

Cultural Intelligence: A critical capability for health and safety professionals in building interpersonal trust?

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2. Abbreviations and Definitions

CQ	Cultural Intelligence
EQ	Emotional Intelligence
IQ	Intellectual Intelligence
OCB	Organisational Citizenship Behaviours

Definitions

Dyadic	Interaction between a pair of individuals.
Leaderly Behaviours	Enacting one’s true self by balancing the complexity of competing emotional and bodily reactions. (Ladkin & Taylor, 2010, p. 72)
Organisational Citizenship Behaviours	Extension of effort and creativity, beyond the formal content of a hiring contract. (Popescu, Fistung, Popescu, & Popescu, 2018, p. 640).
Soft Skills	Skills such as leadership, coaching, mentoring, communication, relationship building and professional presentation skills (International Network of Safety and Health Practitioner Organisations, 2017)

3. Abstract

In today's multi-cultural organisations, cultural intelligence capabilities will be critical to enable health and safety practitioners and professionals¹ to build interpersonal trust with members of the workforce, thus ultimately adding organisational value through their leaderly behaviours and the way they influence, create understanding and enable participation. The modern health and safety practitioner or professional works alongside operational management *and* members of the workforce to influence in the area of workplace health and safety and assist management with advice and support in controlling the organisations risks. Combined, this work is in an effort to improve organisational health and safety performance. The effects of trust impact positively on many areas in organisations such as employee job satisfaction, commitment to the business and leader decisions, staff churn, organisational citizenship behaviours, and job performance. The hypothesis of this study is that through the development of trust, created by health and safety practitioners who have high levels of cultural intelligence capability, that they can, along with their technical capabilities, influence improved outcomes and become a value-add resource to the organisation. The methodology applied for this research project was the use of focus groups, which enables group interaction by participants covering a defined and explicit premise and allowing the sharing of experiences, perceptions, thoughts and feelings about the question, in a safe setting. The research found that high trust dyadic relationships created when there is cultural intelligence capability held by a health and safety professional, does create positive behavioural and cognitive outcomes.

¹ Throughout the paper the terms Health and Safety Practitioner and Professional, Health and Safety Practitioner and Health and Safety Professional have been used interchangeably, there has been no effort to define the difference between the two, all references to these words either together or separately should be read as meaning the same.

4. Introduction

In many organisations the modern health and safety practitioner or professional works alongside operational management and members of the workforce to influence and be a change agent in the area of workplace health and safety. In today's multi-cultural organisations, the ability to influence improved job satisfaction, worker commitment, reduced turnover, organisational citizenship behaviours (OCB), commitment to leader decisions and enhanced job performance, will require cultural intelligence as a critical capability for individuals. This will enable them to add organisational value through their leaderly behaviours and the way they influence, create understanding, participation and ultimately the development of trusting interpersonal relationships amongst members of the workforce.

There is no escaping the reality that the world of work exposes all of us to individuals whose cultural backgrounds are foreign and unfamiliar to us. New Zealand has ethnic groups spread across European, Māori, Asian, Pasifica Peoples, Middle Eastern, Latin American and African, (MELAA), and many others. Those who identify as New Zealand European, [64%], representing the largest percentage from a single ethnic group (Statistics New Zealand, 2019a). The 2018 census shows that of the five major ethnic groups in New Zealand, all have grown their population in New Zealand between the 2013 and 2018 census. Māori, the second biggest ethnic group increased from 14.9% to 16.5%. The Asian population, being the third biggest ethnicity increasing from 11.8% (2013) to 15.1% (2018), Pacific People increased from 7.4% to 8.1% over the same period and MELAA who show an increase to 1.5% of the population up from 1.2% in 2013 (Statistics New Zealand, 2019b). Statistics New Zealand data to the end of 2016 shows each of these ethnic groups having an employment rate in excess of 60% (Statistics New Zealand, 2017), indicating that the ethnic diversity of New Zealand workplaces is growing. The increase in migration over the last five years is

directly linked to the increase of those in the population who are born overseas (27.4%), with statistics New Zealand indicating many of these immigrants are young adults arriving for study or work (Statistics New Zealand, 2019b).

Employees and consultants in health and safety roles traditionally have been sought for their technical knowledge and skill (Slappendel, 1995, pp. 201–204). Health and Safety Professionals also spend time building interpersonal relationships, described by Provan, Rae, and Dekker (2019, pp. 280–281) as “social safety work” with part of their job being to influence others, create understanding and enable participation. More recently there have been calls for health and safety practitioners to add to their repertoire of skills and knowledge the inclusion of what is sometimes termed soft skills, other terms for this include *essential* or *adaptive* skills. Job competency has been separated into two components of, Threshold Competencies and Differentiating Competencies, the former being the key skills needed to perform at a minimal level. In a health and safety context this is an individual’s baseline technical skill. The latter being those competencies that includes characteristics, traits and patterns of behaviour that result in a higher level of performance (Leemann, 2005, pp. 4–5), these competencies align with those soft, essential or adaptive skills.

This extension in the capability profile of the health and safety professional includes aspects such as leadership, commercial acumen, influence, cultural intelligence, coaching and relationship building. There are likely many ways in which someone in a health and safety role could add value to an organisation. For the purposes of this study it has been ring fenced to the area of building interpersonal trust with members of the workforce and specifically how this trust could develop when the health and safety provider has a high level of cultural intelligence capability. In addition, this study is looking at whether organisational leaders see

the time spent by health and safety professionals developing relationships with individual workers as a value-added activity. Alternatively do they see more value in these people spending their time creating something tangible through “physical safety work” (Provan et al., 2019, pp. 283–284), that contributes to reducing risk in an organisation.

Cultural Intelligence (CQ), is defined as “an individual’s capability to function effectively in a variety of cultural contexts including, national, ethnic, organisational, and generational” (Livermore, 2011, p. 83). Reference to *capability* in this context is important. The definition of capability provided by Wheelahan and Moodie (as cited by Pryor, 2016, pp. 2, emphasis in the original), is “the *applied theoretical knowledge* that underpins practice in occupations and professions and also the industry specific knowledge and skills *that transcend* particular workplaces and the tacit knowledge of the workplace”. The concept of capability is further described by Stephenson and Yorke (2012), who outline the abilities of a person with capability as someone who is confident in their ability to take effective and appropriate action, explain what they are about, work effectively with others and take learnings from their experiences in a diverse society. Capability takes an individual’s knowledge and skill and adds their personal traits and comprehension which enables appropriate and effective use of that knowledge as it applies to the context.

The abilities referenced by Stephenson and Yorke (2012, p. 2) include a range of skills and qualities held by individuals. The “ability to take effective and appropriate action” is built on an individual’s professional development and commitment to learning from past experiences. “Explaining what they are about” takes leadership skills, it is more than just routine communication ability, whether oral or written, it includes aspects of self-awareness and self-confidence, which are key components of emotional intelligence. “Continual learning

from experiences in a diverse and changing society” is a critical aspect of building capability. This learning not only enables an individual to know about their area of specialty but to have confidence in the application of their knowledge and skills. This confidence comes from that ongoing development and the successful application of those capabilities in situations where the individual uses them when dealing with others. Capability is a mixture of an individual’s ability to manage their own development needs suitable for the *here and now* at an individual level and with relevance to the organisational context in which they work. This is further enhanced by the addition of the ability to foresee their future development needs to enable them to contribute to the shaping of the future. With the New Zealand workforce changing at the rates seen in the census data, organisational success will be realised through having individuals in leadership roles within a business who have the ability to adapt to cultural change. This will aid them to work effectively with others from diverse backgrounds, understand context, and continually evolve their learning.

Considering the significant role health and safety practitioners and professionals can play in an organisation, this project takes an approach of seeking the views and opinions about the hypothesis from the stakeholder, or demand side of the relationship between business and the health and safety community. The key research question for the project being, [RQ1], is cultural intelligence a critical *capability* for health and safety professionals in building interpersonal trust? The hypothesis is that this capability would enhance an individual’s ability to develop trust at a dyadic level and in turn drive improved outcomes in terms of levels of worker engagement and development of OCB by members of the workforce. Underlying questions, which will contribute to better understanding of the hypothesis are;

- RQ1.1–What do business leaders know about CQ and its potential value as a capability in building trust with workers?
- RQ1.2–What value do business leaders in New Zealand place on having cultural intelligence as a capability held by health and safety practitioners and professionals?
- RQ1.3–What are key factors when building trust in a culturally diverse workplace?
- RQ1.4–What leaderly behaviours are needed in a cross-cultural setting to generate worker trust?

5. Literature Review

The literature review for this research was conducted over three broad themes encompassing cultural intelligence, trust, and the role of health and safety practitioners and professionals.

The focus groups, that informed the research, examined the same themes with participants made up of chief executives and other senior executive across a range of organisation types, exploring these aspects with the sessions culminating in an overall discussion about the hypothesis which is reflected in the analysis.

This literature review was conducted using both the Scopus Database and the Massey University Library, using combinations of search terms. These terms included, cultural intelligence, CQ framework, worker, workplace, organisational, influence, interpersonal relationships, trust, interpersonal trust, diversity, inclusion, health and safety practitioner and professional, capability. Sourced data came from key book publications and references from those publications were reviewed against the key areas of focus for this study. Table 1 provides an overview of the process used to determine the suitability of search results, areas of research that were discarded and a breakdown of book references, academic journals and other technical documents used in this project.

Table 1: Literature Review Process

Search	Cultural Intelligence	Trust	Health and Safety Practitioners & Professionals
Search terms	Cultural Intelligence, culture, CQ Framework, CQ & Trust	Interpersonal Trust, Trust & Culture, Trust and workplace / Organisation, affect based trust, cognitive based trust.	Health and Safety Practitioners & Professionals, capability, framework, competency.
No of articles identified (Scopus & Massey Library)	39,101	468,788	231,652
Discarded subjects	Cultural competence, References to CQ in the context of international placements,	References that did not discuss interpersonal trust, organisational trust	Health Professionals, Public Health or Safety, anything unrelated to workplace or organisational or worker safety
Books	3	2	3
Academic Journals/ technical reference documents	17	7	9
Total References used	21	9	12

I start with an investigation into the construct that is cultural intelligence and review its research history, context, definition, framework and traits of individuals with high levels of CQ capability. I provide an overview of how cultural intelligence applies in a New Zealand context at a macro level, linking population growth and immigration. This is followed by a more micro view of the construct in relation to influence by the health and safety regulator in terms of their strategic goal to educate business's that they engage with and health and safety staff within their own organisation.

5.1. Cultural Intelligence

Globalisation has given rise to the evolution of multicultural teams in organisations. An outcome of this global inter-connectedness has resulted in socio-political, religious and cultural clashes brought about by misunderstanding, thus creating tension and conflict. In research published by Oolders, Chernyshenko, and Stark (2008), they found that individuals, teams, groups, organisations and even nations having cultural intelligence capabilities can contribute to the lessening of this tension and conflict (Oolders et al., 2008, pp. 145–156).

Cultural Intelligence research is at an embryonic stage, having first appeared in the social science and management commentary in 2003 as part of research by Early and Ang (as cited by, Ang, S & Van Dyne, L, 2008). Complementary to the academic and non-academic constructs of intelligence research, including cognitive (IQ) and emotional (EQ), cultural intelligence (CQ) converges on settings and exchanges that are characterised by cultural diversity. Alon, I, Boulanger, M, Meyers, J, and Taras, V (2016, p. 81) explain the link between EQ and CQ and suggest that there are EQ skills which are antecedents to becoming better at intercultural interactions. They cite research by Berry and Ward (2006) who describe these EQ skills including extraversion, positive self-esteem, being able to create good impressions, coping skills and stress tolerance as being the drivers for better CQ.

In an attempt to identify the evolutionary development and theoretical advancements in the study of CQ, Fang, Schei, and Selart (2018) identified 142 empirical articles on the subject with their particular interest being in the more recent work, focussing on articles published since 2015. Their research identified five key issues likely to be relevant to the cultural intelligence debate in the future, these issues are [1] whether cultural intelligence is consistently recognised across all cultures or is it a culture specific understanding, [2] the

lack of tangible measures to assess CQ, [3] whether or not cultural intelligence can be a learned capability, [4] questioning if there is a negative impact related to the CQ debate, and [5] does CQ predict performance at a group and individual level. This study focusses on the findings from the issues covering the universal or culture specific understanding of CQ, particularly as it relates to the creation of trust, whether CQ is a learned capability, and if individuals or groups with high CQ capability impact on performance.

The scope of the CQ construct is wide and, in an attempt to focus in on how CQ can benefit at an organisational level the *Business Cultural Intelligence Quotient (BCIQ)* has been developed by Alon. I et al. (2016). Along with their view that existing measures of CQ do not address a business context they cite concerns raised by other researchers about the current measures of CQ including its self-reporting nature, the lack of theoretical and empirical rigour, lack of predictive ability and a range of conceptual ambiguity (Alon. I et al., 2016, pp. 79–80). They hypothesise that it is no longer politicians and global business managers who interact across cultures, it is effectively a component of everyone's job given the cross-cultural environment that exists in organisations today and that this creates unfamiliar and confusing environments in which workplaces exist. In response to this ambiguity, being able to adapt to cultural aspects of a workplace adds to an individual's repertoire of capabilities, which, if the individual is in a leadership role will help in dyadic situations.

Cultural Intelligence has been defined by a number of researchers and it is not the purpose of this study to interrogate those definitions, therefore the following is one definition that is consistent with others and provides guidance. "An individual's capability to function effectively in a variety of cultural contexts including, national, ethnic, organisational, and generational" (Livermore, 2010, p. 83). The capabilities that make up the CQ construct are

fourfold including, [1] *metacognition*, an individual's awareness and consciousness during interactions with those from different cultural backgrounds. This is where beliefs are questioned, and modifications are made to mental models throughout and following intercultural interactions. Metacognitive CQ is the pivot point between comprehension and action. Livermore (2011, p. 1466) describes individuals with high metacognitive CQ capabilities as being skilled in "analysis and reflective practice". [2] *Cognitive*, the knowledge of cultural norms, practices and conventions. Understanding of pecuniary, legal and societal systems, and the frameworks and values of cultures and subcultures is referenced by Ang et al. (2007, p. 338) as a capability held by individuals with high cognitive CQ along with their ability to "understand similarities and differences across cultures". Importantly, Livermore (2011, p. 1035), includes as an understanding, one's own cultural identity as a key component of CQ knowledge. [3] *Motivational*, addresses the direct attention and energy individuals put into learning about cultural difference. Livermore (2011, pp. 733–954) describes a model to assist in strategising how motivational CQ can be developed through considering dimensions of intrinsic, extrinsic and self-efficacy influences, and [4] *behavioural*, where individuals display appropriate verbal and nonverbal actions when interacting across cultures (Van Dyne, Ang, & Koh, 2008). This expands across culturally appropriate words, tone, gesture and facial expression (Ang et al., 2007, p. 338). It's a person's ability to adapt their behaviour in culturally diverse situations. At an individual level, Oolders et al. (2008, p. 147), describe people with CQ capabilities as having personality traits which lead to them having high levels of intellectual efficiency, tolerance, curiosity, flexibility, depth and ingenuity. They go on to state that it also means the person is less likely to adopt racial stereotypes or other biases, with these individuals having an openness to experiencing novel situations.

The question of whether CQ is a culture specific construct or universally understood is discussed by Thomas et al. (2008, pp. 124–125). They highlight the links to this new type of intelligence and focus on social *and* emotional intelligence as sharing elements with cultural intelligence and present a view that these constructs are “only specific to the culture in which they were developed”. They emphasise that what might be a normal social skill in one country could in fact be offensive in another. In trying to identify key behaviours that evidence an “effective intercultural interaction” the authors describe, good personal adjustment...good interpersonal relationships with culturally different others, and...effective *completion of task related goals* (Thomas et al., 2008, pp. 125–127, emphasis in original).

New Zealand has ethnic groups spread across European, Māori, Asian, Pasifica Peoples and Middle Eastern, Latin American and African, (MELAA), and many others. While those who identify as New Zealand European, [64%], represent the largest percentage of individuals in New Zealand, the growth of the other ethnicities is increasing. The 2018 census shows that of the five major ethnic groups in New Zealand, all have grown their population between the 2013 and 2018 census (Statistics New Zealand, 2019b). Statistics New Zealand data to the end of 2016 shows each of these ethnic groups having an employment rate in excess of 60% (Statistics New Zealand, 2017), with this growth in mind, this research surmises that having health and safety staff or contractors with cultural intelligence capability would be of value to any business. This also extends to those who work in health and safety related roles as members of WorkSafe NZ’s health and safety inspectorate.

In research undertaken on behalf of WorkSafe NZ in 2018, the Superdiversity Institute for Law, Policy and Business reference the term “Culturally and Linguistically Diverse” (CALD), (Superdiversity Institute for Law Policy and Business, 2018, pp. 6–14) This term is

used to describe “non-indigenous ethnic groups other than the English-Speaking Anglo-Saxon majority”. The definition of this term goes on to explain the reason for exclusion of indigenous first nation peoples is that their needs are significantly different from others. In a New Zealand context this would mean Māori have significantly different needs than that of the migrant population. It is noted that research has found that examples of increased job satisfaction, loyalty, superior performance and organisational citizenship behaviours increase in Māori workers when there is evidence that Māori culture and beliefs are valued in the workplace (Haar & Brougham, 2011). Similarly, the central premise from WorkSafe NZ’s *Maruiti* project² was that Māori workers responded positively to the fact they had been “listened to and been heard by those in power” (Lovelock & Kelly, 2018, pp. 21–28).

The Superdiversity Institute research includes detail on steps that employers could undertake to do more to address their obligations to CALD workers. This included, understanding the cultural and linguistic composition of their workforce, *developing cultural capability* to address those cultural factors and taking steps to mitigate the effect of language barriers in the workplace (Superdiversity Institute for Law Policy and Business, 2018, pp. 72–84, emphasis added). In its report, it recommends that WorkSafe NZ consider training its frontline inspectorate and other relevant members of the workforce in cultural intelligence, making mention of the already underway *Maruiti* project (Superdiversity Institute for Law Policy and Business, 2018, p. 29). This recommendation extends to including consideration in its own recruitment processes and additional training for staff in unconscious bias. A further recommendation in the report suggests that WorkSafe NZ can influence other

² In 2017 WorkSafe, Accident Compensation Corporation (ACC) and Ngāti Porou embarked on a tripartite initiative called the Te Ao Maruiti: Health and Safety Learning Pilot (safe haven). The pilot aimed to provide a short-term outcome: engaging in a meaningful way (which is for Māori a kaupapa approach) with Māori forestry workers within the Ngāti Porou rohe (boundary).

employers to train supervisory staff in developing their cultural intelligence capability (Superdiversity Institute for Law Policy and Business, 2018, p. 107).

Cultural Intelligence is a reasonably new construct with visibility in research appearing in the early 2000's, in comparison to Emotional Intelligence which can be traced back to the 1950's. The increase in the movement of people around the world, globalisation, has meant that interaction in workplaces with individuals from different cultures is now the norm. This is no different in New Zealand and therefore if we as a nation are to create an environment where there is understanding of cultural difference, the increase in individuals' capabilities in the area of cultural intelligence will be a key driver. This understanding needs to be across three levels including, indigenous culture, New Zealand European culture and those cultures immersed in the New Zealand workforce due to immigration.

5.2. Trust

I now turn attention to the concept of trust, where again I trace the context, definition, behavioural and cognitive impacts and the link between culture, cultural intelligence and trust. I provide some New Zealand context and end with linking aspects of the health and safety system and profession to the construct of trust.

Trust is a convoluted multifaceted construct that exists across many and varied levels including dyadic, within and between organisations and interdisciplinary (Rousseau, Sitkin, Burt, & Camerer, 1998, p. 393). Trust is studied across disciplines including psychology, sociology, economics, political science and moral philosophy (Dietz G, Gillespie N, & Chao G.T, 2010). It is also studied at organisational, team and individual levels and indeed across cultures. In defining trust, the research undertaken by Rousseau et al. (1998, p. 395) is

referenced, and their use of the following definition, based on their literary review, found a level of consistency across researchers. Their definition describes trust as “a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behaviour of another”. For the purposes of this study the focus is very much at a culturally diverse dyadic level and the interpersonal trust that could be developed between the health and safety practitioner and multi-cultural members of the workforce. It is hypothesised that this would contribute to improved workplace performance and therefore value-added outcomes for a business. In considering interpersonal trust there is guidance on a more specific definition that addresses this concept, being “the extent to which a person is confident in, and willing to act on the basis of, the words, actions, and decisions of another” (McAllister, 1995, p. 25). This definition describes accurately the social construct that exists in workplaces between the health and safety practitioner and workers, whereby the person in the health and safety role needs to position themselves as being seen as trustworthy by workers through their words, actions and decisions.

The hypothesis that through the development of interpersonal trust between the health and safety practitioner and multi-cultural members of the workforce, contributing to improved workplace performance, is highlighted by Dirks K. T and Ferrin D. L (2001). Their investigation into the role of trust in an organisational setting is built on the existing research that shows outcomes of trust in such areas as “positive attitudes, higher level of cooperation (and other forms of workplace behaviour) and supervisor levels of performance...better team processes” (Dirks K. T & Ferrin D. L, 2001, p. 450). The authors extended their research to consider that trust not only generates a direct cause and effect result in creating positive workplace behaviour, but also that it expedites the conditions in which those outcomes can percolate. In exploring the key effect of heightened trust, it was found that this resulted in

increased examples of risk-taking behaviour in dyadic relationships and that this increase in risk taking behaviours leads to these positive workplace behaviours such as improved performance. Additionally, it was found that positive cognitive outcomes were also evident such as organisational commitment and perceptions of management, their decisions and belief in the accuracy of information provided by the organisation (Dirks K. T & Ferrin D. L, 2001, pp. 452–455).

The holistic overview of the construct of trust is well researched, there is also a body of knowledge that discusses how trust is recognised across cultures. Two themes have been highlighted in relation to trust and culture in an organisational setting. These have been discussed by Doney, Cannon, and Mullen (1998) in their research paper “Understanding the influence of national culture on the development of trust”. They cite a view of the commercial interest in the rise of diversity and its links with organisational performance, *and* the “increased globalisation” that has transpired in the business world over recent decades. The authors refer to Hofstede’s work and the concept that “Although trust may form in a variety of ways, whether and how trust is established depends upon the societal norms and values that guide people’s behaviour and beliefs” (Doney et al., 1998, p. 601). The research identifies five cognitive processes individuals might use in the process of developing trust, being. [1] Calculative, whereby a cost benefit analysis is considered by the party considering whether to trust another. Here the likelihood of the other person abusing their trust, measured against the risk the other party considers in term of being caught. [2] Prediction, based on being able to anticipate the other persons likely behaviour due to past experiences. [3] Intentionality, occurring when one person considers whether based on the words and behaviours of the other that they have either selfish or altruistic intentions. [4] Capability, where those considering whether to trust, assess the other person’s ability to meet their duties

along with the expectations of the trustee. [5] Transference, a process where a third party endorses the trustworthiness of an individual to another party who has no previous experience of the individual to whom they are considering whether they can be trusted. The research finding that through the use of any of these five cognitive processes, either individually or collectively, a person then assesses the behavioural outcomes against their accepted cultural norms and values (Doney et al., 1998, pp. 604–607).

The link between cultural intelligence and the “underlying psychological condition of trust” (Rousseau et al., 1998, p. 395), comprises two concepts of trust, that of affect based trust and cognitive based trust. Affect based trust, described by Rousseau et al. (1998, p. 398) as “People Trust” with the concept also discussed by Ferrin D.L and Gillespie N (2010, p. 44), occurring at the dyadic level where emotional bonds are created on the basis of beliefs held by individuals, thus creating a relationship based on the care and concern for another’s wellbeing. Cognitive based trust is more calculating, where an individual’s trust in another develops based on the track record and previous experiences with the individual (Rockstuhl & Yee Ng, 2008, pp. 207–208). When operating at a cognitive trust based level McAllister (1995, pp. 25–26, emphasis added), describes how we make choices based on *good reasons* that constitute another person’s level of trustworthiness. At an affect based level McAllister (1995), also refers to care and concern of others and discusses the emotional investment in relationships at this level. The diversity framework developed by Jackson, May and Whitney describes ethnicity as a characteristic that is more likely to evoke affect based responses as referenced by Rockstuhl and Yee Ng (2008, pp. 207–208).

Study has shown that individuals that are cognisant of their cultural intelligence capability, and specifically their level of meta-cognition, that when considering suppositions while

operating in an intercultural situation, are more likely to develop affect based trust with those from other cultures (Chua, Morris, & Mor, 2012). The researchers link the concept of rapport to affect based trust, this being built on the positive experiences that are created through communication that includes “coordination and synchronicity of the expression of positive emotions” (Chua et al., 2012, p. 118). Descriptions of the actual capabilities of high levels of CQ meta-cognition describe an individual who, in an intercultural setting, adjust their communication style to ensure there are no situations where misunderstanding or offence could occur as a result of cultural difference. The outcome being the individuals feel on the “same wavelength or in synch” (Chua et al., 2012, p. 118).

The research on intercultural trust has also been divided into two ideas being *Etic* and *Emic*, this being linked to psychology counselling with Ang. S and Van Dyne. L (2008, pp. 262–263), citing the work of Sue & Sue (2003), who suggest that “counsellors must be familiar with the cultural background of their clients”. The *Etic* view being that trust is a universal construct that is understood and accepted across cultures, this interpretation advocating that trust has equilibrium across cultures. The alternative *Emic* view that trust is understood and valued differently across cultures (Dietz G et al., 2010). The *emic* view presenting ideas such as, what does it mean? and when does it matter? (Zaheer & Zaheer, 2006, pp. 21–22). The *etic* view leads the research in this area with the notion that *context* is an important aspect of trust. On this basis Zaheer and Zaheer (2006, p. 22) take an amalgamated *emic-etic* approach to trust in their research.

By way of example, Feilo (2016, pp. 41–42) describes, from a Pasifica perspective, that “trust is a foundation on which Pacific activities are built on”. It’s relational, and through the sharing of discussion and the disclosing of perspectives, this creates the establishment of

trust, and in this context enables individuals to determine whether the environment is safe. In linking the health and safety system to trust, WorkSafe NZ's, *Maruiti* marae-based programme incorporates a *Kaupapa* approach, being based on the principle of social justice and the inclusion of Māori workers, their *whanau* and communities (Lovelock & Kelly, 2018). The evaluation report into the *Maruiti* programme describes trust as a normative relationship and its existence being a driver for behaviour change.

Returning to the concepts of affect based and cognitive based trust and linking this to the trust created between health and safety professionals and other workers, Pryor (2014) researched the concept of trust between the health and safety professional and their manager. Pryor found that trust was an integral part of this particular relationship and when considered from the perspective of the manager, identified through interviews that there were three component parts of that trust being built, including confidence, credibility and shared understanding. These components leading to the trustworthiness of the health and safety professional by the manager materialising as an outcome to “get on with the job” (Pryor, 2014, p. 120). The summation from this aspect of Pryor's research identified that cognitive based trust was the lubricant for trust being built between these individuals, suggesting that the decision by the manager to trust the health and safety professional was based on their past experiences with the person. Pryor goes further, suggesting that the manager's past experience with other health and safety professionals also influences their decision making on the issue of trust and in addition suggests that the response and reaction by other senior management colleagues to the health and safety professional will also be an influencer on their decision to trust (Pryor, 2014, p. 120).

With trust there is also the opportunity for distrust. Rousseau et al. (1998, pp. 398–399) introduce the concept of cooperation and suggest that this is stimulated in a high trust environment. Conversely, the authors suggest that cooperation can be created when there is low trust but high levels of compulsion or fear of penalty or loss. The concept of using rigid mechanisms for controlling other persons behaviours whether that be through strict rules, or contracts is described as deterrence based trust and in fact Rousseau et al. (1998, p. 399) suggest that deterrence based trust may in fact not be trust at all, rather it is actually distrust and creates an environment where trust does not actually need to exist. This thinking is consistent with earlier work by Sitkin S. B and Roth N. L (1993, p. 367), who determined that in situations where there is low interpersonal relationships in a workplace setting, particularly between management and workers, that this sees the creation of artefacts used for the purposes of control such as “contracts, bureaucratic procedures, or legal requirements” as a substitution for trust. If we consider this against a health and safety backdrop where rules, policies and procedures are developed, defined as “Administrative Safety” by (Provan et al., 2019). In the view of some health and safety professionals, this plays no part in the reduction of risk and further “makes it difficult for them to relate to others in the organisation who might question their activities” (Provan et al., 2019, pp. 281–283). These administrative safety artefacts therefore being the lubricant for the creation of distrust.

Trust is about vulnerability and risk, and in the context of this research whether the construct has a consistent understanding across cultures is not clearly understood. There is no doubt that when considering trust at a dyadic level that context is a key component, whether that context be cultural or other variables it can have a significant impact of the propensity of a person to trust another. If trust is relational, then if there is a roadblock in relating to others in the workplace this conceivably creates an ever-lowering level of trust and increased levels of

distrust. In some contexts, this becomes apparent when organisations show that they have less faith in their workers to complete work consistently through the development of administrative safety artefacts that have no risk reducing value.

For the final part of the literature review I investigate relevant research of the health and safety profession and more specifically those who work within it as generalist practitioners or professionals. The history, context and purpose of the role in New Zealand precedes the review moving into the development of global capability frameworks and finishing with recent New Zealand surveys and Australian research looking at the activities of the role and the perception of the role as viewed by business and the industry itself. For the purposes of this research, Health and Safety Practitioners and Professionals are those who work in the *generalist* field of health and safety as opposed to those who are qualified as specialists such as, occupational hygienists, human factors engineers, ergonomists or occupational health nurses.

5.3. Health and Safety Practitioners and Professionals

The recruitment of people into New Zealand business in health and safety practitioner or professional roles, whether as direct employees or engaged as consultants, has developed over several years. There is also a section of this industry who are employed by the Health and Safety Regulator, WorkSafe NZ, to enforce the health and safety legislation. The origins of individuals working in a safety type role in New Zealand can be traced back to the early 1890's as detailed by Peace, Lamm, Dearsly, and Parkes (2019), where labour inspectors were employed by the then Department of Labour to monitor workplace conditions. The existence of a generalist workforce in New Zealand came about in the early 1950's and Peace et al. (2019) track the emergence in the late forties and early fifties of occupational health

specialists working in the Department of Health. It was in 1953 that the National Safety Association was formed and in 1965 the Safety Institute of Australia formalised a New Zealand branch to support their 38 members located in this country. In 1977 this group pursued independence and the New Zealand Institute of Safety Management (NZISM), was formed as an incorporated Society (Slappendel, 1995, pp. 204–205), to support the development of the health and safety industry. This organisation attracted health and safety practitioners as members and in 1980 created a membership grading system based on individuals' qualifications and experience.

In its early years in New Zealand the role of the health and safety generalist was to provide technical guidance to management in the areas of developing safety management systems, carrying out surveys or audits and identifying and solving safety problems (Slappendel, 1995). The role of the health and safety generalist has evolved over decades and along with the technical skills, which, due to 2016 legislative change in New Zealand, now includes much more of a focus on the concepts of risk management and demands that individuals develop soft skills to enable them to add increased value to the organisations for which they work. These soft skills include aspects such as leadership, coaching, mentoring, communication, relationship building and professional presentation skills (International Network of Safety and Health Practitioner Organisations, 2017; Pryor, 2016, p. 2).

In 2009 the Australian Health and Safety Regulator provided funding to initiate the development of a core body of knowledge that would contribute to the move towards professionalisation of the health and safety industry. Through many challenges the first publication of this body of knowledge was released in 2012 (Pryor, 2019). Contribution came from the range of Australian occupational health and safety educators and feedback from

international sources was also obtained, together this influenced the *concepts* of the body of knowledge and the design of the product started to emerge. After a period of consultation with the industry, employers, unions, and regulators, the conceptual framework with details on chapter topics for the first release version was agreed (Pryor, 2019, pp. 21–22). The chapters give users a detailed understanding of the global contexts of work, health and safety, the socio–political context, organisational and health and safety systems focus and a significant range of technical health and safety subjects across the risk spectrum including human, biomechanical, chemical, biological, psychosocial and physical risks. Each of these subjects is detailed in its own evidenced based chapters sourced from, where possible, peer reviewed literature. In recognising that knowledge is dynamic and that it is continually reinterpreted due to additional research and application, the body of knowledge is not a static resource and it will continually be developed and evolve as information changes (Pryor, 2019, pp. 24–26).

In turning to the content of the body of knowledge, the chapter entitled, *The Human: Principles of Social Interaction* (Pappas, Caponecchia, & Wertheim, 2012), is relevant to this study. The chapter overviews the concept of social psychology and references the 1954 definition used by G.W. Allport, in *The Historical Background of Social Psychology*, of “to understand how the thought, feeling and behaviour of individuals are influenced by the actual, imagined, or implied presence of other human beings” (Pappas et al., 2012). The authors credit the study of Kurt Lewin in the influencing of the field of social psychology and highlight his research around how humans interact with one another as being a key component of his work. This included various theories such as attribution theory, bias, ingroups and outgroups, social identity theory, stereotypes, prejudice and discrimination. In picking up on the relevance of some of these theories as they relate to this study the first

being Allport's Contact Hypothesis which describes findings of reduced prejudice occurring when there is exposure and contact with outgroup members (Pappas et al., 2012, pp. 3–7).

Allport wrote that, "Prejudice (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact between majority and minority groups in the *pursuit of common goals*. The effect is greatly enhanced if the contact is *sanctioned by institutional supporters* (i.e., by law, custom or local atmosphere), and provided it is of a sort that leads to the perception of common interest and common humanity between members of the two groups" (Allport, 1979, pp. 280–281, emphasis added). In considering this theory and the impact on trust, Pettigrew, Tropp, Wagner, and Christ (2011, pp. 275–276), found that an outcome of increased intergroups contact was a level of increased trust and other positive outcomes such as forgiveness, job satisfaction and perceptions of outgroup difference.

The theories of ingroups and outgroups examines the discrimination and segregation that potentially could occur based on physiognomies such as race, religion, age, gender, nationality, sexual orientation or any other perceived aspect of difference. In linking this concept to self-categorisation theory, where individuals perceive themselves to be part of a group through stereotyping of attributes of group members, Pappas et al. (2012, pp. 6–7) discuss the risk of seclusion that could befall those ingroup members with the least valued characteristics of the group.

In 2017 the International Network of Safety and Health Practitioner Organisations released their Global Framework for Practice, a document that charted and agreed a worldwide competency framework for those working in the generalist health and safety practitioner or professional role. This document had been under development since 2011, it was informed by the Australian core body of knowledge, and incorporated contribution from around the world

on the global framework of skills and knowledge of vocationally and university educated health and safety personnel (International Network of Safety and Health Practitioner Organisations, 2017). In this framework document, released under the auspices of the Singapore Accord at the 2017 World Health and Safety Congress, we see continued discussion around soft skills required to address the changing demands being put on health and safety professionals as they aspire to become relationship builders in order to create a change in attitudes towards the management of risk in workplaces (International Network of Safety and Health Practitioner Organisations, 2017, p. 10). At all levels of the six-tiered framework the role of the health and safety practitioner or professional includes the ability to influence and build relationships across the health and safety system, it details the knowledge and skills needed as health and safety personnel develop capabilities in becoming *trusted advisors* in the area of workplace health and safety.

The knowledge matrix of the framework highlights social psychology as an area key to this type of role and specifically mentions and links those social psychology interactions that were described in the Body of Knowledge chapter on social interaction that individuals in the health and safety role should have an awareness of. This awareness is scaled over various levels, based on Bloom's hierarchy of educational objectives including awareness, routine application, comprehensive application and creative mastery (International Network of Safety and Health Practitioner Organisations, 2017, p. 34). The skills matrix outlined by the International Network of Safety and Health Practitioner Organisations (2017, pp. 37–43) includes a range of aspects key to the health and safety practitioner role, verbal communication, engaging and teamwork are all highlighted again using the Bloom model as a basis for the degree of skill an individual might have, with these capabilities all having relevance to language and considering the needs of others in an effort to build trust.

In 2017 Price Waterhouse Coopers (PWC) and the Health and Safety Association of New Zealand (HASANZ) undertook a survey of Health and Safety Professionals and produced a report on findings entitled, “How Business See Health and Safety Professionals and How We See Ourselves” (Health and Safety Association of New Zealand & Price Waterhouse Coopers, 2017). The survey asked both New Zealand businesses and the health and safety profession a range of questions aimed at better understanding the pathway the profession needed to take to improve. One aspect of the survey focussed on the business view of the profession and asked businesses to consider issues around the demand for the services of health and safety professionals and what they value in these services. Specifically, in relation to what services were both valued and not valued from their health and safety professional the feedback included a range of comments considering both technical and non-technical skills and knowledge. For the purposes of this study the focus remains in the non-technical realm. An excerpt from the report states “People skills were also dominant in responses. Organisations are looking for their health and safety professionals to be personable, able to connect at different levels of the organisation, have integrity in knowing their limits and be very good communicators” (Health and Safety Association of New Zealand & Price Waterhouse Coopers, 2017, p. 16). In asking respondents about aspects of the health and safety professional that were not desirable, the report states. “Arrogance, overconfidence, poor listening, poor interpersonal skills and lack of focus in understanding the business they were working in were all unwelcome traits experienced by our respondents” (Health and Safety Association of New Zealand & Price Waterhouse Coopers, 2017, p. 16).

In deconstructing the role of the health and safety practitioner and professional, Provan et al. (2019) describe five roles undertaken by the modern health and safety professional. Separated into two criteria these roles are aspects of either “Safety Work” or “Safety of Work”, with

Demonstrated Safety, Administrative Safety, Physical Safety and Social Safety forming the concept of *Safety Work*. Combined, these roles, according to Provan et al. (2019, p. 277) “may or may not directly or indirectly contribute to the safety of work”. Social safety work is the area where health and safety professionals communicate, and importantly generate commitment to health and safety by others in the organisation. In their research, Provan et al. (2019), found that as part of their role, interviewees spent time in the field building relationships and that this contributed to the development of trust and their ability to influence.

Through thematic analysis conducted as a result of literature review of in excess of 100 publications, Provan, Dekker, and Rae (2017), identified 3 factors of institutional, relational and individual, consisting of 25 subfactors that contribute to the role of the health and safety professional (Provan et al., 2017). In focussing on the relational factor and specifically around the sub-factor of influence, which includes relationships and interpersonal skills, it was found that the ability of a health and safety professional to build relationships and engage with individuals is as important as the systems and frameworks used by the organisation to manage safety (Provan et al., 2017, pp. 106–108), and that the level of trust held by a health and safety professional is influenced by line management. Leemann (2005) advocates that the difference between an effective and ineffective health and safety professional is their interpersonal skills, this being built on the ability of the professional to communicate effectively. Provan et al. (2017, p. 107) submit that health and safety professionals must have the ability to communicate well as they are likely to be the person that engages with the most diverse range of individuals and groups in an organisation, making their communication skills the “most important capability in determining their ability to influence”.

If health and safety practitioners and professionals are to become an added value resource in organisations, then the development of their soft skills will be a critical educational pathway that must be followed to enhance their capability. This pathway is likely to become more apparent to the health and safety professional after a period of time in this profession.

Technical skills are likely the foundations on which their careers will be built and as individuals progress through their careers the need to develop soft, essential or adaptive skills will become more apparent.

Recent research has focussed on how trust is created between the health and safety professional and the business they work for, with this trust being very cognitively focussed. However if the health and safety professional is to influence not only the organisation for which they work but also the individuals of the workforce then the concepts of affect based trust will be required, the creation of affect based trust being through the use of soft skills including cultural intelligence capabilities. This therefore enhances the value of the health and safety professional in an organisation through not only their ability to communicate well but to do so with a deep understanding of cultural difference.

6. Research Methodology and Techniques

6.1. Method overview

The methodology chosen for this research project was a focus group, this approach being the most widely used method where the concepts of qualitative research are followed (Bell, Bryman, & Harley, 2019, p. 463). The reason for taking a focus group approach was to enable group interaction by participants covering a defined and explicit premise. The intent of using a focus group was to enable invited participants to contribute in an environment with like individuals where ideas could be shared in a safe setting where true experiences, perceptions, thoughts and feelings about the subject can be revealed. In undertaking this phase of the project, the research philosophy of interpretivism was applied. This approach legitimises the principles, attitudes, beliefs and experiences to elicit meaning from those who participate (Anderson, 2013, pp. 13–14). An interpretivist approach takes the view that there is no one truth and that focus is on what is socially agreed or to enable understanding of what is occurring (Jankowicz, 2004, pp. 116–119).

The characteristics of the focus groups as described by Krueger and Casey (2015, pp. 6–7) were considered, the five characteristics being [1] a small group, the focus group size was aimed at a minimum of four individuals and a maximum of eight, [2] attendees would possess certain characteristics, this was based on two criteria. Invitees would hold Chief Executive, Managing Director or General Manager roles or similar, or hold other senior executive roles within organisations. The second criteria being that attendees at each focus group would be from the same geographical location. The basis for these criteria was that this degree of homogeneity would create an environment that could influence the sharing of experiences within the group. [3] provide qualitative data, the intent of the focus group approach was to gauge the views of different groups, [4] in a focussed discussion, the focus group was

designed to be facilitated in a way to create group discussion using a targeted and purposeful questioning route. [5] to help understand the topic in interest, it was the intent to gain an understanding from the attendees about their perceptions, thoughts and beliefs of the subject in question.

Time commitment for the process was a factor that required consideration. Based on the role of participants that were proposed to be invited, this group hold positions within their organisations which results in them generally being time poor and therefore each event was set to last no longer than one and a half hours. In addition, this group would likely prioritise anything that might be a risk to their business over attending an event such as this focus group. Not achieving the required number of attendees at each focus group was a significant risk to the project. Should this eventuate it was determined that smaller groups would be accepted, or in the right circumstances individual interviews would be conducted with invited participants who wished to contribute but were unable to attend the specific date and time of the focus group.

Three groups were planned to be held in the pursuit of obtaining a geographical spread of input across *Aotearoa* New Zealand. Facilities were sourced to hold each of the three focus groups in Auckland, Wellington and Christchurch, two of the three locations were provided free of charge. Costs associated with room hire and any disbursements paid for by participants were paid for by the researcher.

6.2. Participant selection criteria

A pool of potential participants was generated using the publicly available membership list from a New Zealand based business leader's membership organisation. The demographics and characteristics of potential participants as described earlier created only a small number of screens, as described by Krueger and Casey (2015, p. 88), these screens included senior executive roles in an organisation (screen 1), geographical location (screen 2). To get a spread of representation no further screening was undertaken. It was considered important to get participation across organisational type and the range of diversity that might exist within the targeted roles. Additional names were added to the pool of invitees as a result of nominations from other sources.

A personalised invitation was emailed to potential participants five weeks prior to the focus groups occurring. This invite included information about the researcher and the research project including the range of participant numbers and characteristics, project procedures, data management, rights of participants, contact details for the University for ethics issues and wider areas of discussion about the project. A consent form was also provided, and it was a requirement of participation that this be signed and returned to the researcher prior to the invitee attending the focus group. No incentives were offered to invitees for their participation. A copy of the information sheet and consent form can be seen in Appendix A.

6.3. Participant demographics

Forty-two [42] invites were distributed, this was significantly more than what had been determined to achieve proposed group size however this was done on the basis of the previously highlighted risk around likelihood of invitees who would decline the opportunity

to participate. Based on geographical location invitees numbered as follows, Auckland twelve [12], Wellington seventeen [17], Christchurch thirteen [13]. Responses were received spasmodically over the five-week period. Individuals who indicated they would be available to participate generally provide a signed consent form with their acceptance. Those who indicated agreement to participate and did not supply a signed consent form were sent a polite reminder communication. All invitees accepting the opportunity were thanked for their time commitment to the project. Many responses were received from individuals declining the opportunity for a range of different reasons, this group were also thanked for their response and no further contact was made with them. There were no reminder emails or other form of contact made with invitees who did not respond.

From the forty-two invites there were twenty-eight respondents who confirmed they would be interested in participating or to confirm they were not available; this equates to a 67% response rate. There were fourteen, or 33% of invitees where there was no response. Of the twenty-eight formal responses, eleven invitees agreed to participate and provided signed consent forms. This is a positive response rate of 39% of those who responded in some way and 26% of the total list of invitees. Of the eleven invitees who agreed to participate, two were unavailable to attend the focus group on the day and indicated they were happy to contribute to a one on one interview. Focus Group demographics and response rates and actual time taken for each focus group or interview are detailed in Table 2.

Table 2: Demographics of focus groups participants and one on one interviews

	Participants	Time	Range of Roles	Organisation Type
Focus Group 1	Three	66 minutes	CEO (1) / GM (2)	Charity, Private Sector Organisation, Not for Profit Incorporated Society.
Focus Group 2	Three	74 minutes	CEO (2), Senior Executive (1)	Charity, Crown Entity, Not for Profit Incorporated Society.
Focus Group 3	Three	68 minutes	CEO (3)	Private Sector Organisation, Council Controlled Organisation, Whanau owned business.
One on One Interview	One	22 minutes	CEO (1)	Crown Entity.
One on One Interview	One	34 minutes	CEO (1)	Private Sector Organisation.

6.4. Testing

Two weeks prior to the first of the scheduled focus groups occurring the process of the focus group was tested with a small control group of volunteers, this was to test the voice recording technology and to gain feedback on the process and content of the script and questions. This gave the opportunity for questions to be tested for clarity, sense and understanding. The session ran for one hour and the exact process planned to be used in the actual focus group was followed. Participants were not necessarily from the same demographic as was planned for the actual focus groups. This group did genuinely contribute to the process when they were asked to discuss the questions that had been posed. Feedback from this session identified two key changes that should be made to the process and method by which the session should be presented. The testing process also identified the time commitment that was likely to occur in answering each of the questions. The changes required identified that in some areas of the proposed script there were two questions that were posed to participants and they were asked to answer these questions together in their answer. It became clear that this was confusing for the participants and therefore each question was separated to ensure only one question was posed at a time. Feedback from the testing process also included a

recommendation to provide participants with a run sheet for the focus group, this would identify the key subject areas and underlying areas of focus for each key component of the process to enable some thought to be given to the context of the session from the participants perspective.

6.5. Questioning Route

The questioning route (Krueger & Casey, 2015), used to develop questions for the focus groups and interviews applied key descriptors from the overarching research question as a starting point, this meant words such as trust, cultural intelligence, health and safety practitioner and professional were all important. It was important to have enough questions to gather appropriate data but not so many to ensure the focus groups didn't go over the specified time. As was described by Krueger and Casey (2015, p. 39), a typical number of questions for a two hour session is twelve, based on a planned ninety minute session, this meant nine questions would be appropriate. One of the key ingredients to creating suitable questions for a focus group is to design questions that stimulate conversation and achieve the right balance between group conversation and contribution by the facilitator. Based on the target of nine questions a suite of questions that addressed each of the three broad topics was developed with a final question added which addressed the overarching research topic. The suite of questions used is highlighted in Table 3. In planning for a situation where all questions were asked prior to the scheduled time limit, or questions failed to evoke conversation, a suite of additional backup questions was created covering the same holistic topics, this bank of backup questions are detailed in Table 4.

Table 3 – Question set used in focus groups and interviews (T–Trust, CQ–Cultural Intelligence, HSP–Health and Safety Practitioner, RQ–Research Question)

Question Ref.	Questions posed to focus group attendees and one on one interviewees
T 1	Discuss your experiences of how interpersonal trust in a workplace develops?
T 2	What are your views on whether in a multi-cultural team setting there is likely to be increased levels of trust between homogenous group members and potentially levels of distrust where there is a difference between team members?
T 3	Discuss your views on whether trust is understood and developed the same regardless of ethnic makeup, or is trust defined differently across cultures.
CQ 1	What is your current understanding of the construct of Cultural Intelligence?
CQ 2	Explain whether Cultural Intelligence is an area in your business you have considered as a capability that would be beneficial, particularly for those in leadership roles (whether by title or not)?
CQ 3	To what extent do you think Cultural Intelligence capabilities would create an increased level of trust between the Health and Safety Professionals and workers?
HSP 1	When recruiting, or considering the professional development needs of your Health and Safety Professional, what value would you put on such persons having Cultural Intelligence capability?
HSP 2	What from your experience are important leaderly behaviours when building trust in a multi-cultural environment?
RQ 1	What impact could Health and Safety Professionals with Cultural Intelligence Capability have in building interpersonal trust with workers?

Table 4 - Bank of Backup Questions (T–Trust, CQ–Cultural Intelligence, HSP–Health and Safety Practitioner)

Question Ref.	Backup Questions
T 4	Do you see trust as having some sort of finality to it or an ongoing process? i.e. I trust you or trust in the making?
CQ 4	What is your view as to whether cultural intelligence can be a predictor of increased performance?
HSP 3	Do you, as organisational leaders see the time spent by Health and Safety Professionals developing relationships as value add or do you see more value in Health and Safety Professionals spending their time creating something physically tangible i.e. the latest greatest policy document, operating procedure or check-sheet?
HSP 4	What is your view on whether Health and Safety Professionals with Cultural Intelligence Capability is required to enable them to be effective in terms of influencing and coaching?

6.6. Focus Groups

Participants at the focus groups were welcomed and thanked for their attendance, a short *mihi* was delivered by the facilitator in recognition of the discussions that were going to proceed and included an acknowledgment of the participants as senior leaders in the business community. This was followed by an introduction of the purpose and format of the research and it was confirmed with participants that the focus group was about them sharing their perceptions, beliefs and thoughts around the subject. My role of the researcher who was facilitating the process was outlined and confirmed that apart from detailing the process, keeping the group on track and ensuring that what needs to be covered is covered, that I was not intending to do much talking. Rules for the focus group were outlined including confidentiality and confirming that the terms of the consent form stood. Attendees were asked

to respect each other in terms of allowing everyone to have their say and it was reconfirmed that there would be an audio recording taken of the discussions. This approach of introducing the focus group is consistent with the guidance provided on focus groups by Bell et al. (2019, pp. 471–472).

Participants were provided with a run sheet for the event which highlighted general subject areas and timing for the event, a copy of the run sheet is shown in Appendix B. This is similar to the provision of an agenda for participants discussed by Bell et al. (2019, pp. 470–471).

Attendance at the focus group in Auckland did not meet the initial minimum number of four invitees. The original number of people that accepted was four however one attendee had to pull out at the last minute due to other commitments. This participant offered to participate via a one on one interview, and this was subsequently scheduled. The Auckland session proceeded with three participants. Likewise, the Wellington focus group proceeded with three participants, with a fourth also offering to participate in a one on one interview. In Christchurch the focus group also proceeded with three participants.

The focus groups were conducted in a conversational manner with discussion evolving between participants. It was important that the interaction was between the participants and not in the context of the participants answering questions back to the facilitator. Generally, it was noted that the engagement between participants was complimentary and while there were alternative views on some aspects of the discussion there were no examples of arguments or disagreements. At times during conversations some participants asked others for points of clarity or to expand their experiences on a specific point of discussion. This group interaction

is described by Bell et al. (2019, pp. 472–473), and the experience of these focus groups did provide consistency with the concept of the “boundaries of social convention and discourse” (Bell et al., 2019, pp. 472–473), and meant the focus group data would take into account a group view rather than that of individuals. As the facilitator it was important to make sure to use non-verbal and verbal cues to ensure dominant talkers, experts and rambles (Krueger & Casey, 2015, pp. 121–122), did not take over the discussion. Equally it was important to ensure people who may have been shy had the opportunity to have their say.

6.7. Interviews

Interviewees were welcomed and thanked for their time commitment to participate in the process, they were also provided with the run sheet as previously described and the same introduction into the research was provided. The only difference between the focus group and the interview being that there was no introductory *mihi*. Interview one was held in a public space and interview two was held at the interviewee’s workplace. As with the focus groups both interviews were recorded. The interviews took the approach of a structured interview (Bell et al., 2019, p. 209). Both interviewees were asked the same suite of questions as the focus groups and these were posed in the same order as had been posed in the focus groups.

6.8. Coding and analysis

A Thematic Analysis approach was used to analyse collected data from the focus groups and interviews, this is not used to simply summarise the data content (Braun & Clarke, 2006), instead it enabled the identification of elements of the data which was guided by the overarching research question.

All five recordings, three focus groups and two, one on one interviews, were transcribed word for word. The five step process of Thematic Analysis is referenced by Braun and Clarke (2006, pp. 87–88), and includes transcription as step one which is highlighted as a “key phase of data analysis”. Each line of written transcription was numbered to enable line items, specific words and quotes to be identified by the researcher during the analysis phase. Text detailing the words spoken by the facilitator was highlighted to enable differentiation between questions and discussion. Two copies of each transcript were then printed onto different coloured paper, one for a reference copy the other to be used in the coding and analysis process.

The next step of the analysis process was to identify words, phrases, quotes and statements that were of interest. Repetition, local expressions, metaphors, transitions, similarities and differences are all aspects of thematic analysis discussed by Bell et al. (2019, pp. 519–520) and were all considered during the data analysis process. Review of the transcripts included being guided by the questions detailed in Appendix C, this was to determine the relevance of the content in answering the hypothesis. Each of the nine questions were penned onto separate sheets of paper and the transcriptions detailing conversations in relation to each question were matched. This content was then reviewed, and specific quotes, repeated words and themes were identified, notes were made on the paper to reflect this analysis. These words, quotes and themes were also highlighted on the printed transcript.

From the colour coded themes, words and quotes, a further analysis was done to separate these pieces of data into higher level coding. Nodes were assigned to each of the groups of themed discussion points, the nodes were designed to reference each of the nine focus group

questions with the themes, words and quotes from each individual node numbered in ascending order. Table 5 outlines the nodes used for each question.

Table 5 – Coding of questions

Question subject	Code	Node
Trust	TQ1	T01
	TQ2	T02
	TQ3	T03
Cultural Intelligence	CQ1	CQ01
	CQ2	CQ02
	CQ3	CQ03
Health & Safety Practitioners & Professionals	HSP1	HSP01
	HSP2	HSP02
Research Question	RQ1	RQ01

Transcribed text was then separated into short sentences where key words and phrases were highlighted. These sections of each discussion were separated onto the relevant sheet of paper based on the question, to enable the discussion around each question to be further analysed and themes identified. A reference system was designated to participants quotes which would be used in the report analysis. This would enable the researcher to be able to identify participants input while maintaining confidentiality and also enable the reader to see who and how many people were commenting, in addition it also would create a connection between the reader and the participants.

7. Results and Discussion

Data from the focus groups and interviews was analysed as described in 4.8. This analysis is presented under the broad topics of trust, cultural intelligence, health and safety practitioners and professionals, including discussion around leaderly behaviours and finishing with analysis of the participants responses to the overarching research hypothesis. Each section details relevant coding and analysis discussion associated with the nine questions posed to participants as outlined in Table 3. The data includes a range of quotes by participants used to evidence the link between the question and the views, perceptions, beliefs and experiences described by participants. I finish with a general discussion following each question and range of quotes detailing key points relevant to the objectives of the study.

7.1. Trust

7.1.1. T 1 What are your experiences of how interpersonal trust in a workplace develops?

Chief Executives and other senior executives discussed the development of trust as something that was a deliberate and targeted strategy used by leaders that *takes time* to develop, and that time was part of a journey incorporating steps forward and backward, failure and success, ups and downs and results in momentum that has to develop by taking baby steps.

I-WL-SG08 “trust is not something you can build overnight. It’s something that’s built up in incremental steps”.

FG-AK-HG02 “trust has to be established over the course of some-time”.

I-AK-RM04 “And I think over time...it takes a long, long time to build that up...it’s that continual effort to build up trust and you do that by getting the human connection...”

Having *shared values* and objectives in the workplace was also an area that participants felt was a key driver when building trust. It was described as a multi layered construct that “lays the platform for everything else”, it is a contributor to *whanaungatanga*, culture and ownership and creates outcomes that can “see an organisation move forward in a significant way”.

Trust was considered a concept that helped create environments where people would work for each other rather than the particular project or organisation because of the trust that existed between individuals. Participants said that trust is driven by workers having a clear understanding of organisational purpose and enables workers to hold the organisation to account if behaviours don’t align with values. They can then challenge the organisation or leaders within the business without fear of reprisal or retribution.

I-AK-RM04 “Because once you get that trust, and that bond...you start working for the individuals rather than just a project”.

FG-AK-HG02 “For us it’s about our values and purpose, you start to create a culture and people start calling out when you’re not authentic”.

FG-AK-HG02 “the ability to share knowledge and information about the organisation and the performance...about what’s going well, what’s not going well, without fear of consequence”.

Participants introduced the concept of *giving* trust as opposed to making people earn the trust of leaders, they talked about giving trust and keeping on trusting until the other person gives them a reason to no longer trust. They discussed curiosity and the art of asking questions they don't know the answer to, as a way to elicit a trusting relationship. This has close ties to the work of Edgar Schein who wrote, "For everyone to do their part appropriately requires good communication: good communication requires building a trusting relationship: and building *a trusting relationship* requires *Humble Inquiry*" (Schein, 2013, p. 122, emphasis in original). The concept of curiosity, understanding and learning links well to the previous discussions around giving trust, giving the other person responsibility. This plays to the definition of trust as described by Rousseau et al. (1998) when they described putting faith in the positive expectations of the intentions or behaviour of another. When behaving in this way the act of giving trust was described as creating engagement, knowledge sharing and an affinity between parties. It is described as a relational or social *lubricant* that enables a person to speak the truth.

FG-CH-JB09 "It is an interesting thing isn't it, to live in a world where we go, you start with trust. You know, I think that's something we struggle with".

FG-CH-QH10 "and I work on the theory that we trust you until you give me a reason not to trust you"

FG-CH-CD11 "but to get anything done you've first got to give trust. I give you the trust, the responsibility...".

Focus groups reflected on what they defined as the old-world view or command and control style of management and how individuals are moving away from business where this type of

management is still in place. There was discussion around transactional workplaces where workers question whether they are actually people or just the deliverers of a suite of key performance indicators. In this context the key word in the term inter-personal, is *personal*. It was surmised that in today's corporatized environment this challenges the ability for a worker to be "personal". Methods of control was also raised as a contributor not to trust, examples of this occurring in the working environment include situations where transactional working conditions or detailed instructions or contracts exist. This was described as *Deterrence* based trust by Rousseau et al. (1998, pp. 398–399) and in fact the authors suggest that in the presence of such an environment then trust does not need to be formed, masquerading instead as a form of control, as is shown in the following quotes;

I-AK-RM04 "and the days of the command and control, we still see them but my view that that's a leadership style that's starting to phase out".

FG-WL-AM07 "So, you've got your interpersonal trust, but then there's that kind of whole engagement with the workplace or engagement with an organisation and what actually fosters that"

FG-WL-FB05 "And so, I wonder whether the increased sort of commercialisation, business-isation, corporatisation, even in small businesses that the push today that kind of builds on your point around structures around it, am I a person or am I the deliverer of 58 KPI deliverables"

FG-WL-PD06 "I used to run a factory years ago, we had a lung room, which was where all the smokers went, that created a huge cultural centre for the organisation where people were bonding, because they had to go there for a smoke. Now they are

ostracized and they're outside in the cold and the wet. And there is none of that camaraderie and that trust that kind of stuff built up”

Vulnerability is a key descriptor in the definition of trust, and leaders understood this. What was captivating was the discussion around how leaders create safe environments where that vulnerability is able to be revealed by workers. The discussion was moulded around how organisations create messages and, in some cases, provide resources that encourage and enable workers to show vulnerability. Contribution in the discussion suggested that in order for leaders to give permission to workers to be vulnerable, those same leaders should show that same vulnerability. From the leaders perspective, showing that vulnerability is the key to unlocking trust between individuals and enabling a relationship to be created. Schein (2013, p. 173), suggests this trusting relationship is the *return on investment* a person would get by showing their own vulnerability in a dyadic interaction. This is also where we can see the link to emotional intelligence, where a leader's emotional expression is the key to building an authentic relationship. Participants surmised that this true vulnerability was something that could not be faked. The secondary part of the definition of trust explores that trust is given on the basis that information about your vulnerability will be used appropriately, that it won't be shared. There is an expectation of respect, fairness and confidence in the process of that dyadic interaction where vulnerability is shared. This was a concept that was understood with participants suggesting that to enable this, individuals need to truly listen to gain understanding and show the other person they are valued.

FG-CH-JB09 “I get told often by my team that people don't know who you are. You know who they are, but they don't know who you are, you need to talk about your kids, you need to be more open”

FG-CH-CD11 “do people have the permission to tell you the answer...So if someone asks you how you are doing, if you give them the standard, everything’s good because I am the CEO, nothing affects me, then they don’t really have permission to really tell you...”

FG-CH-JB09 “then we asked everyone else in the organization to be like vulnerable and share themselves and be good team members, but we don't, with the least place it's done is around the executive table”

Building on this concept, participants discussed the close links that trust has to engagement and ultimately that it is a relational concept and that this relationship was built through support. Without engagement there is no relationship and without a relationship there can be no interpersonal trust. Groups talked about the creation of trust when individuals from outside of their normal teams were brought into the environment and the effect that had on trust, based on the group’s expectations or preconceived ideas about who the person was and their intentions. This included individuals such as corporate head office health and safety managers, regulatory inspectors and consultants. The way these individuals came into the environment and how they were introduced was a key component about how trust develops between workers and those from outside of the normal team environment. This was labelled as “transfer of trust” and was linked to the level of trust between individuals and the person introducing the incoming person.

FG-WL-FB05 “If I am completely and utterly on my own...and never really engage with anything or anyone, who do I trust, I mean it’s nobody, there’s nobody to confer or impart trust to or on”.

FG–WL–FB05 “Engagement not intrinsically anything. It’s a mechanism and it’s a capability that allows insights to be shared”

Focus Group participants had a good understanding of how trust can be both built over time and just as easily quickly destroyed. Their ideas around the makeup of trust were consistent with the definition and the use of constructs such as vulnerability and the expected behaviours of others. Much of the discussion focussed on the concept of People Trust as opposed to Cognitive Trust. These concepts are discussed by Ferrin D.L and Gillespie N (2010, p. 44), where they identify People Trust, sometimes referenced as Affect Based Trust as created based on the emotional ties between individuals and Cognitive Based Trust being created due to pre-existing knowledge. The difference between the two also being linked to individualist or collectivist cultures where the former is more consistent in an individualist environment and the latter being experienced more in a collectivist culture.

7.1.2. T 2 What are your views on whether in a multi-cultural team setting there is likely to be increased levels of trust between homogenous group members and potentially levels of distrust where there is a difference between team members?

There was a strong feeling from the participants that the answer is very much driven by organisational values, culture, leadership and management and that these all were influential in synchronising the relationships in group settings. At an organisational values and culture level there was discussion around the maturity of the business in respect of its celebration of diversity, including diversity of thinking, and how open the organisation is to engage in constructive feedback. The discussion evolved into some quite specific areas such as strategy

around recruitment policies and how the goals and objectives around diversity were advertised. The support for the organisation's values and culture by those in leadership roles was deemed critical, in this context. Leadership wasn't restricted to those in formal leadership roles, the context was about leaders in a range of positions within the organisation. There was also discussion about how potential misalignment of views in group settings was a management issue to control and there was a need in such settings to empower people to speak up. This range of quotes reflects the discussion in this area.

FG-AK-MOB01 "Our...team was led internally by the team and it was multicultural, it was Pasifica led, but it was multicultural, and they had a very, very high engagement".

FG-AK-MOB01 "And it's very easy for people to just say all multicultural environments are therefore distrustful, in this case it was a highly trusted environment. But that's because it was supported by programmes, supported by leadership throughout the organisation, not only at the top, but in the middle as well".

FG-AK-HG02 "So it's really the responsibility of the organisation to try or the team and the leadership within that team, if it's a smaller team, to actually cater for that and try and factor that into the daily things and make people feel empowered to, you know, I guess speak up".

FG-CH-CD11 "So, you just got to control that sort of environment. And that's not a reflection of them or them as a people. It's just embedded differences for some of them".

Context, understanding, cultural norms and values was a key point of discussion as part of this question. The risk of individual contexts being misinterpreted was the focus of the feedback and where this occurs creating the potential for distrust. There was discussion about the impact of cultural norms and values and how that could impinge on trust in a group setting, whether that be through power distance relationships or business practices considered the norm by individual cultures. Language was cited as playing a part as well, with team members potentially having a higher level of comfort to discuss their views if they can converse in their own language. It was noted that this can create a situation where monolingual team members feel that other cultures are being imposed on them in this scenario. The participants agreed that a mixed setting can be a risky environment and that equally it could be a risk where the group is homogenous creating situations where commercial hubris could exist. In these settings there is an opportunity to show real leadership by being empathetic towards the myriad of views that could exist, and that would help in building trust.

FG-WL-FB05 “I can imagine in a situation where you’ve got a really diverse range of cultural contexts, if they’re not understood and you mistake what you hear as being what people honestly believe and you take action on the things that you hear as opposed to what might be the case, I could see how you might further reinforce distrust, because you’re not actually responding to the meaningful things that are real for some people”.

FG-CH-QH10 “the China sales team, for example, completely different to our Korean team or another Southeast Asian team and the way they approach their customers and what’s appropriate”.

FG-AK-HG02 “there’s a lot of Filipinos working here, there’s high power distance, same with Pacific Islanders who have that you know deference to management”.

Workplace and work task design was discussed as a factor in whether individuals could develop trust in a group setting. Considering the perspective that the emergence of trust should be a deliberate strategy, then part of that deliberate approach is based around how work is designed and in this context consideration of the ethnic or cultural contexts was thought to be an aspect of design that should be included. Overall there was a feeling that while team members would get on in many situations it was also agreed that at times there are individuals in teams and groups where there are deep seated, sometimes tribal differences, embedded in many cultures and regardless of whether or not individuals trusted one another those differences can have an impact. This could be where workplace design is critical in culturally intelligent organisations. Leaders and managers may be aware of these types of differences and can therefore design the work environment to enable individuals that might have these deep-seated differences to co-exist within the organisation.

FG-CH-QH10 “And it’s a big part of design, right? It’s about going who is the person I’m designing this for, who is the person I’m talking too? And what are their cultural differences and why does that make a difference”.

FG-CH-QH10 “but there is a reason for the way they behave, and if you understand that reason, then you can start to design a workplace that can help”.

FG-AK-MOB01 “And we did a whole bunch of activities to actually achieve, encourage and gain that”.

Another area that could impact on interpersonal trust in a team environment was cited as being geographical location and the maturity of those locations in terms of acceptance of diversity. It was noted by participants across the focus groups that the further south you travel in New Zealand, the less exposure there is to a multi-cultural environment and the more ingrained the English-speaking, Anglo-Saxon worldview is held. And secondly in certain contexts the level of trust in a team environment was irrelevant to culture and was more about longevity of time that individuals were in a team situation where individuals had “earned their stripes”

7.1.3. T 3 What are your views on whether trust is understood and developed the same regardless of ethnic makeup, or is trust defined differently across cultures?

Focus Group and interview participants were asked about their views as to whether trust was a concept that had universal understanding regardless of ethnicity or whether they thought it was viewed differently dependent on culture. The academic research around the theories of *Etic*, where trust is a universal construct across cultures and *Emic*, where trust is derived differently, dependent on culture, was not specifically discussed prior to the question being posed.

There was minimal discussion and consensus that endorsed the concept of trust having a solely Etic perspective. While some participants initially stated their thoughts around trust being a universal concept, with one participant calling it a “*Human Trait*”, as conversation evolved it became clear that cultural context was the driver behind the development of trust. This context included where you come from, peer group experiences, schooling, parental

education along with your culture. The next range of quotes shows a level of differing opinions on this issue.

I-WL-SG08 “I think there are common elements of developing trust”

FG-WL-PD06 “Hard to comment because your mind set is purely from your own perspective. I think it probably would tend to be fairly universal, in my experience”

I-WL-SG08 “So, I think you can have variances on the way that the word trust is derived and developed”

I-AK-RM04 “Yeah, I would say, well, there must be there must be different things that will erode trust for different cultures because we live differently”

Interpretation of trust and of culture was an area of discussion. Participants reflected on a situation where offense is caused due to a misinterpreted message or behaviour and that this could create distrust, but participants were consistent in suggesting that this was not a trust issue, it was more that this situation was actually a misinterpretation of culture. There was significantly deeper conversation about how trust develops based on context and understanding. As can be seen in the following quotes there is very much a combined etic-emic view of trust.

FG-AK-MOB01 “But my sense is that trust is yeah trust is interpreted differently. So might be universal concept. But it's interpreted differently by different cultures...and I guess, if I think about it it's like, it's like, New Zealand European might say, well, our

trust is here, so it's like here and someone else might say, well, my trust here is actually here for me.

I-AK-RM04 “we could do things inadvertently and not realize we've actually been really offensive and that then that then starts I suppose to erode that trust”

FG-AK-MOB01 “So, we might interpret things from a cultural perspective as being they don't trust us. But my experience is, it's not about trust. It's about interpretation of culture, and their interpretation of what their cultural understanding is, and context is, in relation to reacting to a particular situation. So, we sometimes interpret things incorrectly, when we're put in a culturally diverse situation. That's my thoughts”

FG-WL-PD06 “yeah, it makes sense, I think that trust is a fundamental human thing that people get, but how it works will be very contextual”

FG-WL-FB05 “I think what does trust mean? I think I could imagine it's meaning is universal. I think the context in which its application is universally understood to meet with your culture”

FG-WL-AM07 “Some of that is back to the, what are the settings that support or not, trust, that might override other cultural values, say not to speak up, for example, to hierarchy...it's about the settings, I guess it is a bit of a dynamic point also, there must be kind of artefacts or settings of actually fostering environments of trust, that might actually be relatively culturally agnostic, so that you can let your cultural values play out including whose competent, but you get a fostering of trust because of the law and undermining of trust”

There was a wider discussion around how trust could be developed and agreed upon at an organisational level which could be linked to the earlier discussion around organisational values and culture. Some participants suggested that a common organisational understanding of trust could be developed. Whether this would be successful in a situation where those deep-seated cultural differences exist may be an unknown quantity and opportunity for further research in this area does exist.

FG-CH-CD11 “from my point of view, trust is trust...put it in a box, trust is trust, but I don't think you can have a cultural or a business trust unless everybody as an individual is starting to trust each other. I think it's a really individual thing. So, it might take a completely different thing for...to trust me, than it will take you to trust me”

Participants in both focus groups and interviews were able to talk with confidence about their understanding of the social lubricant that is trust, their understanding of how its develops and the key drivers behind it. This understanding was in depth both in their own context and that of their organisations. The giving of trust by leaders was a significant area of focus and a trait that the participants all had a consistent agreed view of as being a good leaderly quality.

Workplace culture, values and design were cited as areas of influence in the development of trust in multicultural settings. The discussion around the influence of leadership between ingroups and outgroups was consistent with the research offered by (Allport, 1979; Pettigrew et al., 2011), around the ability to increase trust through the concepts of contact theory. The debate over whether trust is a universal construct, or one where trust is understood differently across cultures was consistent with the academic literature in that it was significantly agreed to be a situation which was contextual and not universal. It was noted that there was

dissonance and confusion at times between the use of the term culture and whether this was intended to be referencing ethnicity or organisational culture.

7.2. Cultural Intelligence

I now move onto the questioning route associated with cultural intelligence. To gauge the understanding that senior executives had for the construct of cultural intelligence, an overview was given in terms of its links to intelligence research, it was also noted for the groups that cultural intelligence was different to cultural competency. The definition of cultural intelligence was provided, using Livermore's 2010 version, that being "an individual's capability to function effectively in a variety of cultural contexts" (Livermore, 2010, p. 83). The ability to measure a person's cultural intelligence and the framework that this is measured against was not discussed prior to this conversation developing, these concepts were highlighted to the group once the discussion was coming to a close.

7.2.1. CQ 1 What is your current understanding of the construct of Cultural Intelligence?

The discussion evolved in a way that indicated that there was little to no formal knowledge of the construct and framework of cultural intelligence and in fact opinions suggested this was also a journey that at an organisational and country level we are only just beginning. This lack of knowledge of the construct can be seen in the following quotes;

I-AK-RM04 "I would say it's probably quite low", probably pretty surface level"

FG-WL-FB05 “I wouldn’t necessarily say I’m culturally capable, but I’m culturally a lot more empathetic”

FG-CH-JB09 “I have a limited understanding, you know, or exposure”

FG-AK-MOB01 “And so I would suggest that that's currently in the ad hoc state, and is absolutely ideal and ripe for us to actually put some frameworks around it and to bring it into a more framework driven language, so that it can be more clearly travelled through business communities to be able to get better clarity around how they might deal with it”.

FG-WL-FB05 “And, so I think we're still early on in our national journey on understanding that cultural piece”

I-AK-RM04 “We’ve been working through that at the moment and saying, what does it mean, what does it look like to try and build up that, I suppose that cultural intelligence”

While it was clear that participants had little exposure to the formal construct of cultural intelligence there were a number of reflections that illuminated a broad understanding of the underlying concepts that make up cultural intelligence. Using the four capabilities of the CQ Framework , being Meta-Cognition, Cognition, Motivation and Behaviour, as described by Livermore (2010), the understanding by participating executives showed the following.

CQ Meta-cognition

There were three words used by participants that described their knowledge of the meta cognitive aspect of cultural intelligence. These words were *understanding*, *recognition* and *difference*. This showed that executives were cognisant that there is an aspect of challenging themselves to become inquisitive about situations they are in and appreciating that there are situations where the view of others may be in distinct contrast to their own.

FG–WL–FB05 “ And so for me I think my awakening has been trying to get, regardless of what the culture is, understanding that those that culture drives a fundamental worldview, that might have a level of difference that is stark to mine, and recognising that it’s not trying to draw a judgement in understanding the difference, but simply seeking to understand it”

FG–WL–FB05 “And I was realizing there is a fundamentally different world view. They view time differently, they view family differently, and it's not better or worse, it's simply different”.

FG–WL–FB05 “That was profound, it was profound, it doesn't necessarily make it easier to step into those environments. But I can sort of, in a way, step out of myself a little bit more to go, what's going on here”.

CQ Cognition

Participants described quite clearly an understanding that knowledge of cultural norms and values might be a part of the wider cultural intelligence construct. Participants discussed how

this knowledge would contribute to less likelihood of offending people when they are operating in a multi-cultural situation. Examples of this included scenarios such as a lack of eye to eye contact, respect given to hierarchy and indeed hierarchal structures within other cultures. There was also evidence that this understanding was not recognised by all participants and this is reflected in the next range of quotes;

FG-AK-HG02 “but there is probably something which is more deep, deep seated, which is around, you know I don’t know how you’d say it but being aware of cultural differences”

“FG-WL-AM07 “And I consider myself to be broadly emotionally intelligent. But I have some Pacific team members, particularly Pacific, female team members, and they don't look at you out of a sign of respect, don’t look at you when you talk, they look down and away, and it happens in interview environments and it just happens whenever they're talking to someone who they view as a further up in hierarchy, if you are not broadly, culturally aware that that's a sign of respect, and just a normal cultural practice. It can read like a sign of disrespect, essentially not looking at you in the face when you’re talking to them feels like they're not listening.

FG-AK-HG02 “If you've got a heightened awareness of the difference in people's cultures and beliefs and things like that, then you've got a better chance of being able to, obviously meet their needs, and not offend them unnecessarily, or certainly be aware of how to approach situations, you know, with that context”

FG-CH-JB09 “There’s some, some, fascination with it, but not a real understanding”

FG-WL-FB05 “And they have that difference, they won't look you in the eye, not for any other reason. Now, I might not find it easy. And I might not know how to respond to it, I got enough self-awareness in that space”.

CQ Motivation

Some participants identified their own development needs in this area as an aspect that was lacking. Spending time immersed in multi-cultural situations that enabled people to understand difference showed a level of knowledge about the awareness of senior executives to enhance their own knowledge of different cultures, the participants in these groups were clear that this was an area they needed to focus more on.

I-AK-RM04 “So I understand those little bits, but it's probably the one thing I've never done is actually gone and educated myself as such”

I-AK-RM04 “I don't think we actually take a real deep dive into understanding those different parts and that's twofold. One is to understand the people that I don't know in the workforce...”

FG-AK-JB03 “And it's got to come down to I genuinely want to know what different”

FG-WL-FB05 “And so the capability is probably my next part of the journey”

FG-CH-QH10 “I think if you take workforce design, and you do have a diverse workforce is how do you design your experiences that accompany that and one of the

things that we do is we try and understand where they come from, our Chinese people, we try and understand what they want to know, what they want to learn, how do we integrate, what is the culture, what does culture and what does values mean for them and all that sort of stuff.”

FG-CH-JB09 “How do you gain it, through exposure, like what you're doing, you're exposing yourself to it, something I haven't probably had to do a lot of”

CQ Behaviour

There was little discussion about individual behaviours that participants described that they undertook when in a culturally diverse setting. There were some messages throughout the focus groups which indicated a level of cultural intelligence behaviours including a participant who introduced himself in *Te Reo*, a participant discussed the impact of visiting a marae and while throughout the focus groups and interviews there was evidence to suggest an awareness of the cultural norms, values and behaviours of others, there was little acknowledgement that behaviours of a leader reflect a level of cultural intelligence.

I-AK-RM04 “... we'd go to the marae, and all that sort of thing. And it was probably one of the more daunting things you do because you're scared that you make you make a mistake and you do something that's offensive and that sort of thing”.

FG-AK-HG02 “and being sensitive to how other cultures might interpret your actions or the actions of others, and then being able to moderate your behaviour to suit that environment that you're working in”.

Overall, it was found that there was little knowledge or understanding about the formal structure that makes up the construct of cultural intelligence by executives. Conversely, the language used by participants showed a level of comprehension about what capabilities might make a person more culturally intelligent. There was commentary by participants about the value of having a framework to assist senior executive to better understand new concepts. This speaks in some way to the CQ Motivation aspect of the idea of cultural intelligence and how senior executives assimilate ideas they have had no previous exposure to. There was a recognition that Cultural Intelligence was a skill that could be developed.

FG-AK-MOB01 “It's interesting, I think this is a conversation around frameworks. And so if I think about before I did an MBA, and after I did an MBA, and there's a couple of different constructs of this, the constructs of this before I did an MBA, I had a very ad hoc view on different constructs in business, post MBA it put a whole bunch of frameworks in place for me that put a real clarity. And suddenly, I had real vision and clarity around what I was trying to achieve, and it enabled me to advance significantly and step change where I was historically, yeah. I then think about the Lominger competency framework and how that has brought to the fore things like emotional intelligence”.

7.2.2. CQ 2 Do you consider whether Cultural Intelligence is an area in your business you have considered as a capability that would be beneficial, particularly for those in leadership roles (whether by title or not), as an example your health and safety manager or advisor?

The question was expanded upon by really explaining that the use of the word leadership was not just aimed at those who have the power, position or title, it was intended that the question be answered in the context of people within organisations that are perceived as leaders within their individual work groups or departments. This concept was agreed with and discussions covered both areas of leadership, those with the title and those without, and there was significant support for the hypothesis of cultural intelligence being a beneficial capability for those in leadership roles. This agreement was contextualised as being a critical skill in today's emerging global world, repeatedly words such as *critical*, *a no-brainer*, *fundamental* and *absolutely* were used in conversation. There were links to cultural intelligence being an absolute ability for people in roles responsible for delivery of organisational strategy and some commentary also linked these positive affirmations to people holding health and safety roles and further suggesting cultural intelligence as a competency requirement for such a role. Further justifying the need for such skills was the link to organisational recruitment strategy with an example of the percentage of staff in an organisation being, "New Zealand born", lessening in numbers and an expectation that this percentage would simply continue to grow.

There was further discussion that tried to define leadership skills and contextualising those skills relevant to cultural intelligence. This came in the form of defining the skill of a leader being someone able to activate people and resources and also tackling issues and difficult

realities. Additionally, the fundamental skills of communication and influence were mentioned as how to be effective and having a direct link to being culturally aware.

As had happened earlier in the discussions some of the commentary evolved into a wider context around the use of the word culture with participants sharing a view that the concepts that were being discussed applied equally to other areas around diversity including social class, age, gender, employment status and disability. This discussion was following on from comments about leadership skills and having clarity over who you as the leader are leading. The following quotes reflect the agreement across participants about the value of CQ capability.

I-WL-SG08 “Absolutely, you shouldn't be placing people into your organization that you don't believe have the cultural intelligence or ability to be culturally aware, to deliver on the strategy. And so that's when the strategy's important because it aligns people's expectations as to what we expect for them when we bring people in”

I-AK-RM04 “So I would say it's so critical again, for especially in that health and safety space”

FG-WL-AM07 “If you consider that sitting at the heart of what's required to be effective is communication and influence. And if you're not culturally competent then you're not going to be able to communicate and influence. And I think, to your question, is it valuable? Well I think it kind of sits at the fundamental ability to communicate and influence”

FG-WL-AM07 "...you can't can be competent in your job as a health and safety practitioner unless you've got it in there, cultural competency across all of your competency domains".

FG-WL-FB05 "What I think a huge dimension of leadership is the ability to mobilize people. Otherwise, who are you, what's being led, nothing. You know, you've got to be able to mobilize people or issues or resources. So, to your point, I mean, I think, I think it's always useful to sort of give leadership some context, some guts or whatever we mean by leadership. And so how do you mobilize but also often leadership stuff is often confronting issues, confronting people, confronting difficult realities, even in a floor sweeping situation, the brooms aren't any good or you know, the handover's no good. So, both mobilizing and confronting are really important parts of the leadership skill set. And we take into account all the variation we're talking with cultural competency, if we don't have this in place. Yeah, totally. I agree".

FG-CH-QH10 "I think it's critical...understanding, you know, who you're leading, it's critical"

FG-CH-JB09 "I would have thought just in answer to your question in the emerging global world...I think it's gonna be it's gonna be one of those critical skills, you know...I think it's super critical to the future, to the emerging global world"

FG-CH-CD11 "It's also knowing what you're not competent at. And that that that you are addressing those by providing a service that will help add a level of competence (or confidence) and support to your team".

7.2.3. CQ 3 To what extent do you think Cultural Intelligence capabilities would create an increased level of trust between the Health and Safety Professionals and workers?

The responses to this question was wide ranging and covered a variety of different contextual considerations including leadership skills, communication, technical health and safety skills measured against the value of adaptive skills and having the ability to educate and influence others in leadership roles in the concepts of cultural intelligence. Much of the discussion didn't focus on trust as such, more so on leadership, of which trust is a component. These initial quotes show this contextual range of discussion points;

I-AK-RM04 "it's pretty critical because if you don't, that's when you start to marginalize certain cultures and you know, this is the whole inclusion piece, it's diversity and inclusion, it's all very well being diverse, but you have to have that inclusion otherwise it's a waste of time"

I-AK-RM04 "The thing is to know someone beyond that work sense and that's why I think it's important for all leaders"

I-AK-SG08 "and, I don't think that's special for health and safety. I think that if you're running a good practice, a good business, you want to be taking those things into consideration for all roles across the organization"

FG-AK-HG02 "And so, it's, it's, it's basically essential for somebody in that role to have those skills".

The leadership discussions also extended into the skills held by a health and safety practitioner and a concept that was introduced really alluded to the planning of the type of person the organisation wishes to fill the role in terms of their skills and capabilities at a leadership level. The planning requirements in filling this role needs to consider the goals, aspirations and values of the organisation, where they are at in their broader health and safety journey and the type of person who can influence the people as they take this journey. This might mean that the personnel designing the requirements of the health and safety role needs to consider the capabilities in terms of requiring technical and or adaptive skills. One participant proposed a set of four skills or capabilities that any leader needs, that being leadership, technical, commercial and cultural.

Communication is clearly an important leaderly skill and this was described specifically by a number of participants and encompassed curiosity, creating personal connection by getting to know aspects of people's lives outside of the work environment, as can be seen in the following quotes;

FG-AK-HG02 "So, you can only do that if you've got good people skills, and you can have a conversation with people and can ask good questions, and you can understand how they think and what their beliefs are"

FG-CH-QH10 "So, it's now more critical and...point it is about the people, the focus now I think and going forward for a long time is going to be about how do you communicate with the people doing the job or leading the job? How can you as an effective leader communicate and get the trust"

I–AK–SG08 “Without a doubt and you'd be looking at cultural intelligence in a variety of different ways. So, you'd be looking at their ability to communicate with different audiences, you'd be looking at their extracurricular activities, you'd be looking at the wider scope of the person”

FG–WL–FB05 “And so, my question is, does every role have the same requirement? I'm not sure. If you're going to if you have an organization like...or..., actually you might have the typical workload and requirements be such that what I want overall is someone that has absolute deep technical knowledge, and we can work on the other stuff. But if you're the leader of the team, or you are a director or an implementer, those essential adaptive skills are fundamental”

There was much discussion about the broader competency requirements for individuals who hold health and safety professional roles. This extended into various comments about the value of technical skills compared with other multi-dimensional essential or adaptive skills such as leadership capabilities, commercial capabilities and cultural intelligence. The key starting point again comes back to job design and what type of person the organisation is recruiting for. There has been recent focus on the technical skill set of the health and safety professional or practitioner and as pointed out by Provan et al. (2019) who highlighted the lack of research that exists detailing *why* safety professionals do this work. These focus groups found that having an individual(s) with cultural intelligence capability would be of value to organisations in helping them develop an organisation wide improvement in understanding culture and at an individual level educating supervisors, team leaders and other managers in this area where they themselves might lack this capability.

FG-CH-CD11 “I think you get more value out of being very culturally capable in terms of a people person as opposed to a technical person”

Much of this capability comes down to the health and safety practitioner or professional’s ability to influence and this was discussed across two dimensions. [1] as an employee who sits at the titular head of an organisation and influences company policy, procedure, culture and can help develop the cultural intelligence of frontline management and supervisory staff, and [2], influencing the workforce in their understanding and application of health and safety related systems and procedures using their cultural intelligence capability where cultural diversity exists within the business.

7.3. Health and Safety Practitioners and Professionals

The next area of questioning focusses on specific skills of health and safety professionals covering both cultural intelligence and leadership. The final question on cultural intelligence focussed on whether having personnel with CQ capability would create an increased level of interpersonal trust. The follow up question to that then is whether or not organisations have included the development of cultural intelligence capability as part of a required or beneficial skill when recruiting as part of the professional development of leaders, and in this case health and safety professionals.

7.3.1. HSP 1 When recruiting, or considering the professional development needs of your Health and Safety Professional, what value would you put on such persons having Cultural Intelligence Capability?

The discussion around this aspect brought to the fore commentary from senior executives who had specifically targeted their recent recruitment efforts to identify applicants for health and safety roles with more than just technical skills in mind. Conversely there was discussion about the need to focus on technical skills based on the context and design of the role, this range of feedback can be seen across the quotes that follow.

I-AK-RM04 “we specifically targeted that type of person because the reality is the success of that role comes down to winning the trust of people in the field... we did focus more on the softer that that engagement style. How do you, you know, we've didn't sort of peel back the layers to get to a point of cultural intelligence and understanding, but that was certainly what we were looking for in our recruit”

I-AK-RM04 “that ability to sit down with people, have a conversation about them, understand them and if you asked, if you apply that cultural intelligence, that creates even more deep connection I would have thought”

FG-WL-AM07 “When you have it in your requirements for the job, you're signalling a different, you're communicating a different message to those applicants. But I think through that process, you might not end up with someone who is culturally competent, but you'll end up with someone who is aware that they should be or at least is cognisant that they're not. And actually that's I mean, that is actually really hugely valuable if you get people as they come in through the front door, recognizing that it's a desirable skill set and there's places looking for that, that at least they are aware that they it's about that self-awareness thing. None of us are we ever going to be completely culturally competent”

FG-WL-PD06 “And it’s contextual. So, you might be competent in one environment but not in another so at least if you how you got stuff to learn in the first three months of your job and listening as opposed to telling, then you’re much better prepared for the job”

FG-WL-FB05 “I think it's such a nice observation, signalling intent and signalling a requirement...So I think the challenges if you ask the question, you've got to be willing to follow through on what is that requirement or need mean, and how do we actually activate it? Because otherwise, what we do is we lose trust in that context, because we've asked a question, and then we've not really done anything with the answer”

FG-CH-JB09 “...to answer one of the questions on there was I probably am now making sure that EQ is built into my recruitment process. I don't think I've ever considered CQ, as an actual recruitment component”

FG-CH-QH10 “It’s interesting isn’t it? Yeah, my health and safety function is my GM People and Capability. And one of the key things that she's responsible for, is building our culture along with my GM marketing and myself, the three of us is about, we focus on the culture of the organisation”

FG-CH-JB09 “Yeah, that could be the problem. Yeah, but I don't think we I, our current health and safety manager is the first one I've ever recruited with the thought process of needing someone to help me build the organizational culture of the business. Up until that point, it was always who do I need to ensure I’ve got the systems and processes in”

FG–WL–PD06 “And so yeah, to change that at the front end by having that as, in lights, as being part of recruitment skill set, it would be quite good, because otherwise, you're going to continue to get the wrong person being attracted to the job”

FG–WL–FB05 “Therefore, I need someone to help me manage this technical compliance issue. And guess what, that's the mindset I go into the process for. And that's. So I think these are really interesting, And I think if there's one piece that's become clear to me in the last five years in particular, especially using this technical via adaptive, it's not versus, it's **AND**, and health and safety has an unapologetic technical dimension, particulate matter, for airborne substances and certain protective equipment, there's technical, the ability to understand heights and different things, then there's a massive influence and imbedding piece, which sits in that adaptive space, because not everyone might agree there might be trade-offs, there's costs, not everyone's on the same page...But I think equally organizations are getting smarter of recognizing their health and safety requirements are both technical and adaptive”

The discussion in this area really created a pathway to understanding the process of recruiting someone into a health and safety role and some of the perceptions, both real and imagined, associated with the type of people who pursue health and safety roles. It detailed lived experiences of senior leaders who had pursued a different type of person for their health and safety practitioner and discussed the types of people who leaders have traditionally found are attracted to such roles.

Leaders discussed the realisation that their organisations need to become more capable in understanding the type of skills that would be beneficial for their health and safety

practitioner to hold and the emergence of their thinking that such a role includes both technical *and* adaptive skill sets. This showed out in the commentary about cultural intelligence now having to be a consideration as a potential area of capability whereas some had only previously considered emotional intelligence. The signalling of change by the evolution of the person specification, at the point of advertisement for a role was reflected in reality, with commentary by some leaders who had been through the journey of securing their health and safety advisor for the purposes of culture change, creation of trust with workers and development of those relationships. This is demonstrable evidence that verifies the hypothesis that organisations experienced added value from their health and safety provider when they had these adaptive skills and those leaders that had experienced this transition with this combined model of technical and adaptive skills. Backing this up further was a view expressed by some that the historical focus that was solely on technical skills for persons in such roles had seen candidates who had a *controlling* and *telling* mindset, leading to less functional outcomes, tick box mentality and no change in organisational performance. Leaders did point out that this doesn't diminish the importance of the technically skilled health and safety professional. This is of course still needed in their view, and in some cases it may be that for a particular project a highly technically skilled person is needed to make assessments of particular situations, however if there is a follow up implementation component then that highly technical skilled person may not be the right resource for that part of the project.

7.3.2. HSP 2 What from your experience are important leaderly behaviours when building trust in a multi-cultural environment?

Participants were asked about leaderly behaviours and those they thought were important when building trust in a multicultural environment. A list of twenty-five descriptors was produced as a result. From this twenty-five those behaviours that came up multiple times have been identified. Nine behaviours were mentioned multiple times with the most frequent behaviours identified being that of listening and communication, these key behaviours are portrayed in Figure 1.

Many of these behaviours align with those described by Provan et al. (2017, pp. 107–108), where they discuss the interpersonal skills, and specifically communication as a required skill of an effective health and safety professional in order for trusted relationships to be built. The findings of this research endorses the link between effective communication and influence as described by Provan et al. (2017, pp. 107–108), who cite a number of other authors who have also identified this link.



Figure 1: Leaderly behaviours.

The research conducted by Provan et al. (2017), (Pryor, 2014), focussed on the relationship between the health and safety professional and organisational leaders. This research is discussing the relationship between the health and safety professional and workers. The consistent area of focus is the creation of trust, through the leaderly behaviours and capabilities of the health and safety professional and another party in the workplace.

7.4. Key Research Question

7.4.1. RQ 1 What impact could Health and Safety Professionals with Cultural Intelligence Capability have in building interpersonal trust with workers?

To the overarching hypothesis of the impact health and safety professionals can have in building interpersonal trust with workers if they had increased levels of cultural intelligence capability. The content of the discussions around this question fit broadly into two categories, of the impact on people and the impact on the business. In terms of people, the view of the participants was that this combination of interpersonal trust being built due to high levels of cultural intelligence capability would have a multifactorial effect on individuals. Workers would have higher levels of engagement and would feel appreciated and empowered due to the realisation that they were being heard and their culture was of value. The concepts of inclusion and belonging was also discussed as an outcome leading to an environment where the combined business and its workers had a collective understanding of the future.

From an organisational perspective the benefits were many. Having a multicultural workforce was seen as something that could be considered a risk resulting from poor or misunderstood communications, the group had also previously discussed strong tribal views that could impact on productivity and reliability. The view of some participants was that having a

person with the ability to identify this type of risk would be valuable to the organisation in terms of reducing organisations risk profile. It was thought that the fundamental outcome of the hypothesis would result in positive behaviour and cognitive outcomes of individuals, therefore generating improved business performance. These behavioural and cognitive outcomes are shown in Figure 2.

Another discussion that emerged was around the power of the combined capability in the areas of emotional and cultural intelligence. It was the view of some participants that to have an effective capability in the area of cultural intelligence one must also be emotionally intelligent. In relation to this, Ang et al. (2007, pp. 339–340), highlight that as emotional intelligence takes cues from an individual’s cultural norms, this also means that the individual may not be culturally intelligent in an environment different from their own culture. The range of quotes outlined show the overarching views of research participants on this key research question;

I–WL–SG08 “It’d be one of your foundational fundamentals, I don’t think as a CEO of an organisation you could afford not to have a person like that...a must have... if you haven’t got those bits right your ability to retain workforces into the future are going to be difficult”

FG–WL–PD06 “They've got generations of families in their workforce. And so, they've got sticky, sticky employees that stay with the business and bring their family into the business. And so, if we're working in a space, labour shortages, is a genuine issue and getting good people that are going to stay with you are important”

I–AK–RM04 “So it’s just changed the whole dynamic”

FG-WL-PD06 “Just a completely different environment and completely different outcomes. So, you're far more likely to not have walls put in place to what you want to achieve? Simple as that”

FG-CH-JB09 “Far more inclusive for starters, you know that people actually feel like they have a place no matter where they come from. They actually belong...I don't have to sort of hide my true self. I can put my true self in the game would be probably huge. I think”

FG-CH-CD11 “Somebody listening's, somebody values what their input is”

FG-CH-QH10 “Yeah, I think it becomes ownership then, right. There's trust. There's ownership, accountability and responsibility, shared, shared vision, it's all of those things that you know, comes to the fore isn't it”

FG-AK-JB03 “Better innovation...better productivity, I would have thought and reliability, everyone's engaged, everyone feels valued, listened to”

FG-AK-JB02 “You get better answers about the performance of the organization and things you need to do differently, I suppose”

FG-AK-MOB01 “So, I think a health and safety professional or someone who can come in, under the guise of actually helping me manage risk, well, culture, and cultural competency is another risk yeah. And if you think about it from a risk perspective, then you go, actually they're helping you understand risk, and can talk in a different language. And now that's an entirely different language to bring back to the

conversation of the management team and the CE to say, actually, this is a risk you probably haven't been considering but here's some cultural competency risks that sit within your business”

7.5. General Discussion

The following adds to 7.4 by bringing together the discussions based on the perceptions, views and experiences of those who participated in the focus groups and outlines findings linked to the research hypothesis and underlying question to the main research focus.

Research question *RQ1.1* asked, “What do business leaders know about CQ and its potential value as a capability in building trust with workers? It was clear that the construct and framework around cultural intelligence and the ability of individuals to develop their capability in this area was not well known by participants in the focus groups. It was their view that it was equally as new a concept at organisational and country level. There is clearly an opportunity for further awareness of the CQ framework and education about its use in an organisational context.

Considering research question *RQ1.2*, which asked, “What value do business leaders in New Zealand place on having cultural intelligence as a capability held by health and safety practitioners and professionals?” Focus group participants were unanimous in the premise that those in leadership roles held by health and safety professionals, will create interpersonal trust through enhancing their cultural intelligence capability. More specifically in relation to this research, participants agreed that high value positive behavioural and cognitive outcomes would result from the existence of that dyadic trust. This has led directly

to the development of the model shown in Figure 2, detailing these value-added outcomes. This research is clear in its findings that these positive behavioural and cognitive outcomes will result where high levels of trust at a dyadic level exists between individuals. Behaviours such as workers taking more ownership, accountability and responsibility, being increasingly productive and reliable and sharing feedback on organisational performance will result. From a cognitive perspective, feelings of inclusiveness and that they have a place in the business, having a shared vision and increased engagement were all likely outcomes from that increased dyadic trust. The corollary to this model being that if health and safety professionals lack cultural intelligence capability, risking low levels of dyadic trust these positive behavioural and cognitive outcomes may not exist.

Cultural Intelligence: A critical capability in building interpersonal trust.

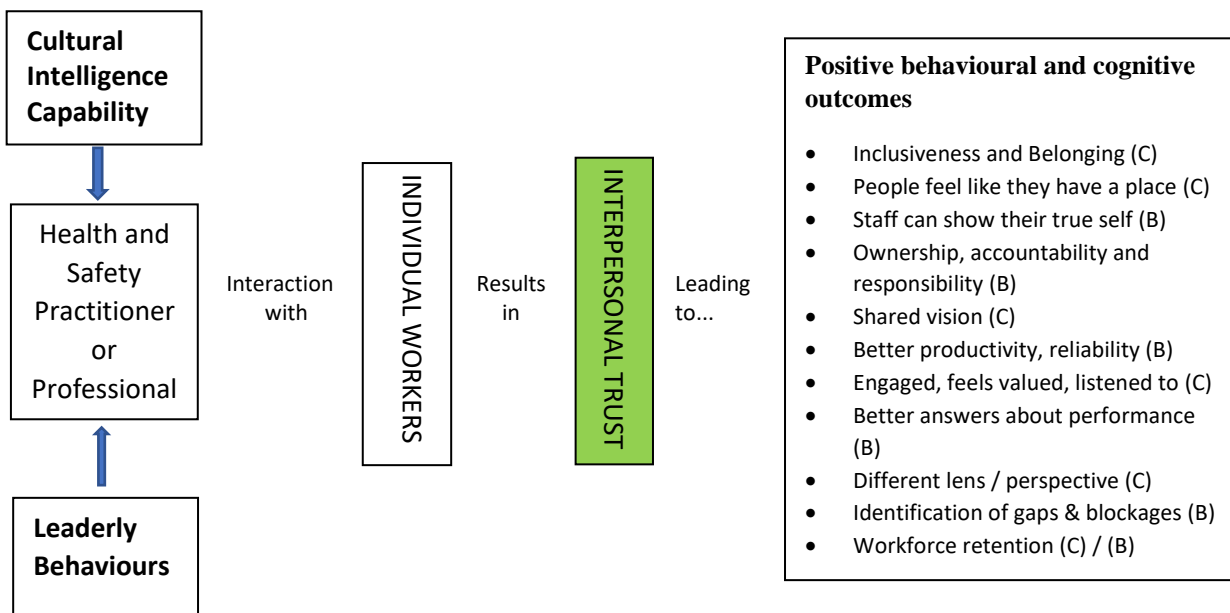


Figure 2: Behavioural (B) and Cognitive (C) outcomes based on high interpersonal trust.

That trust is an important aspect of how the Health and Safety Practitioner or Professional creates added value in an organisation is a key confirmation of the opening hypothesis. From Research Question *RQ1.3*—What are key factors when building trust in a culturally diverse workplace? Several themes emerged from the focus groups related not just to the building of trust but also the concept of distrust. The employment type of the health and safety professional and the way in which such individuals are introduced into a business were also key themes.

A discussion emerged around a view that the whole health and safety system from legislation, governance, management and the role of the health and safety practitioner is at times at risk of creating an environment where there is a real or perceived lack of trust. This on the basis that at all levels of the system someone is having to check and verify all aspects of work. This theme was most extensively discussed in relation to the status of the health and safety practitioner. It was felt that in terms of whether they are an employee of an organisation, a consultant or in the role of a regulatory inspector this was likely to have an impact on the level of trust that can be created with workers. Aligned to this there was also discussion around the concept of the transfer of trust. This being a situation where the health and safety professional is introduced into a business through a third party who already had a level of trust in the health and safety person. This transfer of trust concept, discussed in depth in focus groups, forms part of the construct of trust and also appears in the wider academic literature on trust (Doney et al., 1998; Provan et al., 2017, pp. 106–108).

Based on the literary research and focus group discussions a model has been developed, refer Table 6, to show what the perceived level of trust and knowledge a health and safety practitioner or professional might have in a workplace. The model details the impact the

health and safety professional, who has high levels of cultural intelligence capability, might have in an organisational setting based on their role of either employee, consultant or regulatory inspector. This is based on two criteria of the level of perceived trustworthiness with and without increased capability in cultural intelligence and likewise based on organisational knowledge. This knowledge aspect is centred on the concept that an individual with increased cultural intelligence capability would be able to enact their curiosity, described by Oolders et al. (2008), as being one of the personality traits of someone with high cultural intelligence capability. This curiosity creates an environment where workers would be comfortable in speaking freely with the health and safety professional due to their demonstrable CQ behaviour and therefore learning about the realities of normal work. The model suggests that direct employees of an organisation would likely have a higher level of perceived trustworthiness simply because they are a member of the organisation and have the opportunity to engage with workers on a more frequent basis. This aligns with the research on contact hypothesis detailed in the research into ingroups and outgroups (Allport, 1979). In addition, the employee is likely to be more cognisant of the work performed by other workers and therefore will have more knowledge about the way work is done and the inherent risks and issues faced by workers. Health and safety consultants are likely to be brought into workplaces on a less frequent basis than a direct employee. This means they will be less known to the members of the workforce and subsequently have less contact and less of a direct relationship at a dyadic level resulting in lower perceived trustworthiness. While the consultants may have equally as high knowledge in general about risks found in workplaces, their knowledge of the specific nature of the risks and methods for controlling those risks at particular workplaces will be lower. As an inspector employed by the regulator there is likely to be a low starting point in terms of the level of perceived trustworthiness by the workforce. The inspector's level of knowledge about the management of specific workplaces risks will

likely be low, notwithstanding they may have an equal level of understanding around the concepts of risk management as the employee or consultant. Focus Group participants discussed this issue around the different perception’s workers have of health and safety professionals in terms of their employment status and the underlying intent in terms of their reasons for engaging or being engaged with the workforce.

Table 6: Impact of high CQ on perceived level of trustworthiness of Health and Safety Professionals.

		Trustworthiness	Organisational Knowledge
Low Cultural Intelligence Capability	Employee	High / Medium	High
	Consultant	Medium	High / Medium
	Regulatory Inspector	Low	Low
High Cultural Intelligence Capability	Employee	Extremely high	Extremely high
	Consultant	High	High
	Regulatory Inspector	Medium	Medium

The development of the *new view* of safety, where workers are seen as the problem solvers and the “resource for flexibility and resilience” (Hollnagel, 2014, pp. 146–147), in an organisation, is likely to have positive effects on the inter–relationships between workers and health and safety professionals. Without that additional capability of being culturally intelligent there may still be a missed opportunity to really create a trusting relationship across the workforce at a dyadic level. This new view of safety aligns with the findings of this study that the *giving* of trust by those in leadership roles creates a more beneficial environment. This is consistent with the findings postulated in the research by Feilo (2016, p. 62), who found that when considering the concept of empowerment, that “giving trust for the employee to participate in decision–making that contributes to the overall success of the organisation”. This giving of trust from the outset of an interpersonal relationship supports the concept of affect based trust in that from a leadership perspective there needs to be

genuine care and concern for the other person. In addition, this aligns with the description of the diversity framework, described by Rockstuhl and Yee Ng (2008), that found that when dealing with trust across cultures, that affect based trust, as opposed to cognitive based trust, is the most prominent route for trust to develop. The findings here are in stark contrast to the findings of the study by McAllister (1995, p. 51), that found higher levels of cognition based trust and in many cases, where affect based trust has occurred that some level of cognition based trust needs to exist for the affect based trust to develop.

Finally, research and contributors to this study identified a range of adjectives in answering underlying question, *RQ1.4*—What leaderly behaviours are needed in a cross-cultural setting to generate worker trust? Communication was cited as the most important leaderly behaviour a health and safety professional must have in order to be effective. This was supported by other communication related behaviours that contribute to the creation of the social construct, that is dyadic trust. Add to this, the concept of *curiosity* about ethnicity, and the universal construct of trust becomes one in which the context of the individual, which guides decision making about whether a person is trustworthy, was another significant leaderly behaviour

8. Limitations & Further Research

It was evident during the various focus group discussions and one on one interviews that at times the conversation was muddled between culture, from an ethnicity perspective, and organisational culture. From the researcher's standpoint, clarity around context needs to be ensured. In this case while an organisations approach to ethnicity is an aspect of organisational culture, this research was about ethnicity. While the feedback on organisational culture was helpful in contributing to the project, future work in this area needs to ensure that the context is clearly identified at the outset and reconfirmed during the data collection phase. Additionally, this clarity could be further enhanced by ensuring discussions do not go off track during focus groups or interviews.

A consideration for future research is around the order in which the questions are posed or the direction in which the discussion is steered by the facilitator. In this case there was a significant amount of knowledge and understanding of the construct of trust, somewhat less understanding of the construct of cultural intelligence and bringing together these two aspects into their relevance to the health and safety practitioner or professional may have created a level of confusion as to the link. It will be noted by the reader that the overarching model starts with a discussion around the capabilities of the professional, how in turn that effects the relationship with workers, specifically around trust and then feeds into performance. On reflection this may have been the order in which the questions and discussion could have been directed. This could have been more deeply interrogated during the testing phase of the focus group.

8.1. Further Research

This research has found that trust across cultures is so contextual that the existing research may contain a number of flawed deductions. A deeper investigation into a combined emic-etic view of trust across cultures is likely to be of benefit.

The focus groups highlighted feedback from senior executives that a leaderly behaviour for them is to give trust straight away to individuals in their teams and it is then up to the other party to break that trust. It seems that this giving of trust may fall outside of the definition of both affect based trust and cognitive based trust. This giving of trust could occur without any past relationship or knowledge of the trustworthiness of the persons that the leader has inferred. Further research could determine if there is another level of trust that describes the concept of giving trust without a pre-existing relationship between the parties.

9. Conclusion

Despite an apparent lack of knowledge around the construct and framework that is cultural intelligence it is clear that executives in *Aotearoa* New Zealand have a deep understanding of how to build trust at a dyadic level. That awareness and demonstrable curiosity about cultural difference is a key component of that ability to build trust. Whether this understanding of trust is converted to action is at times questionable with leaders struggling to enact vulnerability on their part, instead leaders ask their workers to be vulnerable. Without CE's leading the way in showing their vulnerability workers may not feel like they have permission to truly do the same, particularly when they come from a culture that defers to management and does not challenge authority. This inability to show vulnerability may have links with the lack of deep discussion around cultural intelligence behaviours displayed by participants.

One of the concepts of leadership is the ability to deal with ambiguity. When operating in a diverse and multi-cultural environment then that ability to step back and notice that there is difference and not try to judge that difference, just recognise it, will be the first step in developing your own cultural intelligence capability. When considering the impact that leaders, and in this context health and safety practitioners and professionals, can have in building that dyadic trust in multi-cultural environments, the concept of cultural intelligence is an area of capability for such professionals to have in their professional development framework. The visibility of this capability in the various frameworks for the health and safety profession is lacking and unfortunately the availability of development opportunities may be deficient.

It is clear from this research that positive behavioural and cognitive outcomes for business would result from interactions between health and safety practitioners and members of the workforce, where the former has CQ Capability. Diversity and inclusion are important components of organisational culture and with cultural diversity within organisations in *Aotearoa* New Zealand almost a given. If inclusion is a lubricant that creates engagement, then finding constructive ways to enhance inclusion will be the key to unlocking improved organisational outcomes through the behavioural and cognitive actions and feelings of the workforce.

If those in leadership roles, and by that I am not just referring to those with the title and the power, but anyone who has taken on the role of leader within their own workgroup, then being able to show increased levels of cultural intelligence will lead to increased levels of inclusiveness in workplaces.

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Appendices

Appendix A: Focus Group Participants Information Sheet and Consent Form

04th July 2019

Invitation to participate in a research focus group.

You are being invited to consider taking part in a research study **“Exploring the value health and safety practitioners and professionals with cultural intelligence capabilities can generate in building worker trust”**. This study is being undertaken by Greg Dearsly and forms part of my Master’s in Advanced Leadership Practices (MALP), which is being undertaken through Massey University.

Before you decide whether or not you wish to take part, it is important for you to understand why this research is being done and what it will involve. Please take the time to read this information carefully. Please ask if there is anything that is unclear or if you would like more information.

You have been invited to participate because of the role you hold within your organisation. The study will be exploring the opinions, theories and beliefs of Chief Executives (CE) and other senior executives from the New Zealand business community about the impact health and safety providers with cultural intelligence capability can have in building interpersonal trust with workers. You are free to decide whether you wish to take part or not. If you do

decide to take part, you will be asked to sign two copies of the attached consent forms; one is for you to keep and the other is for my records. You are free to withdraw from the study at any time up until the focus group takes place without giving reasons. Should you decide to withdraw from the study, your data will not be used and will be destroyed.

If you agree to take part, you will be involved in a small focus group involving approximately 4 to 8 other participants who hold similar roles to yourself within the New Zealand business community. The focus group will involve a facilitated discussion where key questions related to the study will be posed to you and the other participants to gain your opinions, theories and beliefs on the subject, the session will last no more than 1.5 hours and will be audio recorded, there will also be a third party in the room to take written notes of the conversation. The data will be anonymised and will not be used in a way which would enable identification of your individual responses. Data will be securely stored on a password protected computer, and in hard copy in a locked filing cabinet, by the research investigators for a period not exceeding five years, after which point it will be disposed of securely. The data will not be shared with third parties. You will be provided with an executive summary of the findings from the focus group.

If you have any questions about the study, please feel free to contact me at Greg.Dearsly.1@uni.massey.ac.nz or on 027 507 6919. This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email

humanethics@massey.ac.nz. "Alternatively, if you are concerned about any aspect of this study you may contact Dr Ralph Bathurst, Senior Lecturer, Massey University.

RESEARCH STUDY CONSENT FORM

"Exploring the value health and safety practitioners and professionals with cultural intelligence capabilities can generate in building worker trust"

Researcher Contact Details: Greg Dearsly, C/- Massey University Private Bag 11
222 Palmerston North, 4442, New Zealand, email: Greg.Dearsly.1@uni.massey.ac.nz, phone:
0800 MASSEY (+64 6 350 5701)

Request for informed consent

- I have read the study information sheet provided and have been given adequate time to consider it and that I have been given the opportunity to ask questions about the study and any questions have been answered to my satisfaction.
- I understand that my involvement in this study is voluntary.
- I understand that taking part in this study will involve me participating in a focus group with other participants and I agree to this being audio recorded.
- I understand that I have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our discussion.
- I understand that all the information I provide will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the focus group. There are risks in taking part in focus group research and taking part assumes that you are willing to assume those risks.

- I understand that my words may be quoted in publications, reports, web pages, and other research outputs, but data collected about me during the study will be anonymised before it is submitted for publication.

- I understand that I can withdraw from the study at any time up until the focus group takes place and I will not be asked questions about why I no longer want to take part. I understand that if I withdraw from the study my data will not be used.
- I agree to participate in the focus group under the conditions set out in the Information Sheet attached.

Declaration by Participant:

I, _____, hereby consent to take part in this study.

Signature: _____ **Date:** _____

Appendix B: Focus Group Agenda

Focus Group Agenda	
1	<p><u>Introduction</u> (5 mins)</p> <ul style="list-style-type: none"> • Introduce the research team and role • Aim and focus of the focus group • Personal introduction of participants and their role. • Conventions (confidentiality, consent, speak one at a time, recording everyone's views, open debate, report of proceedings)
2	<p><u>Discussion Topics</u></p> <p>1. Trust (20 mins)</p> <ul style="list-style-type: none"> • How interpersonal trust in a workplace develops • Levels of trust between homogenous group members and/or levels of distrust where there is a difference between team members. • Is trust understood and developed the same regardless of ethnic makeup, or is trust defined differently across cultures. <p>2. Cultural Intelligence (20 mins)</p> <ul style="list-style-type: none"> • Understanding of the construct of CQ. • Is CQ an area in business considered as a capability that would be beneficial, particularly for those in leadership roles (whether by title or not). <p>3. Health and Safety Practitioners & Professionals (15 mins)</p> <ul style="list-style-type: none"> • The extent CQ capabilities would create an increased level of trust between the HSP and workers. • When recruiting or considering the professional development of HSP, the value of such persons having CQ capability. <p>4. Bringing them together to answer the key question (15 mins)</p> <ul style="list-style-type: none"> • Important leaderly behaviours when building trust in a multi-cultural environment. • The impact HSP's with CQ Capability have in building interpersonal trust with workers.
3	<p><u>Summing up</u> (15 mins)</p> <ul style="list-style-type: none"> • Thank You • Where to from here (transcription, coding, analysis, write up findings) • Report back

Appendix C: Transcript Content Analysis

1. Did the participant answer the question?

If YES – Got to Question 3

DON'T KNOW – set aside and re-assess against hypothesis and underlying questions

If NO – Go to Question 2

(If undecided or unclear about any answers, take a conservative approach and save comments for later review)

2. Does the comment answer a different question in the focus group/interview?

If YES – Move it to that question

If NO – Put in the discard pile (don't throw discard pile away until analysis complete)

(Don't assume that answers will follow question. Occasionally participants will provide answers to questions that have not been asked. When this occurs move the answer to the appropriate location)

3. Does the comment say something important about the topic?

If YES – Tape it to the paper under the appropriate question

If NO – Put in the discard pile

4. Is it like something that has been said earlier?

If YES – Start grouping like quotes together. Basically, you are making piles (categories of like things)

If NO – Start a separate pile

You are constantly comparing and making decisions. Is this similar to or different from other things?