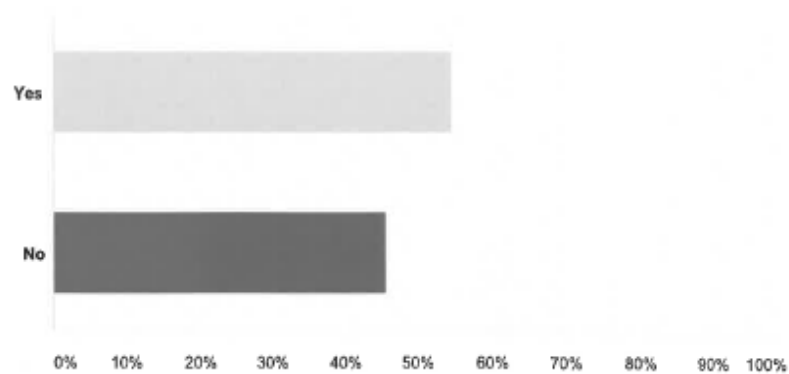


Answer Choices	Responses	
Yes	15.56%	14
No	84.44%	76
Total		90

Q19 Would you confide in the Employee Wellbeing Centre (EWC) at the DIRCO should you experience severe culture shock

when deployed abroad?

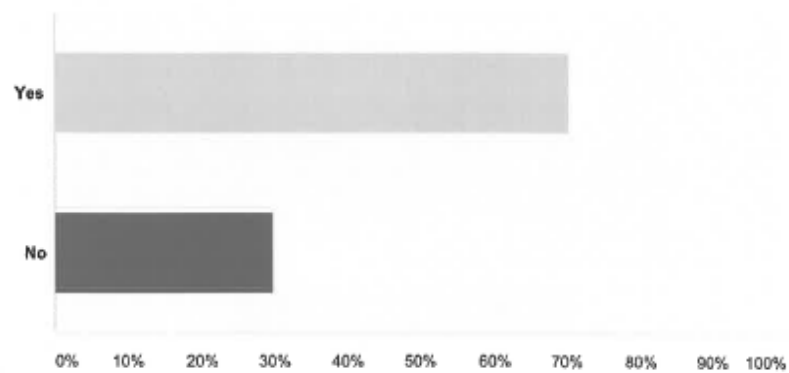
Answered: 90 Skipped: 1



Answer Choices	Responses	
Yes	54.44%	49
No	45.56%	41
Total		90

Q20 Have any of your family members experienced culture shock when you were deployed abroad?

Answered: 87 Skipped: 4

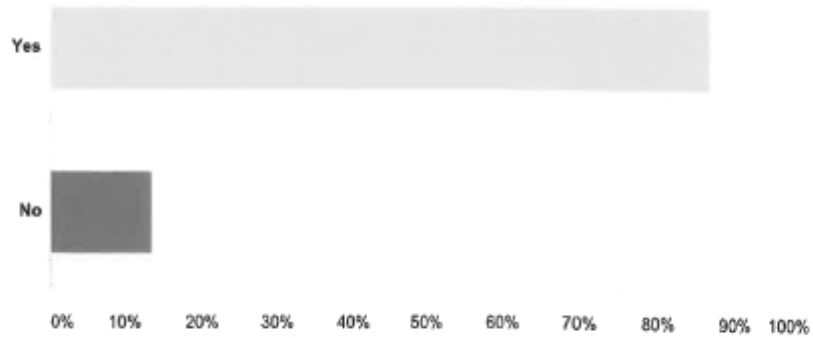


Answer Choices	Responses	
Yes	70.11%	61
No	29.89%	26
Total		87

Q21 Should training in culture shock and cultural diversity be made compulsory for

family members(partner/spouse/children) accompanying you?

Answered: 89 Skipped: 2



Answer Choices

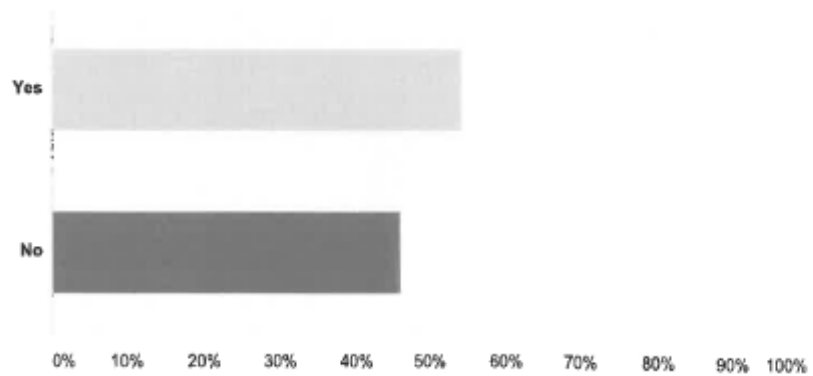
- Yes
- No
- Total

Responses

Yes	86.52%	77
No	13.48%	12
Total		89

Q22 Did you receive applicable language training to make the adaption process easier either at the DIRCO or at the SA Embassy where you are/were deployed?

Answered: 87 Skipped: 4



Answer Choices

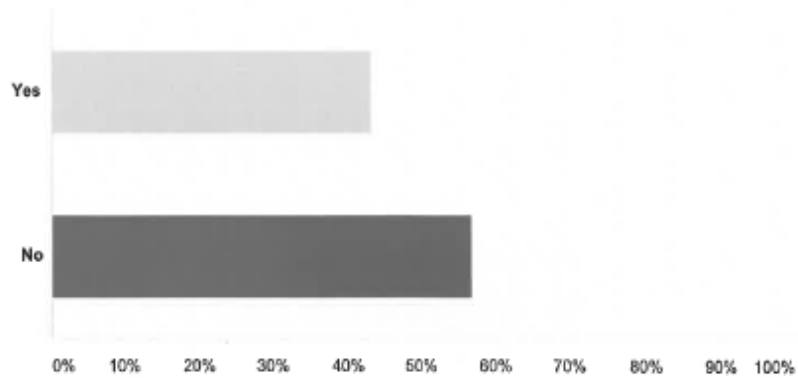
- Yes
- No
- Total

Responses

Yes	54.02%	47
No	45.98%	40
Total		87

Q23 Did the language training assist you in adapting to the host foreign country and its culture?

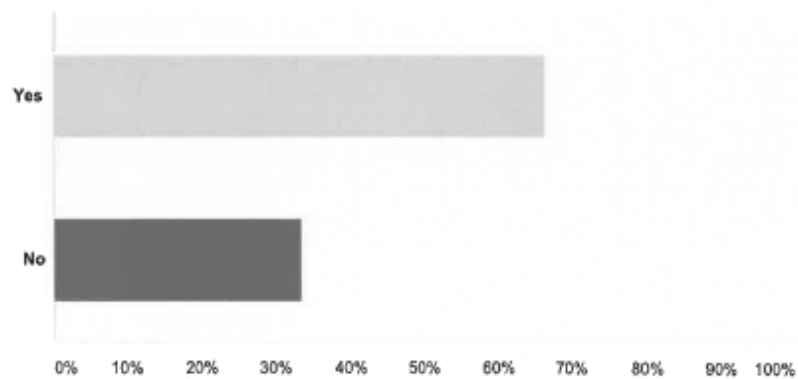
Answered: 88 Skipped: 3



Answer Choices	Responses	
Yes	43.18%	38
No	56.82%	50
Total		88

Q24 Do you have the know how to recognise the symptoms of culture shock when experienced by a colleague?

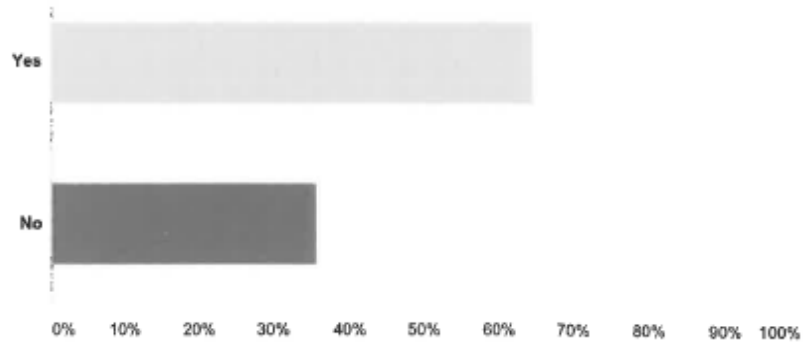
Answered: 89 Skipped: 2



Answer Choices	Responses	
Yes	66.29%	59
No	33.71%	30
Total		89

Q25 Do you have the know how to assist a colleague to make the adaption in the foreign host country easier?

Answered: 90 Skipped: 1



Answer Choices

Yes

No

Total

Responses

64.44%

35.56%

58

32

90