

USING A DIALOGIC APPROACH TO DEVELOP INTERCULTURAL COMPETENCE IN UNIVERSITY STUDENTS

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Dialogic interaction, dialogism, higher education, identity, intercultural competence, internationalisation, regional university, students, program, voice.

Abstract

In an increasingly globalised world, it is clear universities need to produce students who are able to communicate across different cultures and successfully interact in a range of diverse contexts. It is less clear, however, how this can be achieved within higher education institutions. Literature points to a lack of social interaction between international and domestic students, arguing that universities are not maximising the opportunity offered by a diverse presence on campus. This instrumental case study investigated the development of intercultural competence in a group of commencing domestic and international students who were invited to participate in a short program conducted in a semester of study at a regional university in Queensland. This intercultural competence program was designed as part of this study and was based on a series of guided forums delivered at the beginning of semester. The forums were informed by the principles of dialogic learning, designed to give participants opportunity to facilitate discussion around topics related to identity, intercultural communication and developing intercultural understandings. Underpinned by Bakhtin's (1981, 1986) theory of dialogism and Dearsdorff's (2006) intercultural competence model, this study employed interviews, a self-reported questionnaire, video recordings of forums, written reflections and stimulated video recall sessions to explore how participation in this program influenced students' intercultural competence development. Eight participants form the focus of this study; qualitative thematic analysis and fine-grained interaction analysis were utilised to provide valuable insights into how these students from a range of cultural backgrounds interacted and what influence this had on their intercultural competence.

The analysis revealed a range of ways in which students reported growth in terms of intercultural competence development. Shifts were noted in students' views, attitudes, knowledge, skills and comprehension around other cultures. Knowledge-based shifts were found as a result of forum interactions and these related to self-awareness, identity and deeper understanding of others' views. Participants also reported awareness around the skills needed to relate to others and to better understand the impact that one's personal style of communicating can have on others. Attitudinal shifts were observed relating to curiosity, openness and a willingness to move out of one's comfort zone. Such findings indicated some refreshed internal thinking in participants as they developed an ability to adjust, adapt and

respond to difference. The fine-grained analysis of interactional moments in the forums found that participants employed a range of rhetorical and discursive devices during moments selected for micro-analysis, as they established connections and shared understandings; these interactions were found to make way for better intercultural understandings. The analysis of dialogic moments confirmed the nature of group discussion to incorporate a range of characteristics constantly in play and clearly marked by the fluid, dynamic and contextual nature of dialogue.

An original contribution to theory lies in a conceptualisation of how intercultural competence can develop through an integration of dialogic theory with elements of Deardorff's intercultural competence model. The study concluded that promoting dialogic interaction enabled this diverse and culturally mixed group of students to form stronger identities and feel able to navigate their emerging positions in a new academic culture. The importance of enabling commencing students to use voice as a tool to build individual identity and confidence as commencing students is also presented as a recommendation. This has implications for universities as it highlights the importance of promoting interactions in higher education learning spaces and demonstrates the effectiveness of using a dialogic approach to stimulate notions of intercultural understandings. Dialogic interaction is argued as critical for intercultural learning, offering a pedagogy that can potentially meet the challenge for universities to produce globally-ready students.

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List of Abbreviations

CA	Conversational Analysis
EAL	English as an Additional Language
EFL	English as a lingua franca'
EXCELL	Excellence in Cultural Experiential Learning and Leadership
Dom	Domestic student
HO	Hand Out
IC	Intercultural Competence
ICC	Intercultural Communication Competence
IaH	Internationalisation at Home
Int	International student
ILF	Integrated Learning Framework
ISEP	Internationalising the Student Experience Project
OLT	Office of Learning and Teaching
PI	Practitioner Inquiry
PP	PowerPoint
QRU	Queensland Regional University
RUN	Regional University Network
SES	Student Experience Survey
SIAU	Statistical Information Analysis Unit
SVR	Stimulated Verbal Recall

Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature: [QUT Verified Signature](#)

Date: 12/10/2019

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Chapter 1: Introduction

In an increasingly globalised world, many expect that higher education should prepare students who are able to communicate across different cultures and successfully interact in a range of different contexts. It is less clear, however, how to effectively develop students' intercultural competence as part of university learning and there remains a lack of social interaction between international and domestic students. This study investigates the development of intercultural competence through the analysis of the development and learning experiences of a group of undergraduate commencing students as they engage in a program. This program was designed around the principles of dialogic learning and interaction and was underpinned by Bakhtin's (1981, 1986) theory of dialogism, claiming that in order to gain from dialogic interaction, a person must engage with a variety of different perspectives to understand the context, others and, most importantly, the self. This study employed an instrumental case study design at a Queensland regional university, where a mix of international and non-international students participated in a series of dialogic forums designed to stimulate critical discussion and reflection around a range of intercultural topics. This chapter presents the study and explains how it relates to the topic of intercultural competence. The concept of internationalisation is first examined in terms of being a purposeful integration of international dimensions into higher education. After providing background information of how internationalisation has been approached in higher education and how this approach is clearly linked to a need to develop intercultural competence (IC) in students, I will present contextual information specific to regional universities in Australia. Contextual information about the Queensland Regional University (QRU) (a pseudonym) is then provided, drawing attention to information specifically relevant to this case study. After providing a statement of the problem, I turn to present the study's aims, research questions, research design and significance in terms of contributions to the field before concluding with an overview of this document.

1.1 SITUATING INTERCULTURAL COMPETENCE (IC) WITHIN HIGHER EDUCATION

This thesis draws focus to how students' intercultural competence (IC) might be developed in the university context. Deardorff (2006) defines IC as “the ability to communicate effectively and appropriately in learning and teaching across cultures and intercultural situations based on one’s intercultural knowledge, skills and attitudes” (p. 247). It is argued that university students should become active global citizens in an ever-changing globalised world (Jackson, 2011; Jones & Killick, 2013). Becoming a global citizen involves taking on worldly responsibility by identifying the position of oneself in that world as a whole, rather than merely seeing oneself as a small part (de Wit, 2015). The growth of an international economy and globalisation means the world needs graduates to be socially responsible and active students who can embrace diversity, be trusting, collaborative, tolerant, responsible in order to strive for a better future for all humanity (Clifford & Montgomery, 2014; De Wit, 2015). It therefore follows that university students need to develop IC so that they can successfully communicate and operate across diverse environments as graduates (Clifford, 2016; Deardorff, 2015). However, improved intercultural understandings and communication among students has not been an automatic result from having both domestic and international students studying together on the same campuses (Block, 2013; Clifford, 2016). Within higher education contexts, it remains unclear if university students and graduates are becoming more interculturally competent. Equally, it is evidenced that minimal interaction between diverse student groups on many Australian campuses is noted as a continuing issue (Marangell, Arkoudis, & Baik, 2018; Leask, 2013). As a result, there have been calls for the intentional facilitation of internationalisation activities within higher education institutions to make way for IC development (Deardorff, 2015; Jackson, 2018).

1.1.1 Internationalisation in higher education

In Australia, internationalisation can be described as both a reflection of and response to globalisation processes. In their influential paper, Rizvi and Walsh (1998) highlighted how internationalisation is clearly linked to “developing the necessary skills and literacies for a changing world” (p. 11). They pointed out that it was vital to see it as something more than a “response to emergent global conditions”, but rather a framework that values practices to foster the engagement, appreciation and awareness

around the “difference both within and beyond spaces of learning” (p. 11). This highlighted the critical idea that to enact internationalisation in places of education involves building skills and ability to value and understand difference and this is strongly associated with developing intercultural competence (Deardorff, 2006).

More recently, Han De Wit (2015) updated the definition of internationalisation to:

The intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society. (p. 75)

De Wit’s definition highlights key concepts in relation to internationalisation; it points out that it involves action, and is something that relates to all students and staff and that it is about supporting students to interact and contribute to a global society (Greblikaitė, Barynienė, & Paužaitė, 2015). Despite this global interest, the influence that internationalisation initiatives have had on students’ IC development are to date scant, as is reporting on what activities are effective in improving students’ IC (Leask, 2013; Mak, 2013). Equally, literature points out that engaging students in an on-going self-reflective learning process is important for developing IC in all students (Mak & Kennedy, 2012; Montgomery, 2010). These themes are seen as central in my approach to design an internationalisation program that aims to develop IC in students, and forms the focus of this research study.

1.1.2 Producing globally-ready students

In an increasingly globalised world, there is a call for graduates who are IC; that means producing graduates who are able to communicate across different cultures and successfully interact in diverse contexts. Many institutions have sought to internationalise, and Australia has successfully recruited international students to its shores. The growing focus on internationalisation in Australian higher education has also been closely aligned with the concept of developing students who are globally-ready, and referred to in the literature as global citizens (Bourn, 2011; de Andreotti, 2014; Trede et al., 2013). The concept of global citizenship has been described as having “a sense of self that is grounded in specific places (home communities and nations), while also being conscious of those commitments in the broader context of global belonging and global collaboration” (Israel, Miller & Reed, 2011, p. 309). To ground my approach, I also draw on scholars who see global citizenship as having “a

mode of rationality, as opposed to a stable category of the human” (Matthews, 2013, p. 101). This view of global citizenship brings the local and global together as it is hinged on the interrelated dimensions of social responsibility and making a meaningful contribution to society. This view aligns well with De Wit’s (2015) conceptualisation of the need to internationalise in higher education, again highlighting the importance of taking action as this is vital if we are to develop globally-ready students. This also highlights that the process of becoming a global citizen has a relational dimension, needing to be developed and practiced in order to engage in new ways to approach issues of social difference (Robinson & Levac, 2017). It can be argued that such a relational process would require one to access attitudes, knowledge and skill in order to engage in issues of difference in new ways. Thus, the development of IC can be viewed as an important part of the process towards global citizenship.

Within the higher education context, Bourn (2011) argues that institutions need to better understand what global citizenship means. This raises the importance of actively aiming to developing IC in higher education students. In other words, equipping students with the knowledge, attitudes and skills necessary to successfully operate in a globalised world by empowering them as beings. This has the added benefit as Sanderson (2011) puts it, of giving students not only IC but a type of cosmopolitan outlook. This cosmopolitan outlook commits to a more humanistic view that values outcomes such as: interconnectivity, acceptance, mutual respect and shared understandings with people from other cultures. It is argued that students need to be guided to make meaning of their experiences without running the “risk of reinforcing unreflected beliefs and values about other countries, customs and norms” (Trede et al., 2013, p. 442). Suggestions for achieving such an outlook have included promoting interaction between domestic and international students, and also encouraging students to learn additional languages (Trede et al., 2013). Sanderson argues that Australian education institutions should adopt better approaches in relation to teaching and learning; that is, adopting a deeper appreciation of, subscription to, and belief in global citizenship as a way of life that critiques national prejudices and values international outlook and experience. This view of developing IC, and thus making way for global citizenship to emerge over time, involves developing a better awareness of the self and other. Additionally, one needs to have an attitude conducive to engaging with

difference and further, to gain skills and knowledge that can lead to active participation in today's complex globalised world (Jackson, 2011, 2018).

In response to calls for internationalisation in higher education institutions, lists of graduate attributes now include statements of intention to produce globally-ready graduates, who can operate effectively in an interconnected world and negotiate global challenges (Caruana & Ploner, 2010; Deardorff, de Wit, & Heyl, 2012; Deardorff & Hunter, 2006; Deardorff & Jones, 2012). Many Australian universities have included statements about developing globally-ready graduates as one of their graduate attributes (Donleavy, 2012). It has become clear that students need to be able to communicate and interact successfully across a range of diverse contexts. In order to achieve this, universities must develop IC in students. The importance of beginning this process as soon as students commence study is raised by Deardorff's (2006) conceptualisation of IC as a cycle in which students are continuously immersed and engaged as a part of their learning process (Leask, 2011). This research project will address this need, proposing a way to develop students' IC, aiming to promote attitudes, skills and knowledge that clearly support the internationalisation intents of the Australian higher education sector.

1.1.3 Understanding intercultural competence (IC)

It has been discussed above how producing globally-ready students is linked to developing IC in higher education contexts. However, literature points to a lack of shared understanding about what IC entails and how to effectively guide students' development in this important area (Clifford & Montgomery, 2014; Deardorff, 2015; Deardorff et al., 2012; Lee, Poch, Shaw, & Williams, 2012). Understanding what IC means is reported as vital for determining what role it plays during intercultural encounters (Spitzberg & Changnon, 2009). Deardorff (2006) noted "scholars throughout the past 30 years have defined intercultural competence in its various iterations, but there has not been agreement on how intercultural competence should be defined" (p.242). Most conceptualisations of competence require consideration of attitudinal or cognitive shifts towards another culture, not just the mimicking of a perceived culture (Spitzberg & Changnon, 2009). However, the point that "cultural knowledge does not equal cultural competence, language learning may not be sufficient for cultural learning, cultural contact does not necessarily lead to competence" (Bennett, 2009, pp. 16-17) raises some important questions around how

IC can be developed. IC has also been defined as “a dynamic, ongoing, interactive, self-reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across a range of cultures and contexts” (Freeman et al., 2009, p.13). This definition draws attention to additional elements of transformation and reflection as also important in the quest for effective communication to result in intercultural contexts. This understanding suggests that IC acts in the role of promoting learning towards attaining global citizenship. These definitions highlight the cognitive, communicative and process nature of IC. As complexities in defining IC clearly exist in the literature, many competing IC models have evolved (Spitzberg & Changnon, 2009). The range of IC models will be discussed as part of the review of literature in Chapter 2.

1.1.4 The rationale for an Internationalisation at Home (IaH) approach

Having established the link between IC and internationalisation, I now turn to explain the relevance of the Internationalisation at Home (IaH) movement to my study. Conceived in Europe, the concept of “Internationalisation at Home” includes the notion of building IC without having students leave home. IaH has been defined more recently by Beelen and Jones (2015) to include the “purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students, within domestic environments” (p. 8). This definition suggests that IaH as an approach aims to engage in a broad range of activities including: liaisons between local and international students, extra-curricular activities, intercultural learning processes and interaction (Knight, 2013; Mak, 2013). Australian higher education institutions originally embraced this movement, concerned that internationalisation activities provided by studying abroad were only able to reach a small percentage of students (Clifford, 2011). Approaches to internationalisation in Australia have often involved an interest in student mobility (Leask, 2008). Clifford (2011) made the distinction that students at home have few of the experiences of international sojourners. It seems despite the benefit and encouragement for student mobility to offer home students an intercultural experience, only a small proportion of students in Australia (about 15%) engage in a study abroad experience (Clifford, 2016; Kettle, 2018). Several scholars have discussed the need for internationalisation efforts in Australian higher education to focus on the needs of “home” students (Clifford, 2016; Clifford & Montgomery, 2014; Freeman et al., 2009; Leask, 2013; Leask & Bridge,

2013; Mak, Daly, & Barker, 2014). The distinctive benefits of the IaH approach have been clarified by Sanderson (2011, p. 662):

It broadens the focus of internationalisation beyond just international students. It means that thought must also be given to how universities can assist non-mobile local students to develop the sorts of capabilities required to successfully negotiate a workplace that is increasingly interconnected with, and influenced by, international and global forces.

This explanation of IaH highlights how it can be seen as integral for developing global citizens and that the capabilities referred to are also those required for IC development. Despite this, in a special edition of HERDSA on *Internationalising the Home student*, Clifford (2011) raised strong concern that since inception IaH has stalled in progress, “it has received little attention since the flurry of activity following Nilsson’s coining of the term ‘Internationalisation at Home’ in 1999” (p. 555). This edition raised an important question:

How can higher education be confident that they are producing students capable of taking up their “role as global citizens in an ever-changing world where intercultural interactions will be a daily practice?” (Clifford 2011, p. 555).

It stands that it is a challenge for universities to promote IC and to create an internationalised curriculum that enables local students to gain intercultural skills and understanding without leaving the home university.

Such debate clearly highlights the responsibility of education institutions to develop IC in all students, regardless of if they are international, or able to study abroad, or not. However, institutions and academics have different views on how this might operate in the university sector and there is ongoing debate about how effectively the IaH approach has been implemented to date (Jackson, 2018; Kettle, 2017; Harrison, 2015; Sanderson, 2011). Additionally, Deardorff (2015) argues that the process of developing IC is lifelong, involving different stages of development over time. This study aims to contribute to this theoretical debate by offering insight to how IC may be developed through an IaH program delivered within an Australian university.

1.1.5 Student engagement on campus

Since the emergence of globalisation, the growth in international students at Australian campuses has been significant. The number of international students studying in Australia and New Zealand has almost tripled since 2000. In 2017, there were 279,833 international students in Australia's higher education sector (Department of Education and Training [DET], 2017). Behind the United States of America, the United Kingdom, Germany and France, Australia is located as the fifth largest international higher education provider (DET, 2017). The presence of international students on Australian campuses provides a valuable diverse resource, as highlighted by Leask (2011):

The potential is there for the essentially monolingual 'Australian' student who has less sophisticated linguistic and cultural range to benefit as much or more from the diversity in the classroom than the international student if cultural diversity is viewed positively. (pp. 25-26)

However, it argued in the literature that many universities are failing to maximise the opportunity offered by a diverse and international presence on campus (Bok, 2009; Deardorff et al., 2012; Jones, 2009; Smart, Volet, & Ang, 2000; Summers & Volet, 2008). It is suggested that universities can do more to engage students with other forms of knowledge, styles and cultures through integrationist initiatives that promote productive intercultural interaction (Clifford, 2011, 2016; Leask, 2009; Thom, 2010; Volet & Renshaw, 1995). Despite a range of literature offered on the importance of the internationalisation on campus, to date there has not been a comprehensive study that provides a detailed explanation of the phenomenon of intercultural competence development in regional universities. This study will therefore address an under-researched area of understanding: How to develop IC through a focus on interaction and engagement in a higher education context, specifically focusing on the experiences of a diverse student group at a regional university. The term engagement is defined by Garvey (2015) to involve an act and process of intent and capacity, resulting from a quality of purposeful activity. As such, exposing students to diverse perspectives, ideas and experiences is not enough to foster a development of diverse understanding and to incorporate those differences in a purposeful manner (Lee et al., 2012).

1.2 CONTEXT

To provide relevant background to this study, the key issues regarding understanding IC as part of the internationalisation of higher education in Australia have been presented above. I now turn to explaining the context of this study, a regional university. My case study is designed to address the noted issue of better understanding how IC might be developed in the higher education context, in this case a regional university.

1.2.1 Regional universities in Australia

A regional university is an Australian university in which the main campus is located outside a major capital city and the related immediate surrounding suburbs. The Regional University Network (RUN) report that regional universities in Australia contribute in important ways to both the regions surrounding their location and to the greater nation (Regional Universities Network [RUN], 2018). Universities in the RUN reported in 2013 that the “potential for contributing to regional development is not yet fully realised and has identified areas for increased focus within the limits of available resources” (p. v). It is suggested in this report that regional universities play a key role in their regions and should aim to supply high-level skills to improve prospects for their students and to promote regional growth. However, as RUN (2018) reporting indicates, students studying at regional universities are more likely to be: first in family to attend university, part-time, workers or carers, and take longer to complete their studies. The Review of Australian Higher Education (Bradley, Noonan, Nugent, & Scales, 2008) also indicated that the provision of higher education in regional areas was not without its challenges. The 2010 report by the Department of Education Employment and Workplace Relations (DEEWR) noted a complex variety of factors that relate to the different participation rates in higher education across non-metropolitan and metropolitan areas:

These include distance from a university campus; the socioeconomic status of people living in regional and remote areas; differences in aspirations and attitudes of regional students; Year 12 retention and completion, and the cost of university study. Many of these factors are interrelated. (DEEWR, 2010, p. 3)

Findings from these reports and sector-wide surveys suggest regional universities in Australia need to better understand the characteristics of students who attend their

institutions, if they are to attain successful outcomes for both these students and the region (Richardson & Friedman, 2010).

To date there are limited studies that provide a detailed explanation of these phenomena at regional universities. However, a recent report collected data from eight regional universities to better understand how to shape the expectations and success of regional university students (Stoodley, Nelson, & Readman, 2018). Findings indicate the importance of positive psychosocial influences on student engagement at regional university campuses. This report recommended the intentional design and implementation of interventions at regional universities to promote students' motivation, skills, identity and self-efficacy to not only to increase students' academic and social outcomes but also build graduates' capacity for post-university contributions (Stoodley et al., 2018). This finding supports my research focus in this project, which developed and implemented a program that aimed to engage regional students in developing skills that are considered conducive for IC development. Such skills are seen as important for their future roles in the community and beyond as globally-ready graduates that can operate successfully in diverse contexts.

1.2.2 The research site: The Queensland Regional University (QRU)

The proposed site for this case study is a relatively recent regional university in Queensland. Within the Australian context, this university, to be called Queensland Regional University (hereafter QRU) in this thesis, is considered to be a small but growing university, with a total number of 14, 406 students in 2018, but a projected growth towards 20, 000 students by 2020 (QRU, 2019). In 2018, the international cohort reached a total of 2,734 students, at approximately 20% of student numbers (Statistical Information and Analysis Unit [SIAU], 2019)¹. This university has experienced a 37% growth in new international students since 2015. The top five countries from where international students originate are India, Nepal, China, South Korea and Norway, respectively (SIAU, 2019). This regional university experiences similar concerns to those raised in the discussion above, relating to inequitable outcomes reported for regional universities when compared to their urban counterparts within Australia. Another notable difference in the student cohort at QRU is that approximately 50% of students are first in family to attend university or are from low

¹ Details about QRU Statistical Information and Analysis Unit have been altered to deidentify the institution. All protective masking decisions were made with consideration of analytical integrity.

socio-economic backgrounds (Statistical Information and Analysis Unit, 2019). Based on the makeup of feeder schools and on regional statistics (ABS, 2018), it is anecdotally noted that many students attending QRU have had limited contact with students from other cultures. As such, attending QRU may mark for these students a new opportunity to engage with diverse students from other cultures.

1.2.3 Internationalisation and student engagement at QRU

QRU, like most Australian universities, has adopted strategies for internationalisation, potentially as one way to attract international students, along with meeting other university visions. According to the QRU governing policy (QRU, 2019, para 4), internationalisation at QRU includes practices that: develop “students and graduates as global citizens and learners”; prepare university “graduates for successful participation in transnational labour markets and the global economy”; and facilitate the “development of productive links between the regional community and international communities” (para 4). QRU student participation in outbound mobility experience, engaging in either a semester or a short term stay in an overseas institution, has steadily grown (QRU, 2019). Despite the noted increase, this number, under 200 students, represents a small proportion of the student population. Several benefits are noted as “underpinning and shaping internationalisation activities of this University”, including benefits for students, staff and region (QRU, 2017, 5.1). To ensure these, QRU (2019) claims that the university must have in place: “strategies for resourcing the range of activities that constitute internationalisation of the University” (para 5). What is unclear from the information available to the public and university staff is what these strategies entail and how to practically enact internationalisation activities. This finding highlights the relevance of my current study as one that gives focus to the role building IC can play in developing internationalisation at QRU in relation to students. This point is supported by Leask (2011) who claimed that around the world, the lack of engagement by academic staff in internationalisation represents a major blocker to realising internationalisation goals. This study aims to address this problem by developing an IC program that can be utilised in the future by other staff members at QRU. As an existing staff member at this site, I was guided by a practitioner inquiry approach. My role in this study as a practitioner, researcher and facilitator will be discussed in more detail in Chapter 4.

The proposed program for this research study targeted a mix of both domestic and international students commencing at QRU. Developing IC is seen as a lifetime endeavour and the importance of beginning this process as soon as students commence study is raised by Deardorff's (2006) conceptualisation of IC as a cycle. In this case, students need to repeatedly engage in this cycle of IC development as a part of their ongoing learning process throughout their studies, if they are to become globally-ready graduates (Leask, 2016). Therefore, this study can also contribute valuable insight to student transition at this specific case-study location, a regional university. QRU has higher attrition rates compared to national rates. The attrition of new students in 2017 at QRU was reported at 32.3 % compared with the national rate of 22.5 % for domestic commencing bachelor students (Statistical Information and Analysis Unit [SIAU], 2019). Kahu's (2014) engagement framework for commencing students highlights the important role that peer to peer interaction can play in providing students with a sense of belonging and a positive first year experience. A study into commencing students' expectations in South Australia (N = 3091) indicated that 91% of surveyed students said that having friends to provide support was considered important but 25% did not know anyone studying at the same university (Scutter, Palmer, Luzeckyl, Burke da Silva, & Brinkworth, 2011). According to the International Student Barometer, completed at QRU, "making friends from this country" was reported as the third most important influencing factor in choosing to study at the university (SIAU, 2017).

However, in reality it is found that for many international students, the adjustment process is not one of that to the host culture, involving integration and friendships with domestic students, rather, it is an adjustment to an international student culture within a foreign context (Jones, 2009). As Jackson (2018) highlighted in a recent focus on international student engagement in higher education institutions, many international students are found not to have an immersion experience but instead have a "bubble experience" (p. 129). This means that they spend free time conversing in their first language with co-nationals and do not interact with Australian domestic students. This challenge was also raised in a report reviewing support and services to international students at QRU, where it was stated that, "one of the challenges for QRU as a relatively new, small, non-metropolitan campus in a 'monocultural' region is that opportunities for social experience for international students are limited" (QRU, 2017, p. 15).

This study also sought to give insight to some of the issues and knowledge gaps noted in relation to the case study site, as presented above. By investigating the potential development of IC, the study aimed to better understand how participating students engage in interaction with other diverse students, potentially building IC through participating in an IC program. Additionally, the study contributes knowledge to the body of literature on first year engagement. As it focuses on the IC development of a group of international and domestic commencing students, it also offers insights to what impact interacting in the designed IC program can have on the transition experience for these students.

1.3 PURPOSE OF THE STUDY

1.3.1 Statement of the problem

There is agreement that university students should graduate as globally-ready with the ability to communicate and successfully operate in diverse environments (Clifford & Montgomery, 2014). However, it is unclear if our students are becoming more interculturally competent. Students' first year at university is seen as an important time to develop foundational skills (Kift, Nelson, & Clarke, 2010), yet there seems to be little research evidence of the strategic development of IC as part of the first year experience (Clifford, 2016; James, Krause, & Jennings, 2010; Leask & Bridge, 2013; Stone, 2006). Despite the emergence of the internationalisation movement in Australia, there remains a lack of social interaction between international and domestic students and missed opportunities to utilise international students as a valuable resource for promoting IC (Asmar, 2005; Leask, 2013; Lee, Poch, Shaw, & Williams, 2012). Evidence from Australian regional universities detailing the impact that internationalisation initiatives have on student views is scant to date, as is reporting on what activities are effective in improving students' intercultural competence (Freeman et al., 2009; Leask, 2011, 2013; Sanderson, 2011).

Several factors and reasons can be identified as contributing to this lack of focus on IC development in higher education students. First, there is a lack of clarity over a universal definition for IC and several models have emerged, raising questions about if and how models of IC can have relevant application; moreover, there have been few efforts to systematically test the validity of these models (Deardorff, 2006; Spitzberg & Changnon, 2009). Second, it seems that improved intercultural

competency and understanding is not an automatic outcome from having both domestic and international students studying on the same campus, and studies show that IC has not been achieved due to a lack of intentional facilitation within higher education institutions (Leask & Bridge, 2013; Leask & Carroll, 2011). As a result, a lack of social interaction is found to exist between international and domestic students. Universities could more proactively build on the presence of international students on Australian campuses, who could stimulate cross-cultural understanding, intercultural learning and help advance the internationalisation process (Kimmel & Volet, 2010; Summers & Volet, 2010; Volet & Ang, 2006). Third, while it is shown that IC training may develop some components or aspects of IC, there is little evidence to demonstrate the effective measurement of IC (Deardorff & van Gaalen, 2012; Dervin, 2010; Spitzberg & Changnon, 2009). Finally, as developing and shaping the skills and attitudes of all students is of critical importance for developing IC, an understanding about how to promote and develop IC needs to become a focus for higher education institutions, and there is evidence that this focus has not been achieved in most Australian universities (Bodycott, Mak, & Ramburuth, 2013; Liu, 2012; Sanderson, 2011).

1.3.2 The IC program

This study explores the development of IC in students in higher education. It is noted that IC has not been achieved due to a lack of intentional facilitation within higher education institutions (Leask & Bridge, 2013; Leask & Carroll, 2011). It is found that developing IC in places of higher education is not an automatic outcome and requires intentional action on the part of the institution (Leask, 2013; Jackson, 2018). To address this noted problem, I designed a short IC program to deliver at QRU. For the purpose of this study, commencing students are defined as students entering study in the undergraduate program at QRU for the first time. These students are generally first year students, however in some cases, especially in the case of international study abroad students, they have already completed some study in other higher education institutions.

The IC program was offered as an extra-curricular activity to students commencing study at QRU in semester 1, 2018. Participants were self-selected and recruited through a large compulsory first year communication course. This ensured that participants were commencing and offered me access to a mix of both

international and domestic students from a range of subjects. Domestic students are defined as students who have an Australian or New Zealand citizenship or permanent residency. In comparison, international students are defined as students who have an Australian study visa and have crossed a national border to undertake study in a country other than their home country. Respondents were invited to participate in the IC program and research study through ethical protocol and consent. Eight participants, who completed all aspects of the program, have formed the focus of this study. These eight participants represented both domestic and international commencing students.

The IC program was based on three 90-minute forums, aiming to build to a critical topic, to promote an evocative intercultural discussion among participants (see Table 1.1). As Harrison and Peacock (2010) noted, the challenge for promoting IC lies with designing learning strategies that raise embarrassing questions that give students permission to ask, in order to understand difference. The design and delivery of this IC program was also guided by dialogic pedagogy, following the principles of dialogic interaction (Alexander, 2006). This means the IC program aimed to promote the relationship between: speaking and thinking; the social and the individual; and the appropriation of talk for individual reflection (Alexander, 2006). Forum discussions were facilitated by me, the researcher. Discussions were facilitated in groups of three or four, involving international students interacting with non-international students and thereby aimed to stimulate intercultural interactions within these diverse groups. The three forums were thematised around IC and were guided by topics aligned to concepts of identity: self-identity, student-identity and global identity, as outlined in Table 1.1.

Table 1.1. A brief Outline of Forum Topics and Questions

Forum 1 - Self-identity: Making social contact. Individual cultural mapping. Connecting with others. Engaging with difference. Interpersonal communication.	
Session 1 (30 mins)	<ul style="list-style-type: none"> • Foreground the forum topic of identifying the ‘self’ culturally and raise awareness about ‘others’ and different beliefs/values. To build initial relationships with other participants to aid speaking/sharing during the forums.
Session 2 (30 mins)	<ul style="list-style-type: none"> • Communication activity: Consider how one might interact with others in a class/tutorial space. A student has problem understanding what another student has said in a class activity, as they speak quickly and use colloquialisms (Instructor to role-play with helper or show video example)
Session 3 (30 mins)	<ul style="list-style-type: none"> • Critical topic (to stimulate dialogic discussion): Engage groups of students in dialogic interaction and thinking using critical questions relating to the topics that have emerged from the forum focus. Is Australian/university culture open and flexible?
Post-forum reflection	What is culture and how do I relate to this? Who am I? What is my story? Where do I come from? How do I communicate with others about myself? Who is an Australian?
Forum 2 - Student-identity: Communicating in a new context as a commencing student. Assumptions. Requesting feedback. Understanding different academic expectations and values.	
Session 1 (30 mins)	<ul style="list-style-type: none"> • Foreground the forum topic of thinking about assumptions made about others that are different to us. To consider the interactions encountered so far as a new university student and how culture/communication/assumptions may relate to these.
Session 2 (30 mins)	<ul style="list-style-type: none"> • Communication activity: Challenging social encounter - Consider a potentially challenging social encounter - Refusing a request. Demonstrate and consider one example: ‘A fellow student asks to see your completed essay prior to submission’.
Session 3 (30 mins)	<ul style="list-style-type: none"> • Critical topic (to stimulate dialogic discussion): Is it fair to share work? Should assessment be driven by writing?
Post-forum reflection	What is my understanding of the university context and higher education discourse? How do I fit in? How will I communicate with others? What does it mean to be a student? Do I feel included/excluded in this higher education context?
Forum 3 – One’s future global role and identity: Changing identities in the global context. Intercultural competence. Interacting in a group. Intercultural communication skills. Life-long skills.	
Session 1 (30 mins)	<ul style="list-style-type: none"> • Foreground the forum topic of thinking about how developing IC could be relevant to students as graduates and in their future roles/interactions
Session 2 (30 mins)	<ul style="list-style-type: none"> • Communication activity: Challenging social encounter: Interacting in a group. A student is trying to gain information from a group member as part of a group-work task. (Instructor to role-play with helper or show video example)
Session 3 (30 mins)	<ul style="list-style-type: none"> • Critical topic (to stimulate dialogic discussion): Should English be the dominant language for global communication?
Post-forum reflection	How do I see my story changing? What is/will be my place or role in the bigger global picture? How do I make sense of this world? What skills will I need to grow to reach this future identity/vision?

As part of this program, the participants were asked to complete short pre-forum activities; for example, they completed a self-assessment of their IC understanding or watched a short video. Participants were also requested to provide written reflections in response to each forum session and provide observations noticed over the semester. A brief overview of reflection questions and an outline of the three sessions in each forum is provided in Table 1.1. A more detailed overview of the program and related activities is provided in Chapter 4.

1.3.3 Research objectives

The overall objective of this study was to explore the influence of a program delivered to a group of mixed international and domestic commencing students during a semester of study at QRU. The program was designed around dialogic principles and aimed to promote students' development of IC through guided discursive activities during a series of forums. This study aimed:

- To explore the influence of an IC program, which was founded on guided dialogic forums and involved both international and domestic students.
- To promote students' development of IC by tracing any shifts in identified elements associated with the development of IC.
- To identify how these shifts came about by analysing students' dialogic interactions and reflections.
- To provide a fine-grained analysis of how students interacted with each other when participating in these dialogic forums.

The study contributes information addressing gaps noted in published literature. There is a lack of clarity in relation to understanding how IC develops within different educational contexts. A review of the literature reveals few studies and examples relating to specific internationalisation strategies that provide successful outcomes for developing IC. Additionally, there are a lack of studies which have specifically focused on practice at regional universities in Australia. The exploration in this case study, therefore, offers a unique contribution to theory and practice around IC development within the higher education context.

1.3.4 Research questions

In order to explore the development of IC in commencing students at a regional university, the following questions guided this study:

- How does participation in an IC program based on dialogic interaction appear to influence participating students' IC development?
 - RQ 1: What intercultural competence, if any, do students report in response to participating in intercultural dialogic forums?
 - RQ 2: How do students interact during a series of dialogic intercultural forums and what might this contribute to their developing intercultural competence?

1.3.5 Research design

The data for this investigation was collected at a Queensland regional university, QRU. The research design was guided by a qualitative methodology, utilising a practitioner inquiry (PI) approach (Cochran-Smith & Lytle, 2009). I was situated inside the research study as the researcher and also as the facilitator of the program (Simons, 2009); therefore, reflexivity was critical to the research process.

The study has been guided by the theoretical underpinnings of dialogism (Bakhtin 1981, 1986) and Deardorff's (2006) framework for intercultural competence development. My understanding of how IC develops is guided by Deardorff's model of IC, which offers a framework demonstrating five components related to IC development. This model was used to identify the various elements of IC that develop by degree. However, Deardorff's model of IC does not explain how interaction between participants can promote a shift in acquiring new elements as one becomes increasingly more competent. Therefore, Bakhtin's (1981, 1986) theory of dialogic interaction is drawn on as a guide for how IC can develop. According to dialogic ideology, it is essential for a person to engage with a variety of different and perspectives in order to understand fully a particular context, thus creating open-ended dialogues, or what Bakhtin (1981) referred to as a chain of dialogue.

A large body of literature in intercultural learning affirms a strong link between guided dialogue in the classroom leading to students acquiring better skills in critical reasoning and an understanding of difference (Dervin, 2016; Ferri, 2016; Matsuo, 2014). Guided by the principles of dialogic pedagogy, this study was based on

designing an IC program aiming to stimulate IC development through dialogic interaction (Alexander, 2006; Bakhtin, 1981). Dialogic interaction is viewed in this study as vital to enable the development of the elements associated with IC (Deardorff, 2006). It is argued that by stimulating students to engage in fresh new thinking, to reflect critically about changing identities and to negotiate feelings of discomfort when engaging with difference, enables IC development to potentially occur (Ferri, 2018; Jackson, 2018). Therefore, promoting dialogic interaction is well aligned with the scholarship around IC.

The three phases guiding the study and data collection activities are outlined in Table 1.2. Five datasets were collected: pre-forum interviews, IC questionnaires, video and audio taken from all forum sessions, written reflections, and stimulated recall video interviews conducted at the end of semester. The research design is explained in detail in Chapter 4.

Table 1.2. *Research Design*

Phases	Data Collection	Research Activity
<p>Phase One: Design intercultural dialogic forums, recruit participants and collect pre-forum data.</p>	<p>Pre-forums: *Individual interviews (Audio-recorded)</p>	<p>Design pre-forum questionnaire designed around IC elements.</p> <p>Participants interviewed in the first week of semester prior to participation in the program (dialogic forums).</p> <p>Participants requested to complete questionnaire in preparation for Forum One.</p> <p>Audio recorded and transcribed.</p>
<p>Phase Two: Deliver forums and promote weekly reflections.</p>	<p>During semester: *Video/Audio recordings of all forums. *Reflections</p>	<p>Three dialogic forums were fully captured (video & audio recordings).</p> <p>Reviewed and took notes while viewing the capture of each forum.</p> <p>Described and transcribed (verbatim) all sessions.</p> <p>Selected interactions from the forums to be coded for micro-level features (non-verbal, extra-verbal features). Further analysis of these were informed by a dialogic tool (Gillespie & Cornish, 2014; Markova et al., 2007).</p> <p>Written reflections responding to prompt questions were collected from participants.</p> <p>Collected supplementary contextual notes throughout the research process.</p>
<p>Phase Three: Collect post-forum/IC program data, analyse, and perform participant validation</p>	<p>After-forums: *Stimulated verbal recall (SVR) interviews (Audio-recorded)</p>	<p>Participants recalled at the end of semester for SVR interview to view, discuss and comment on selected segments from the forums.</p> <p>Transcribed (verbatim) interview sessions. Thematic analysis (macro-level) of both interviews and reflections for each participant.</p> <p>Compared/Reviewed different data sources. Performed participant validation and refined interpretations and analysis.</p>

1.4 SIGNIFICANCE OF THE STUDY

This study is significant to the field of intercultural competence and can also make contributions to understanding the transition experience of commencing students in a regional university. This study provides valuable insight into how students with culturally diverse backgrounds interact and engage with each other. By examining the data through a fine-grained qualitative approach, a deeper understanding has been provided about students' perceptions around IC. Despite a range of literature offered on the importance of the internationalisation in universities, to date there has not been a comprehensive study that provides a detailed explanation of the phenomenon of IC development in regional universities. This study therefore addresses under-researched

areas around understanding: how to develop IC in specific contexts and the experiences of students at regional universities. It also demonstrates an approach to IC in the Australian university sector, as guided by an accepted model. By drawing on Deardorff's (2006) model of intercultural competence, this study contributes an example of how to explore students' IC development in a specific context. By designing an IC program specifically tailored for commencing students, the usefulness and limitations of this type of program were highlighted. Finally, this study is underpinned by a dialogic approach in design, delivery and analysis and so offers an example of how effective such a methodological approach was in relation to stimulating dialogic interactions and how this influenced IC development in the participating students.

1.5 OUTLINE OF THE DOCUMENT

This introductory chapter has presented the background, context, purpose and significance of this study aiming to investigate the development of IC in a Queensland regional university. Chapter 2 reviews relevant literature relating to Internationalisation at Home activities and literature around understanding the development of IC, as guided by this study and program. Chapter 3 outlines the theoretical basis for this study, as framed by Bakhtin's (1981, 1986) theory of dialogism and integrates this with Deardorff's (2006) conceptualisation of IC. The research design and methodological approach for the case study's data collection and analysis are then outlined in Chapter 4. The IC program is also outlined and the participants introduced. This is followed by an analysis of data in two data chapters. Chapter 5 provides a thematic analysis for each participant to answer the first sub-question, focusing on IC shifts found. Chapter 6 provides a fine-grained micro-analysis of selected moments related to the three forums that made up the IC program. Chapter 6 addresses the second sub-question by analysing more closely the participants' group interactions and how this contributed to IC development. Finally, Chapter 7 provides a discussion and overview of key findings drawn from the study and points to future implications and methodological contributions by summarising the relevance of the study.

Chapter 2: Literature review: Approaches to developing intercultural competence (IC)

Like many others, Australian universities have incorporated internationalisation into their strategic planning; however, the greater challenge involves internationalising teaching and learning strategies to ensure students are able to become interculturally competent. In this chapter, I will first present a review of the key literature around Internationalisation at Home projects and intervention activities related to Australian higher education before moving to the main focus of my study: developing students' intercultural competence. First, intercultural competence will be reviewed in terms of the large body of literature found on this concept, noting in particular the various models of intercultural competence that have emerged over time in response to different approaches to this concept. A detailed explanation of Deardorff's (2006) model and elements of intercultural competence will be provided to rationalise this model as the best fit for my study (Deardorff, 2006). Finally, I provide an overview of literature that aims to guide educators in how to practically develop IC through a discussion of what constitutes as intercultural pedagogy in places of education.

2.1 APPROACHES TO INTERCULTURAL COMPETENCE

2.1.1 Reconceptualising how IC is viewed

Recent intercultural literature points to several understandings around IC and notions of how culture is conceptualised. It has been argued that developing IC involves equipping students with the knowledge, attitudes and skills necessary to successfully operate in a globalised world (Deardorff & Jones, 2012). Sanderson (2011) suggested that this means higher education institutions need to enable students to have a type of cosmopolitan outlook. Such an outlook involves adopting a humanistic view that values outcomes, such as: interconnectivity, acceptance, mutual respect and shared understandings with people from other cultures (Sanderson, 2011; Townson & Walsh, 2015; Trede et al., 2013). This approach is an important extension on internationalisation, as it brings to focus the relational aspect required to develop IC in graduate students who can apply this view as they approach and interact with

diverse others. It also draws attention to the importance of pedagogy in relation to developing IC, rather than purely focusing on making curriculum changes alone. In this chapter, a review of literature around IC development will move from a consideration of the “what” of IC to look at the “how to” IC development by exploring concepts relevant to advancing internationalisation in an actively in places of education.

Over time, a more critical and relational approach to how culture is conceptualised in terms of understanding IC has evolved in the literature. Byram (2008) added the importance of considering IC as a negotiation in an ongoing relationship when reconsidering his earlier model of IC and Chen (2010) argues that IC should be equated with relationship development. Additionally, the role of social interaction has gained a footing in the conceptualisation of IC (Block, 2013; Phipps, 2013). These noted relational approaches move away from seeing culture as stable groups whereby individuals fall into defined categories, to seeing it as something that is in flux and changing based on social interactions. As Dervin (2010) asserted, intercultural interaction is dynamic and fluid in nature and this has a strong impact on individual behaviour and thought. What needs to be considered when understanding IC is that it relies on communication with others in an experiential sphere where human subjectivity is at play (Ferri, 2014). This raises an alternative understanding of the idea of competence by drawing focus to the ethical and open-ended understandings that form as a result of the communicative relationship between an individual and the diverse others around them (Ferri, 2014; 2018). Both Najjar (2015) and Liu (2012) have highlighted that situating IC in a context is fundamental to understanding this relational aspect of what is considered appropriate in an intercultural encounter, in order to develop and maintain relationships between diverse conversation partners. Najjar (2015) clarifies that a relational view of IC recognises the context in which intercultural encounters occur as deeply interwoven with intercultural learning and experience. In such an encounter, the relationship between individuals and the space of interaction is constantly changing.

Equally, the notions of cultural and global identity are viewed as constantly evolving in this relational view of IC. For example, recently Ferri (2018) questioned the essentialist interpretation of culture as “a natural entity inscribed within national boundaries” (p. 20). Such approaches raises questions about the messiness of

developing intercultural competence given cultural identity is more recently viewed as something that is constantly changing and negotiated in everyday life, thus unstable and derived from interaction (Dervin, 2016; Ferri, 2018, Kramsch, 2004). This debate in the literature raises the complex and messy nature of attempting to develop IC in places of higher education in order to further advance the internationalisation agenda and outcomes.

2.1.2 A review of Internationalisation at Home (IaH) activities in Australia

A strong body of work conducted in Australia, and predominantly led by Betty Leask, Sophie Arkoudis and Anita Mak between 2009 and 2013, has provided reports and case study examples of IaH-related projects and interventions designed to improve IC development and engagement in higher education. Arkoudis et al. (2010) highlighted a clear challenge in this area when stating “while internationalising content is considered relatively easy to address, the greater challenge has involved internationalising teaching and learning strategies” (p. 4). I will now briefly review key projects and reports to illuminate relevant findings relating to practically developing IC in the Australian higher education context. I will also draw comment on how these studies have influenced the direction of my IC program and study.

Leask (2009) reported on a program modification at the University of South Australia. Despite the implementation of an internationalisation on campus framework in 2001, a university-wide survey a decade later indicated that neither international nor domestic students were happy with the interaction they were having with other cultures inside and outside the classroom (Leask, 2009). Modifications were made to an existing mentoring program, which involved using mixed pairs of domestic and international mentors and mentees, who were matched over five months. The survey results for students involved in the mixed-pair program showed improved skill in communicating across cultures both in and out of class in comparison to students not in the program, over a two-year period. This study suggested that it was possible to make a difference with small adjustments to a program, which could impact on students engaging in meaningful intercultural interactions (Bodycott, Mak, & Ramburuth, 2013; Leask, 2009). Leask’s (2012) later work, an Office of Learning and Teaching (OLT) fellowship report on *Internationalisation of the Curriculum in Action*, aimed to address the “the frustration expressed by academic staff, predominantly in Australia and the UK, around the difficulties associated with getting international and

domestic students to work together effectively in class” (p. 5). This report highlights the challenges that Australian higher education institutions face when attempting to internationalise campus culture to improve diverse interaction (Leask, 2012). This project also found that for higher education in Australia to achieve internationalisation goals, intentional IaH activities need to be planned, supported and promoted by staff and facilitated through a pro-active and intentional approach (Leask & Bridge, 2013; Mak & Kennedy, 2012). Responding to this call, the aim of my study is to explore the influence of a pilot program designed around facilitating dialogic forums between international and domestic students to develop IC in participating students.

In 2013, Mak (2013) reported on a two-year “Internationalisation at home” project. Mak’s work built on Freeman et al.’s (2009) early project and the *Internationalising the Student Experience Project* (ISEP) at the University of Canberra, which was designed to extend capacity building and report on the impact of curriculum changes on student internationalisation outcomes (Mak & Kennedy, 2012). The ISEP was based on the *Excellence in Cultural Experiential Learning and Leadership* (EXCELL) program (Mak, Westwood, Barker, & Ishiyama, 1998). This project trained faculty staff in the use of EXCELL in order to promote cooperative culturally mixed group work in classes. The operation of this project involved over 40 staff and over 1300 students by the end of 2011 (Bodycott et al., 2013). Survey feedback indicated that the students participating in the EXCELL internationalisation activities reported a significantly higher level of cultural learning than the comparison group of students. Staff also reported achieving a more culturally inclusive climate in class and that both domestic and international students welcomed the intervention. These activities, and others associated with the EXCELL program, provide productive examples of internationalisation activities in action. The focus of the EXCELL program related to experiential training to help international students adapt within the Australian university context. It should be noted it did not specifically focus on the development of intercultural competence and generally relied on collecting quantitative data to demonstrate improved intercultural engagement and interaction (Knott, Mak, & Neill, 2013; Koehn, Deardorff, & Bolognese, 2011; Mak, 2010; Mak & Buckingham, 2007; Mak & Kennedy, 2012). In contrast, my study has focused more on IC and how students interact with each other when participating in the dialogically-based forums. Rather than relying on a survey-based approach, my study analysed

dialogic interactions and reflections by participants to order to gain a fine-grained qualitative understanding of any noted shifts. Despite this difference, some of the resources provided by the EXCELL program relating to communication role-play scenarios have been utilised in the design of my IC program (Appendix B). The design of the IC program will be discussed further in Chapter 4.

In 2012, Arkoudis et al. (2013) used a video-analysis methodology to explore how academics in Australian higher education both practice and promote interaction between domestic and international students in teaching and learning contexts. Staff (N=40) and students (N=35) from three broadly representative Australian universities participated in six focus group interviews, six for staff and six for students. Student and staff participants were drawn from a range of disciplines and student participants were represented by domestic and international students. This study drew on the Interaction for Learning Framework (ILF) tool for documenting practice, which emerged from Arkoudis et al.'s (2010) project: *Finding common ground: Enhancing interaction between domestic and international students-guide for academics*. The ILF framework included six dimensions: (1) planning interaction; (2) creating environments for interaction; (3) supporting interaction; (4) engaging with subject knowledge; (5) developing reflexive process; and (6) fostering communities of learners. Of interest is few examples were found in relation to the existence of dimensions (5) and (6), reporting a clear lack of examples of programs or teaching practice that developed reflective practices in students or fostered communities of learners to emerge. A complex range of reasons for why interaction between domestic and international students was found lacking were reported in the study (Arkoudis et al., 2010). Significantly, the study reported many international articulated they did not gain opportunity to interact with domestic students. This study highlighted two points noted as relevant to my study. First, my study provides an example of a program that aims to develop reflective practices in students; and second, my program is designed around the intentional promotion of interaction between domestic and international students.

Recommendations raised from the review of IaH literature, as presented in Chapter 1, and the above reported projects in various Australian higher education institutions, point to clear gaps and future areas requiring further research (Clifford, 2011; Leask & Bridge, 2013; Mak, 2013). The areas highlighted as needing attention

include: a call for more studies to develop different approaches to Internationalisation at home; and further research to better understand ways in which IC can be built in different learning settings. The IC program and research design guiding my study address these recommendations by piloting a new IC program and providing rich insight and understanding around promoting IC in specific learning setting. Of note in the review of these IaH studies in Australian higher education is that there is limited reporting since 2013 and a clear lack of studies conducted in Australian regional universities. My study will address these gaps by providing an IaH study set within a regional university context in Australia.

In order to better understand and identify if and how IC may develop within students in a regional higher education context, a model of how IC develops was chosen to guide the design and analysis in this research study. To settle on this, a variety of IC models were considered before adopting Deardorff's (2006) model of IC as the most appropriate. I will now briefly review a range of IC models that have evolved over time in response to the complex concept of understanding IC.

2.1.3 Intercultural competence (IC) models

As foregrounded in 2.1.1, more recent constructivist views of how IC develops has placed a stronger focus to the relational experience that occurs between interactants during intercultural encounters. It is also noted, however, that it is challenging for models of IC to represent the interplay between the individual and social elements (Martin & Nakayama, 2015). Scholarship following a constructivist approach clearly views the learner as socially engaged with other interactants, suggesting that competence is negotiated between people in a process (Angouri, 2010). Deardorff (2011) highlighted that as IC is constantly evolving and an ongoing process defining IC has been difficult to achieve over time. Equally, "just as culture is ever-changing, scholars' opinions on intercultural competence have changed over time (Deardorff, 2006, p. 201), and several IC models have emerged as a result. Spitzberg and Changnon (2009) have provided a good synthesis of these. In their review of existing IC models, over twenty were classified into five types: compositional, co-orientational, developmental, adaptational, and causal path process (Spitzberg & Changnon, 2009). These types are briefly overviewed in Table 2.1 and discussed below.

Table 2.1. *Overview of IC Model Types: Adapted from Spitzberg and Changnon (2009).*

Types	Focus	Examples	Related terms
Compositional	List of relevant traits, components, characteristics and skills	Deardorff (pyramid model), 2006; Ting-Toomey & Kurogi, 1998	Elements
Adaptational	Interactions between members or different cultures	Kim, 1998 Navas, 2005	Adaption Identity
Co-orientational	Interactions & intercultural understanding	Byram, 1997; Fantini, 1995	Communication Sociolinguistic Discourse
Developmental	Development over time	King & Baxter Mogolda, 2005; Bennett, 1986	Maturity Sensitivity
Causal path/process	Interrelationships among components	Deardorff (process model), 2006 Hammer, Wiseman, Rasmussen, & Bruschke, 1998	Life-long Anxiety

Compositional models of IC list elements or components relating to characteristics, knowledge and skills but tend not to indicate the relationship between these elements. However, in the case of Deardorff's (2004) compositional version of an IC model, these elements are arranged in an order to show that some components are foundational in IC. Deardorff's models will be discussed in section 2.1.4. Adaptational models place a focus adapting to other cultures and this has been problematised in literature to show that more than adaption is required in order to become IC (Spitzberg & Changnon, 2009). In comparison, co-orientational models tend to focus more on how one orientates themselves to others' behaviour, but do not incorporate how time may impact on this orientation. Developmental models of IC are different again; they recognise the factor of time as they focus on stages of development. One well known developmental model is Bennett's Developmental Model of Intercultural Sensitivity, of which a quantitative scale of measurement has been developed to facilitate measurement (Spitzberg & Changnon, 2009). This model focuses on intercultural sensitivity, which involves: acceptance of cultural

difference, adaptation to cultural difference, and integration of cultural difference. Additionally, King and Baxter Magolda's developmental model of IC draws on Bennett's elements for sensitivity but places a focus on developing maturity through stages of development (Spitzberg & Changnon, 2009). These models evolve in a linear way as individuals become more aware and accepting of different cultural experiences (Garrett-Rucks, 2014). However, studies highlight that the IC developmental process is not linear but rather inconsistent in fluctuation between different phases and ongoing in nature (Deardorff, 2015, 2016; Garrett-Rucks, 2014). For this reason, developmental IC models were not found to be suited to my study, which views IC as an ongoing construct.

Byram's (1997) construct of the Intercultural Communicative Competence (ICC) model draws focus to the important aspect of communication in the intercultural competence process. This model has gained popularity in Europe (Verjans & Rajagopal, 2011). Several ICC frameworks have emerged more recently, which seem to draw on Byram's ICC model and also relate to Kramsch's (2004) symbolic competence (Matsuo, 2014). The additional C in this term relates to "communication" but also highlights its foreign language teaching heritage, which was underlined as important in the ICC model (Garrett-Rucks, 2012, 2014; Matsuo, 2014). The distinction here between IC and ICC seems to involve communicative competences on the one hand, and intercultural competence on the other. Byram's ICC model draws focus to the role of the teacher. In his conceptualisation of ICC, both the teacher and the learner is in a position of regression or stagnation in relation to this conceptualisation of developing intercultural competence (Matsuo, 2014). As the focus of ICC is more driven by the role of the language teacher learning to teach the IC elements, it is less suited to my study. However, the focus on communication and building a critical cultural awareness, as highlighted by Byram, is of interest to my study and will be incorporated into my conceptualisation of IC using Bakhtin's dialogic theory. This will be discussed further in Chapter 3.

There have been attempts to systematically test the validity of these models (Arasaratnam & Banerjee, 2011; Garrett-Rucks, 2012, 2014). However, assessments to date are limited and various quantitative instruments applied have not been able to capture in-depth data (Liu, 2012; Mendenhall et al., 2004; Perry & Southwell, 2011). Both Bennett's and Byram's model have resulted in the development of quantitative research instruments. For example, the IC assessment test for the Intercultural Competence Assessment Project (INCA) was based on Byram's (1997) construct as was the development of the Common

European Framework of Reference or CEFR (Verjans & Rajagopal, 2011). However, such quantitative IC assessment studies have been criticised by several researchers concerned about the validity of these research instruments designed to assess participants' IC (Garrett-Rucks, 2012, 2014). It is suggested that qualitative approaches to understanding the process of IC can provide more detailed accounts and richer insights to IC development (Deardorff, 2006, 2016). Additionally, intercultural scholars, such as Dervin (2010) and Ferri (2018), have also warned against assessing IC based on the fact that it is difficult to achieve the criteria of consistency, validity and reliability.

A recent model developed in Australia by Townson and Walsh (2015) is based on border pedagogy. This model is of interest to my study as it is based on an adaption of Deardorff's model to theorise about the concept of "living together-in-difference" (p. 6) through contemplative practices that promote "compassion and critical humility as values that need to be cultivated within intercultural encounters" (p. 6). Even though this conceptualisation of border crossing has not been empirically tested to date, it draws on Deardorff's process model of IC as a starting point. Of interest, is that Townson and Walsh's conceptualisation of living together-in-difference places "intersubjectivity" and "dialogue" of the self and others as central to their pedagogy; these concepts are of great interest to my study and will be discussed at length in the theoretical framing in Chapter 3.

Problematising IC models

Despite the development of IC models and competencies remaining an important theme in intercultural literature, models have also become problematised for several reasons. Controversial issues were raised by IC experts who partook in a study by Deardorff's (2006). Such experts have raised questions about the value of using a theoretical frame or model to represent IC and whether constructs could or should be measured in separate components or treated more holistically to understand the complexities of intercultural experiences and relations (Dervin, 2010; Rathje, 2007). Lee et al. (2012) noted that component-based approaches often fail to show the relationship between stages of development, such as how the skill and willingness to listen, interpret and relate, are connected to acquiring knowledge and comprehension about others during an intercultural encounter.

Another reason IC models are considered problematic is that they tend to focus on the individual rather than the broader social context (Dervin, 2010; Liu, 2012). Spitzberg and Changnon (2009) also posited that most of these models are based on Western culture

and that an emphasis on relational aspects needs consideration. Lack of clarity over a universal definition of IC raises questions of if and how models of IC can have relevant application; however, there seems to be agreement that IC is context bound and Liu (2012) suggested that research is needed to produce models that are culture-specific as opposed to a culture-general approach. For Liu (2012), context defines what is or what is not appropriate to maintain relationships in an intercultural encounter, and as Chen (2010) has argued, IC should be related to relationship development and linked to intercultural competence involving motivation, knowledge, and skills.

The notion of separating IC into traits and understanding where competence is located in the model has raised concern in the literature. There is a long history of looking at ways to understand and measure the intercultural competence of a person by developing a list of traits or components placed within a model (Rathje, 2007). Ferri (2018) critiques this view of competence from a Western construct as the gathering of separate skill-sets in order to demonstrate the achievement of IC. The notions of competence are also criticised for being seen as trait-like and viewing these traits as located in the individual's possession; this has raised confusion about where IC is located as most models assume a partner of some sort (Ferri, 2016; Spitzberg & Changnon, 2009). Equally, Spitzberg and Changnon (2009) raised concerns about how interactions are viewed in the model "as too conceptual, too rational, too conscious and too intentional" (p. 35). They suggest that emotional appraisal theories can make important contributions to IC model. In addition, Ferri (2018) argues that the role of the "other" is neglected in most models and calls for a "more sophisticated modelling of competencies located in the interaction itself" (p. 44). In achieving a best-fit model, it seems incorporating elements from both the developmental and process type of IC models is recommended (Spitzberg & Changnon, 2009). It is important to include relational elements, such as participants involved in interaction and relationship in a particular context, but also to include the element of time, as found in the process model indicating the ongoing nature of IC development.

Casual or process models use a path to connect developing components. Spitzberg and Changnon (2009) argued that causal process models have the advantage of being relatively adaptable for research purposes. However, they claim this is also a weakness as they perhaps build in too many loops and thus are difficult to verify through testing. Deardorff (2011) argued that the process of developing IC should be assessed at different stages of development over time; however, this is problematic to practically achieve as

there is no point at which an individual becomes fully intercultural competent (Deardorff, 2015). If the development of IC is an ongoing process, then adaptability is seen as central to all models and situating IC within a context is fundamental for understanding the relational aspect of IC. Despite such drawbacks to most models, Lee et al. (2012) proposed “the developmental model is particularly useful for educators in suggesting sequential areas of effort and action” (p. 29). Deardorff’s (2006) process model was utilised in this study as the elements in this model can be adopted to different context-specific situations (Deardorff & Jones, 2012). The research focus of my case study aimed to identify shifts in the elements associated with IC. My study considers the elements of IC development in relation to students in the specific context of a regional university. Deardorff’s (2004, 2006) work is based on a grounded research approach about how IC might be conceptualised in relation to higher education. The conceptualisation of IC around components or elements emerging from Deardorff’s (2004, 2006) study will be discussed next.

2.1.4 Deardorff’s models of intercultural competence (IC)

In 2004, Deardorff conducted a three round Delphi study, incorporating 21 intercultural competence experts, such as: Janet Bennet, Michael Byram, Guo-ming Chen, Michael Paige, Margaret Pusch, Brian Spitzberg, and administrators in the higher education sector in America. One focus of Deardorff’s (2004) study was to develop a common understanding of intercultural competence by identifying specific components what could be used to assess student outcome of internationalisation efforts in higher education institutions. It was believed that understanding what constitutes IC as a good starting point for gaining insight to its core components as building blocks in the process of understanding if a person is becoming intercultural competent. Deardorff’s focus was on the assessment of IC in higher education institutions, especially pertaining to the US and thus this study was driven by a Western perspective. Importantly, Deardorff’s study provides documented consensus among both intercultural scholars and higher education administrators on what constitutes IC. Specifically, 22 elements were accepted by the experts as essential and representative of intercultural competence, with between 80% to 100% agreement. Table 2.2 demonstrates a listing of these elements and agreement based on the opinions of 20 of the intercultural experts that participated in her study.

Table 2.2. *Specific Elements of Intercultural Competence in Order of Agreement by IC Experts*

ACC	REJ	IC Element
20	1	(1) Understand others' worldviews
19	1	(2) Cultural self-awareness and capacity for self-assessment
19	1	(3) Adaptability and adjustment to new cultural environments
19	1	(4) Skills to listen and observe
19	1	(5) General openness toward intercultural learning and the people from other cultures
19	1	(6) Ability to adapt to varying intercultural communication and learning styles
18	2	(7) Flexibility
18	2	(8) Skills to analyse, interpret and relate
18	2	(9) Tolerating and engaging ambiguity
18	2	(10) Deep knowledge and understanding of culture (one's own and others')
18	2	(11) Respect for other cultures
17	3	(12) Cross-cultural empathy
17	3	(13) Understanding the value of culture diversity
17	3	(14) Understanding of the role and impact of culture
17	3	(15) Cognitive flexibility – ability to switch frames
17	3	(16) Sociolinguistic competence
16	4	(17) Mindfulness
16	4	(18) Withholding judgment
16	4	(19) Curiosity and discovery
16	4	(20) Learning through interaction
16	4	(21) Ethnorelative view
16	4	(22) Culture specific knowledge

ACC = Accept **REJ** = Reject

Adapted from "Identification and assessment of intercultural competence as a student outcome of internationalization" by D. Deardorff, 2006, *Journal of Studies in International Education*, 10, pp. 249-250. Copyright 2006 by Sage Publications.

The 22 IC elements (Table 2.2) that emerged from Deardorff's (2004, 2006) study were formulated into two different models of IC. The first, a pyramid model, falls into the compositional type. This model envisioned the attitudinal elements of respect, curiosity, discovery and openness, at the bottom of the pyramid. These competences lay foundations for cultural understanding and knowledge growth and skill development, such as listening, analysing and relating, at the next level of the pyramid. Deardorff's pyramid model suggests that these foundational layers allow for the desired internal outcome of an informed frame of reference shift, by promoting adaptability, flexibility, ethnorelativity, and empathy, thus forming the third layer of the pyramid. The top layer of this pyramid model of IC represents the desired external outcome of intercultural competence that is

“behaving and communicating effectively and appropriately to achieve one’s goal to some degree” (Deardorff, 2006, p .254).

The second model to emerge from Deardorff’s (2004, 2006) study was a process model, as visualised in Figure 2.1. This model falls into the casual or process type of IC model. This model drew on the same elements as found in the pyramid model, however, they were conceptualised to be related in a cyclic process way. Deardorff’s model (Figure 2.1) suggests that an individual’s development towards IC is based on the foundational element of requisite attitudes, including motivational components that are emotional and affective. These provide foundation for the attainment of increased cultural knowledge and a set of skills to make way for an outcome of effective, acceptable intercultural communication and behaviour in an intercultural situation.

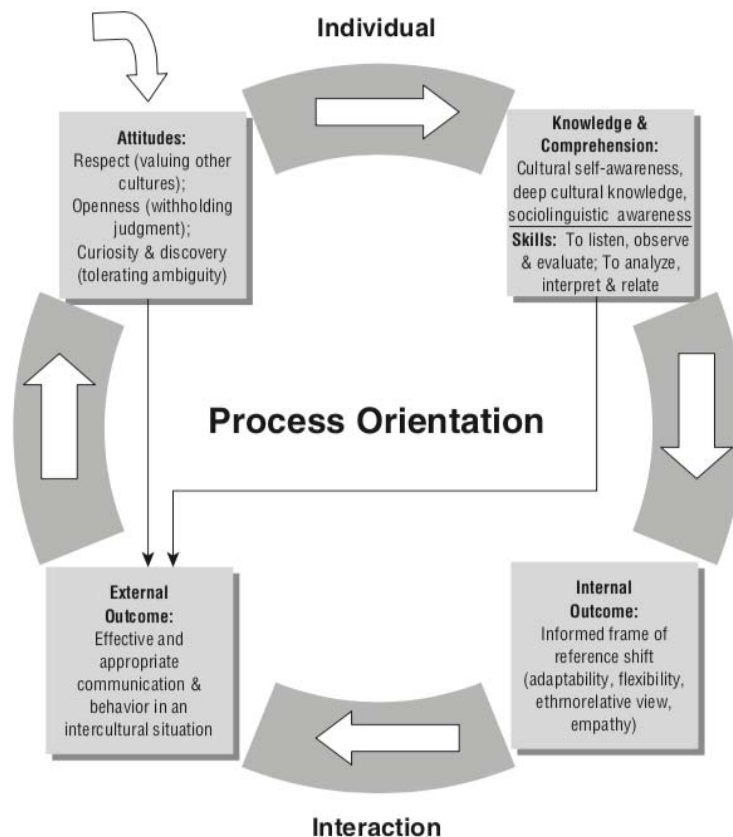


Figure 2.1. Deardorff’s process model of intercultural competence. Reprinted from “Identification and assessment of intercultural competence as a student outcome of internationalization” by D. Deardorff, 2006, *Journal of Studies in International Education*, 10, p. 256. Copyright 2006 by Sage Publications.

This model demonstrates the cyclical and ongoing nature of intercultural development and clearly demonstrates a requirement for “interaction” to transform the internal frames of reference, a shift in understanding the relevance of adaptability, flexibility and empathy, to the desired external outcomes of applying internal knowledge and comprehension in an appropriate way to achieved effective intercultural communication. According to this model, the degree of intercultural competence depends on an individual’s degree of attitudes, knowledge, comprehension and skills, moving from an individual level to an interactional level. Deardorff’s (2006) model suggests that individuals may be able to move directly to an external outcome of effective intercultural communication based on foundational elements of attitudes or knowledge and skill, as shown by thin arrows in the model; however, it is implied that the outcome would be more impactful when the full cycle is experienced.

Deardorff’s process model was utilised as a guide for this study as it provides elements that have been established through research-based consultation. In Deardorff’s (2006) process model, these elements have been placed in a process showing how IC might develop and thus represents a conceptualisation of how IC may grow in practice. My research study drew on Deardorff’s process model over the pyramid model because it envisages the role of “interaction” as important in stimulating the internal outcome of “frame of reference” shifts, such as promoting adaptability and flexibility, to enable the desired external outcome of IC in an intercultural situation. As my study was focused around stimulating conversations in forums among a diverse group of participants, I am interested if the interaction in these forums can stimulate the internal and external outcomes conceptualised in Deardorff’s process model. This model links well with the aims of my study to explore the influence of an IC program that was designed around facilitating dialogic forums between international and domestic students. As one focus was on how students interact with each other when participating in dialogic forums, the interactional and causal components of her model were viewed as important to this study.

2.1.5 Deardorff’s elements of intercultural competence (IC)





My study has drawn on the 22 specific elements of IC, making up Deardorff’s models, as these were used to more specifically identify the potential presence of different aspects of IC in my participants. Deardorff (2009) proposed that IC is a developmental process involving:

foundations, frameworks, skills, and knowledge to develop an understanding of underlying cultural values, communication styles, and worldviews to better understand others' behaviours to interact effectively and appropriately with others and, ultimately, to become more interculturally competent. (p. xiii)

This quote highlights that IC is complex and that the many elements necessary for IC to develop are potentially interrelated in this process.

It has been argued in intercultural literature that a comprehensive model of IC should include at least the five components associated with: context, knowledge, skills, attitude (motivation) and outcomes (Spitzberg & Changnon, 2009). Despite the extensive variation in models and types, Spitzberg and Changnon (2009) noted that similarity exists between most models' "broad brushstrokes" (p, 35), suggesting greater commonality across models than originally thought. The 22 elements from Deardorff's (2004, 2006) study were grouped into these five development areas and explained further in Table 2.3. This table was developed from later work by Deardorff and Jones (2012) that provided more insight to the relevance of these five components and related elements in the process of becoming IC. These components and elements were drawn on to analyse data gathered in my research study. Of interest is that the element of "understanding others' world views" was the only element to receive 100% agreement amongst the intercultural experts and administrators. The elements of cultural self-awareness, adaptability, openness, skills to listen and observe, and adapt to different communication and learning styles, also gained a high level of agreement in terms of what is important when promoting the development of intercultural competence (Deardorff, 2006).

Table 2.3. *Explanation of Deardorff's Elements Based on a Research-based Framework for IC: Adapted from Deardorff and Jones (2012).*

Components	Explanation of elements for developing intercultural competence
<p data-bbox="347 317 477 348">Attitudes:</p> 	<p data-bbox="586 317 1390 348">Key attitudes include: respect, openness, curiosity, and discovery.</p> <ul data-bbox="586 359 1414 600" style="list-style-type: none"> • Openness and curiosity imply a willingness to risk and to move outside one's comfort zone. • Curiosity sets a foundation for discovery and more creative ways to turn differences into opportunities. • Openness allows respect and the possibility of seeing from more than one perspective, which is invaluable when negotiating and mediating cultural difference.
<p data-bbox="302 636 513 699">Knowledge and Comprehension:</p> 	<p data-bbox="586 636 1390 667">Intercultural scholars concur the key knowledge required includes:</p> <ul data-bbox="586 678 1414 888" style="list-style-type: none"> • Cultural self-awareness - meaning the ways in which one's culture has influenced one's identity and worldview. • Culture-specific knowledge - deep cultural knowledge including understanding other world-views. • Sociolinguistic awareness - the importance of understanding the world from others' perspectives.
<p data-bbox="367 921 448 953">Skills:</p> 	<p data-bbox="586 921 1414 1016">Skills that address the acquisition and processing of knowledge: observation, listening, evaluating, analysing, interpreting, and relating.</p> <ul data-bbox="586 1026 1414 1157" style="list-style-type: none"> • Skills are necessary not only to acquire knowledge but also to make meaning of the knowledge and then apply that knowledge in specific ways to concrete problems, to difference and to think interculturally.
<p data-bbox="347 1167 477 1230">Internal Outcome:</p> 	<p data-bbox="586 1167 1414 1293">Informed frame of reference shift: The attitudes, knowledge, and skills outlined in this model ideally can lead to an internal outcome that occurs within the individual and consists of flexibility, adaptability, empathy and an ethno-relative perspective.</p> <ul data-bbox="586 1304 1414 1545" style="list-style-type: none"> • At this point, individuals have gained an ability to see from others' perspectives and to respond to others according to the way in which the other person desires to be treated, thus demonstrating empathy. • Individuals may reach these internal outcomes with varying degrees of success, depending on the attitudes, skills, and knowledge acquired within this process framework.
<p data-bbox="347 1587 477 1650">External Outcome:</p>	<p data-bbox="586 1587 1414 1755">Displaying intercultural competence: The summation of the attitudes, knowledge, and skills, as well as the internal outcomes, is demonstrated through behaviour and communication. Behaviour and communication become the visible external outcomes of intercultural competence</p> <ul data-bbox="586 1766 1414 1890" style="list-style-type: none"> • The implications of effective and appropriate behaviour and communication can only be determined by the interlocutor but the appropriateness can only be determined by the other person, based on their cultural sensitivity, language fluency and understandings.

Based on consensus by intercultural competence scholars, as shown in Deardorff's (2004, 2006) study, IC is believed to be developed through increasing knowledge and awareness of one's own culture, and the ability to create new understandings in order to be flexible and tolerate to ambiguity when encountering diverse others (Bennett, 2009). The IC experts in Deardorff's study also rated qualitative research methods, in particular the use of case studies and interviews, as the best ways to assess intercultural competence. However, Deardorff (2006) recommended that internationalisation strategies need to actively address the development of the identified elements of IC in a variety of ways and called for more research to refine such models and determine their usefulness to higher education institutions. As the process of measuring competence is questionable and demonstrated as complex, it requires time to capture (Deardorff, 2015). Therefore, a careful consideration around the developmental and contextual nature of IC is vital when it is viewed as a lifelong process

To date there are minimal studies that demonstrate the empirical testing of Deardorff's process model of IC. However, Deardorff's (2006) framework has recently guided two Australian studies to analyse intercultural learning in relation to domestic and international pre-service teachers (Spooner-Lane, Tangen, Mercer, Hepple, & Carrington, 2013) and to investigate factors that influence kindergarten teachers' intercultural competence development (Mascadri, 2016). Both studies employed qualitative approaches to demonstrate that Deardorff's (2006) framework proved a useful tool for identifying and tracing specific IC elements. Such studies, in line with broader intercultural literature, call for more research to examine the value of enhancing the components of IC and to better understand what factors contribute to competence development (Deardorff & van Gaalen, 2012; Kimmel & Volet, 2010; Liu, 2012). The idea of competence is something that seems to require a constant reworking and rethinking, taking into consideration a range of specifics, such as the context and relationships of a specific intercultural encounter. Equally Deardorff claimed that her model was not "meant to be used alone but rather in juxtaposition and combination with other frames, including ones that address more specifically developmental...and engagement dimensions of human interactions" (Deardorff & Jones, 2012, p. 4). This study has responded to this point raised by Deardorff and Jones (2012) and adapted her IC model as part of a research investigation situated within a regional university context.

As such, Deardorff's model, and associated elements, are used in my study to identify and tease out the emergence and presence of elements of IC that have been accepted as critical to the process of ongoing development and transformation in related thinking. Deardorff (2012) noted the obvious limitations of her model, including that it is western-centric and that other perspectives of how intercultural competence manifests in non-western contexts should be considered. However, it is also suggested that the elements in the model can be developed to context-specific situations and lends itself well to a focus on relationship building and interpersonal sensitivity when interacting with others. In a later rethinking of IC, Deardorff (2011, p. 70) elaborated that "intercultural learning is transformational learning, which requires experiences (often beyond the classroom) that lead to this transformation". The interest in this extension the relevance of seeing IC in practice is the act of shifting in one's thinking, which gives focus to the transformative nature of this approach to IC. This approach to IC moves away from viewing IC as purely formed through cross-cultural training to develop appropriate behaviours. As Deardorff (2011) pointed out, IC development does not "'just happen' through learning about another culture or because persons from differing backgrounds are in the vicinity of one another, or even interacting with each other" (p. 70). For this reason, my research study designed a program responding to the call in the literature to find better ways to make IC happen. I will now turn to consider literature related to the "how to" of developing IC in order to understand what is considered a suitable pedagogy for promoting intercultural learning in students participating in an IC program.

2.2 DEVELOPING INTERCULTURAL COMPETENCE

2.2.1 The need for interaction

Research suggests the role of student-to-student interaction as a predictor for learning needs just as much consideration as a focus on what is taught in the formal curriculum. It is argued that the way interactions are fostered between different students both within and outside the classroom can have a significant bearing on shaping intercultural learning and development (Lee et al., 2012; Leask, 2012; Dervin, 2010). This relates to calls by scholars to look more closely at the relationship between the formal and informal curriculum (Summers & Volet, 2008; Volet & Renshaw, 1995). Leask (2009) posits that much learning occurs in the informal curriculum where various different ideas and activities that occur outside formal requirements contribute to the culture on campus. Studies suggest that despite a willingness to include IC in the curriculum, there is a lack of knowledge about

how to achieve this (Leask, 2012) and in some cases, a resistance by students towards engaging with diversity (Otten, 2003). Consideration of student group dynamics indicates that international and domestic students instinctively move towards like-minded individuals (Jones, 2010). As such, learning how to develop group processes around cultural understanding and boundaries is seen as significant. Jones (2010) reports that group work does not generally facilitate interactions that last. Studies focusing on the student voice report that students often lack the skill, motivation and courage to communicate across cultures even though they are aware of the benefits associated with global employability (Harrison & Peacock, 2010).

It seems encouraging students to interact with other students who are different is a requirement for IC to develop. However, to successfully engage students in intercultural learning, a range of factors need to be addressed including: student intention, awareness, knowledge and skills that can be developed over time (Alexander, 2006; Jackson, 2017; Kettle, 2017; Lee, et al. 2012). Rather than follow traditional views that approach diversity as a target or an outcome that can be achieved, Lee et al. (2012) advocates “diversity as a complex and essential thread that must be intentionally woven into the fabric of the institution at all levels” (p. 6). Literature also highlights that exposing students to diverse perspectives, ideas and experiences is not enough to build diverse understanding (Burbles & Rice, 1991). A reconceptualisation of how content is offered and can be processed by learners is called for in the literature and interaction is offered as critical in this process of understanding and communicating across difference in places of education (Lee et al., 2012; Matsuov, 2009; Skidmore, 2016). It has also become clear that intentionally promoting interaction and engagement is essential for the process of IC to be realised. Earlier discussion has linked the field of developing IC to interaction and argued for a holistic approach by education institutions that moves beyond a focus on efforts to build knowledge to also place attention on the process of acquiring new insights, skills and behaviour (Deardorff, 2006; Lee et al., 2012).

Oral interactions, when facilitated with diverse others, can prove significant for achieving positive intercultural outcomes for students (Lee et al., 2012). In support of this, Bowman’s (2010) meta-analysis found that only when students engaged in meaningful interactions with a diverse range of other students did new understanding result. It is also suggested that to better understand the complex dynamics of intercultural engagement, listening to the perspectives of multiple participants can act as a valuable tool to promote

fresh thinking. Harrison and Peacock (2010) suggest that the voice of the home students' experience in the intercultural encounter is a missing perspective in the literature. In addition, Jones (2010) argues that we must listen to student voices to understand the full impact of internationalisation activities. Only then can higher education gain direction for how to productively promote integration and interaction for intercultural learning (Jones, 2010; Lee et al., 2012; Thom, 2010). These findings support the design of my program which aimed to promote students' development of IC through the use of dialogue as a medium of interaction over three face-to-face forums.

Crucially, higher education institutions need to find ways to explore difference and support students to manage discomfort when engaging with difference. Students need to be guided to make meaning of their experiences without running the "risk of reinforcing unreflected beliefs and values about other countries, customs and norms" (Trede et al., 2013, p. 442). Suggestions for achieving such abilities have included promoting interaction between domestic and international students, and also encouraging students to learn additional languages. Despite this, Rizvi and Lingard (2009) note that there is little evidence that students have become more aware or active in exploring other global perspectives. Sanderson (2008) also advocates that internationalisation calls for Australian universities to adopt better approaches in relation to teaching and learning; that is, adopting a deeper appreciation of, subscription to, and belief in cosmopolitanism as a way of life that critiques national prejudices and values international outlook and experience. For these reasons, an argument is presented that Australian internationalisation pedagogy frameworks need to be reviewed to be more conducive to IC development (Lee et al., 2012; Sanderson, 2011; Trede, Bowles, & Bridges, 2013). According to McRae and Ramji (2011), only a few papers locate themselves in this type of framework. My study aimed to address this need by designing a program that aimed to embrace a pedagogy that would facilitate intercultural learning.

2.2.2 A pedagogy for intercultural learning

Pedagogical approaches that support the building of intercultural competence seem to be process-based, requiring both reflection and practice (Dervin, 2016; Ferri, 2018; Lee et al., 2012; Sanderson, 2011). The aim of intercultural pedagogy, as Lee et al. (2012) termed it, is to develop students' capacity to engage with diverse others. To achieve this requires "thinking carefully and mindfully about pedagogical approaches and resources that are culturally inclusive and views students as assets with valuable and diverse strengths and

experiences” (Lee et al., 2012, p. 16). Dervin (2010) adds that in order to judge the development of learners’ IC, students need to be allowed to reflect. The importance of promoting reflection in learning environments is that it provides the opportunity for students to view the world differently, “to recognize, and question the assumptions that determine how knowledge...is recognised as legitimate” (Trede et al., 2013, p. 443). To identify and develop self-awareness, the use of open conversations and respect for different practices are found to be vital for the development of IC in educational contexts (Dervin, 2016; Trede et al., 2013). These qualities align with foundational elements in Deardorff’s (2006) model, as related to the pre-requisite components of attitude as well as knowledge elements. For this reason, it is believed that traditional models of teaching and learning need to be problematised to understand that teaching cannot be neutral and that educators need to be critical of the ideologies that are perpetuated by teaching traditions (Lee et al., 2012; Kettle, 2017).

It follows that content-focused pedagogy in higher education is problematic when it comes to promoting intercultural learning because it may not enable students to adapt information for diverse contexts, in order to problem solve and appropriately apply learning; in other words, it may not produce globally competent graduates. Lee et al. (2012) suggested that an “intercultural pedagogy” is one that challenges the “traditional model that prioritizes knowledge acquisition as the critical foundation of undergraduate learning” (p. 48). They argue for a shift in the conceptualisation of how to teach, one that recognises that acts of communicating and knowing are complex and dynamic. Such intercultural pedagogy focuses on the “how” rather than only focusing on the “what” of learning. This pedagogical approach to teaching generates conversations that stimulate students to be open to different perspectives as part of an ongoing process of learning. For this reason, the educator and facilitator, or teacher, plays a significant role in achieving IC development.

The role of the facilitator

As Dervin (2010) points out, teachers in places of learning, need to learn how to facilitate and develop intercultural learning. For interaction to lead to learning, it is important for the facilitator to model to learners how to analyse, interpret and relate to others before forming opinions and judgments about diverse others (Dervin, 2010). Such ability is associated with Deardorff’s (2006) foundational IC elements of skill and knowledge formation, as discussed earlier. Developing intercultural skill requires guidance and practice of something that is not familiar to the individual, to challenge them to consider

available alternative possibilities (Deardorff, 2012; Lee et al., 2012). This relates to the learner becoming less reliant on familiar ways of doing and thinking about things. In Deardorff's IC model, this is a shift in the internal frame of reference of how one has viewed things before (Deardorff, 2006). Based on the foundations of openness, intercultural knowledge and skill, an individual can adjust their thinking to form a habit of contextualising how they negotiate new information in intercultural encounters (Lee et al., 2012; Deardorff, 2006). For this to happen, the facilitator is required to stimulate intensive and evocative situations in which individuals are able to experience and see themselves in new ways. Such guidance is found as vital to enable learners to reach new levels of understanding about intercultural encounters. Matsuo (2014, 2019) suggested that this approach can also help reduce culture being seen as a stereotype and can make way for new understandings through intercultural situations that develop participants' cultural awareness, knowledge, openness and tolerance.

To sum up, facilitating interaction in the diverse classroom is important for building foundational communication skills; however, for students to question cultural identities and adjust their thinking by questioning previous assumptions, a challenging or evocative situation is required to stimulate shifts in one's internal frame of reference (Deardorff, 2006). Gesche and Makeham (2008) have clearly explained this approach as an active, interactive experience that is stimulated by purposeful tasks:

Students are not likely to gain intercultural competence by osmosis alone; they must be exposed in practices and understandings of the "other" and actively involved in an intercultural experience. That can be achieved through purposeful tasks through which they can develop the capacity to observe, to explore, to listen and to ask questions (p. 247).

It should be noted that such findings in the literature have influenced the design and delivery of the IC program I developed as an IaH initiative at QRU.

The role of dialogue and reflection

The role of dialogue during interaction has received much attention as a vital component for intercultural learning. For all diverse learners to engage in genuine dialogue, different communication styles of students need to be taken into consideration (Lee et al., 2012). When students engage in effective group discussion, as facilitated by an instructor, an important sense of community can form between the conversation partners. There is a large body of scholarship on the benefits of promoting dialogic learning to stimulate

improved social interaction within classrooms and this is often referred to as dialogic pedagogy (Alexander et al., 2014; Benedict, Schretlen, Groninger, & Brandt, 1998; Gillies, 2016; Hyland, 2003; Wells, 2002). Lyle (2008) asserted that dialogic teaching values pupils' knowledge and makes it a resource for learning; by opening up the learning space for dialogue, the teacher's monologic construction of what counts as knowledge is disrupted. As Alexander (2006) has argued, this challenges the epistemological dominance of the teacher and such an approach aligns well with the earlier argument for a move away from a content-centric pedagogy towards one based on interaction and valuing the process of learning as much as the product. As Alexander (2006) explains:

Dialogic teaching...explores the learner's thought processes. It treats students' contributions, and especially their answers to teacher's questions, as stages in an ongoing cognitive quest rather than as terminal points. And it nurtures the student's engagement, confidence, independence and responsibility. (p. 35)

Thus, according to Alexander (2006), dialogic teaching harnesses the power of talk to enable learners to advance their understandings. Dialogic interactions involve a learning space where questions are asked, points of view are stated and ideas that arise in the group are commented on (Lyle, 2008; Matusov, 2009). Importantly, this interaction aims to do much more than improve a student's ability to communicate; it also enables lifelong learning and active reflection needed to think more deeply and these elements are required for IC to develop, as discussed earlier (Deardorff & Jones, 2012).

As reflection is stimulated by the dialogic talk, it becomes central to the deep learning associated with IC development. Matsuo (2014) suggested that in the intercultural classroom, educators need to understand how to facilitate discussion, as this is crucial for developing IC (Matsuo, 2014; Min, 2001). Reflection by learners is significant as problematic or taken-for-granted references, such as cultural bias or stereotyped attitudes, can potentially be transformed to enable a change in thought. Significantly, Mezirow (2009) viewed adult learners as having the unique capacity to be self-reflective, able to use adult judgement and rationale to fully understand the meaning of experiences. As such, transformative learning, resulting from direct intervention by the educator, can promote skills that stimulate reflection. This process of reflective judgment results from one challenging their own interpretations when participating in discourse with others. Thus, the educator is defined in this learning framework as the facilitator of reasoning, who is responsible for creating conditions that make way for free participation, as is required for

reflection and fresh new thinking. In support of this, Lunn Brownlee, Ferguson and Ryan (2017) point out that the concept of learner reflexivity extends beyond this notion of reflection; it involves an internal dialogue that is utilised by the learner to comprehend and understand other perspectives in order to change one's views, to act, or maintain one's course of action in response to this dialogue. Jackson (2018) noted that over time, many intercultural interventions have been underpinned by Mezirow's transformative learning theory; this involves critical self-analysis by a participant in response to specific experiences that may result in IC development, thus seeing it as a continuous experiential learning process (Mezirow, 2016).

The role of identity

Links between developing IC and forming identities have been discussed in intercultural literature. It is suggested that learners together are able to construct each other's identities as relevant to a specific environment or context (Chen, 2010; Dervin, 2010; Kim 2009). Min (2001) has supported this move away from positivistic constructs and behavioural traditions to focus on discursive levels of analysis to understand individual identity formation. In a situation of intercultural communication, speakers are found to constantly redefine themselves and each other to create "numerous potentials in each of them separately and between them interactively and dialogically" (Min, 2001, p.15). According to Mezirow (2016), communicative learning involves using a dialogue involving values, feelings and beliefs to assess the claims made by another; this enables one to arrive at a new judgement and to essentially form a "model of the other" (p. 60). Thus, the individual is free to experience their own self and other people in a new way that may be different from previous situations; this is vital if learners are to reach new levels of understanding about intercultural encounters. Le Roux (2002) found that by facilitating students to have a greater awareness about their own identity, and that of others, they were better able to recognise their own existing assumptions, to question the practices of different cultures and to question behaviours that are often taken for granted. For Bhabha identities are negotiated through a process and in spaces where opportunities are created to negotiate agency and to author the self within a cultural context (Fay & Haydon, 2017). In my study, my participants are understood to engage in such shifting identities that may be discursively produced. This was documented by explicit moments when participants are observed to be engaged in dialogic interaction. Thus, I argue that stimulating dialogic

interaction is vital for the development of awareness of the self and others, an important feature of developing IC.

To sum up, it seems IC can only be achieved through the intentional preparation, interaction and building of relationships. Essentially, mastering the practice of IC is viewed a lifelong process involving reflection by the learner at different stages of their educational and professional development (Bennett, 2009; Byram, 2012; Deardorff, 2008; Lee et al., 2012). Facilitating interaction in the diverse classroom is important for building foundational communication skills; however, for students to question cultural identities, including their own, and adjust their thinking by questioning their previous assumptions, dialogic engagement with each other is required to stimulate shifts in internal frames of reference (Deardorff & Jones, 2012). Thus, facilitating talk around evocative discussion points is seen as important when aiming to promote dialogic interaction. By utilising student interaction, such an intercultural pedagogy focuses on the ‘how’, rather than the ‘what’ of learning a process important to higher education. This shifts the focus away from the mere transmission of knowledge to a more holistic, learner-centred approach to learning. This is important as it empowers participants’ sense of responsibility to stimulate deeper critical reflection about their own identity.

2.3 SUMMARY AND IMPLICATIONS

This research study was guided by the principles of dialogic interaction and pedagogy to design and facilitate suitable activities that stimulate intercultural learning to make way for IC development. Such concepts are presented as vital for the development of elements associated with IC (Deardorff, 2006). The review of key literature around how IC can be developed in higher education points to a need for guided interaction on campus; additionally, it calls for the adoption of a pedagogical approach that is more conducive to IC learning and development in students. It has been argued that intercultural learning requires stimulating students to engage in fresh new thinking, to reflect critically about changing identities and to negotiate feelings of discomfort when engaging with difference. It stands that promoting dialogic interaction is well aligned with the scholarship of IC, such as Deardorff’s (2006) developmental elements of IC. Of the literature reviewed, there are few studies specifically reporting on IaH activities, successful initiatives or strategies for action, especially within the regional university context. Literature also points to gaps in information about how IC develops in different contexts, and understanding this concept

from the student experience. There are also minimal studies in the Australian higher education context that demonstrate the use of Deardorff's model of IC as a guide for intercultural development. This research project aims to provide information contributing knowledge to these gaps in the field. I now turn to discuss how theory based on dialogic interaction is well aligned with this conceptualisation of intercultural competence, and has provided me with a suitable framework to guide the study in design, delivery and analysis.

Chapter 3: Theoretical framework: Dialogic interaction and intercultural competence (IC)

To better understand the challenge of developing IC in the higher education context, this research study investigated the influence of a short IC program, designed around facilitating dialogic interaction. The purpose of this chapter is to explain the theoretical perspective that has informed my conceptualisation of this study: a dialogical approach. This study is underpinned by the theory of dialogic interaction, by Bakhtin (1981, 1984, 1986, 1990, 1993). The elements of IC from Deardorff's model (2006) are also examined in this chapter and related to the study's focus on how dialogic interactions can influence the IC development of students. As discussed in Chapter 2, the notion of becoming IC incorporates a shift in one's thinking in order to result in the desired outcome of behaving appropriately in an intercultural encounter. It is proposed in the literature that this requires interaction which moves beyond a focus on the individual. As such, this process can be viewed as communicative. Bakhtin's theory of dialogic interaction is based on language and communication. It provides theoretical insight to how the process of interaction can be transformative. As becoming IC begins with one being both willing and able to see the self in relation to others, it is argued that this can be achieved through a process of interacting in dialogue, and through this process, new insight can be gained when one engages in meaningful dialogue with others. Therefore, the theory of dialogism aligns well with the exploration of IC development in this study.

This chapter presents the following: an understanding of key concepts of dialogism as viewed relevant to the study; and a discussion of key aspects and elements associated with IC, as Deardorff's (2006) model has provided a theoretical guide to what elements participants may develop in response to dialogic interactions with others. A detailed explanation of Bakhtin's dialogic theory is first provided; this guided the delivery of the dialogic forums, provided a conceptualisation of how interaction acted as a mediating tool, and provided an approach to data interpretation to gain rich insight into the understandings and development of participants.

3.1 BAKHTIN'S THEORY OF DIALOGISM

Dialogism is typically the term used to describe Bakhtinian theory (Holquist, 2002; Skidmore, 2000). As a theory of knowledge and learning, it is viewed as “one of the several modern epistemologies that seek to grasp human behaviour through the use humans make of language” (Holquist, 2002, p. 13). During the 20th century, Bakhtin (1981) argued against the dominant approach to language as led by the founder of semiotics, Ferdinand de Saussure; Saussure proposed a structural approach to linguistics that focused on the underlying system of language as an ideological construct, and thus a closed system (Skidmore, 2000; Markova, 2003). In contrast to this, Bakhtin posited that language is in reality never static but at any given moment in time, it is made up of many different positions represented by the various social groups of the people in interaction (Skidmore, 2000).

More recently, Bakhtin's theory of dialogism has been specifically utilised by several intercultural, communication and language scholars to offer insight and understanding around promoting language and knowledge development (Hamston, 2006; Harvey, 2016; Matsuo, 2014; Min, 2001; Skidmore, 2006). It effectively provides a pedagogy for learning and education (Matusov, 2009). Such scholars have demonstrated how Bakhtin's theory of dialogue offers a way to understand and develop: self-awareness, critical reflection, active participation through talk, understanding of others and ethical consideration in the teaching and learning space. In this thesis, I draw on the theoretical concepts from the work of the Bakhtin (1981, 1986) to develop my conceptualisation and understanding of how IC could be developed in the participants and program that formed the focus of my study.

Bakhtin's (1981, 1984, 1986) concept of dialogism involves learning and understanding the world through a process of interacting with other people. In essence, a person negotiates meaning through a process of engaging with other people by sharing, agreeing or disagreeing with other perspectives in order to create one's own understandings and views. Therefore, Bakhtin's dialogism provides a context for the communication and making of meaning during interaction with other people (Wertsch, 1988, 1993). As a philosophy, dialogism views reality and learning as acquiring new understandings through interacting with the views of other people (Holquist, 2002). Therefore, knowledge is not just perceived but experienced by interacting with other people through verbal, non-verbal or written communication. As communication

orientates towards a process of shared understandings, it encapsulates interactions between participants. During dialogic communication, participants are required to interpret the views of others in order to respond to them (Bakhtin, 1981, 1986; Baxter, 2010). In this way, dialogic interaction becomes something more than a conversation; it represents a complex relationship between different speakers and their points of view. During the process of mentally engaging with information provided in a dialogic interaction, the participant creates their own view by incorporating, amending or rejecting available contextual and socio-historical meanings (Bakhtin, 1981, 1986).

3.1.1 Dialogism: A sociocultural theory

Dialogism can be understood as a process of learning through social interaction, by constructing and negotiating meaning through the use of language. As a result, dialogism is viewed as a collection of open-ended dialogues, or what Bakhtin (1981, 1986) referred to as a chain of utterances. However, these utterances are always attached to the specific dialogue that unfolds within a unique place and time. This view of language places a focus on the relationship between society, its larger social discourses and the individual. According to Bakhtin (1981, 1986), dialogic interaction is the process through which people make sense of the social world around them. He believed that through dialogical interaction, participants' viewpoints can be transformed as they learn to make sense of those around them and also the context that they communicate within.

Bakhtin was a contemporary of Vygotsky and dialogism as a theory is typically situated in the sociocultural tradition of thinking (Roth, 2013). Vygotsky's (1978) sociocultural theory viewed learning as developed through social interaction, the use of semiotic systems, and through socio-historical processes. Even though Vygotsky's work focused on human development, Roth (2013) argued that overall both Bakhtin and Vygotsky were concerned with the unfolding of life. Central to Bakhtin's (1981, 1986) thinking is an interest in language and human existence. This approach is well linked to a sociocultural theory. However, taking a Bakhtinian approach means that "dialogue" is viewed as critical but messy, as the process of learning and knowing is seen as dependant on social interaction and collaboration. For Bakhtin, utterances carry the traces of other social and historical meanings, from the past, the present and in the future. Thus, language is made up of much more than words and grammatical items, which Bakhtin saw as static. Dialogism, embraces the fluid and dynamic nature

of how people mediate their developing understandings and knowledge of the world through ongoing language use (Bakhtin, 1981, 1986).

By adopting this Bakhtinian sociocultural lens means I am viewing the participants in my study in a holistic way. Thus, all participants are viewed as bringing with them specific experiences, knowledge and cultural background information to the IC program. It follows that the specific situation and cultural contexts that the participant engages with also determines the way they use language to mediate meaning, and thus how they construct knowledge through discussing, agreeing and disagreeing with the viewpoints of others. As this research investigation is underpinned by Bakhtin's theoretical philosophy of dialogism, the use of language in dialogue will play a fundamental role; it provides me with an understanding of how participants' meaning-making can be socially constructed, understood and analysed (Bakhtin, 1981, 1984, 1986; Wertsch, 1988, 1993). Dialogism as an approach was also fundamental to my research design, methodology and analysis, as will be discussed in Chapter 4.

3.1.2 Dialogic learning and communication as negotiated meaning

The notion of dialogue in Bakhtin's (1981, 1986) theory represents a complex relationship between speakers. As previously noted, this means every time a person speaks about something their talk is embedded with the traces of other dialogues. As such, all talk is related to other socio-historical viewpoints, so it becomes intersubjective in nature. Intersubjectivity involves a focus on the relationship between different perspectives (Gillespie & Cornish, 2010). These perspectives can relate to more than just an individual, as they can also belong to traditions, groups and specific social discourses. As every person has a particular and subjective viewpoint, intersubjectivity comes into play when this thinking becomes influenced by other perspectives and thus understanding is shared. The principle of intersubjectivity also relates to reflecting on how one's behaviour and actions may affect others. For this reason, IC has been viewed as an intersubjective process as it draws on one's ability to reflect in order to understand and communicate with others from different cultural backgrounds (Zhou & Pilcher, 2017).

Bakhtin (1981, 1986) conceptualised language as a tool to understand how people create meaning through ongoing dialogic interaction. For this reason, Bakhtin refers to interaction as a chain of dialogues, suggesting that future dialogic interactions, understandings and meanings will be influenced by what is said in the present. Therefore, if spoken ideas are dynamic and relational, so is the language used to communicate these ideas. Language is the means for creating a chain of dialogue, an ongoing process of interacting with and understanding the world around us. For Bakhtin, communicating with other peoples' viewpoints is an ideological stance, "a particular way of viewing the world, one that strives for social significance" (Bakhtin, 1981, p. 333). Language is intertextual, which means that it constantly refers to the statements and views that have been spoken by other people in other times (Bakhtin, 1981, 1986). The message being communicated through language is not solely contained in the selected words themselves; the meaning of the message needs to be interpreted and constructed by the conversational partners as they negotiate an interaction with each other (Bakhtin, 1981, 1986). Therefore, the message carried in the language being exchanged between people can be expressed in verbal or written language and also through non-verbal language features, such as the use of body language, gestures, and intonation, for example (Marková, Linell, Grossen, & Salazar Orvig, 2007).

3.1.3 The utterance as a unit for analysis

The utterance is the fundamental unit in Bakhtin's (1981, 1986) concept of dialogism where language is key to mediating meaning. It is important to see Bakhtin's concept of utterance as an analytic tool through which we can understand how people interact and create knowledge through their use of language. Thus, the utterance is the fundamental unit in Bakhtin's (1981, 1986) concept of dialogism where language is key to mediating meaning. However, for Bakhtin (1986), as noted earlier, "any utterance is a link in the chain of speech" (p. 84). As the use of these utterances contain references back to prior conversations and connect to current and future discussions, the speaker's utterances are being continually re-shaped and re-made during dialogue. For this reason, the "utterance proves to be a very complex...phenomenon" and cannot be understood in isolation (Bakhtin, 1986, p. 93). This means that language is made up of utterances that continue topics or discussions held earlier, in the past, and which will also extend into the future. Bakhtin (1981) stated this involves a fusion of dialogue

as “languages do not exclude each other but rather intersect with each other in many different ways” (p. 291). It is important to see the utterance as much more than a linguistic concept; it represents the interaction between thought and the social world. Critical to Bakhtin’s view of language is that it provides a fluid and dynamic view of the world, where meaning is in flux and constantly being negotiated and revised; importantly, this process leads to new knowledge creation and new ways of conceptualising the world and its processes and practices. This concept is significant to my study as the participants were encouraged to create new insights through interacting in intercultural conversations during the program; they interacted with diverse others as part of the forum activities and were encouraged to reflect on how this impacts on their sense of self and that of the others they were interacting with as part of the program.

Bakhtin (1981, 1986) viewed language as open, dynamic and never final as it is always changing based on the situation in which dialogue occurs. If dialogue is incomplete and always in the process of creating new chains of utterances, then dialogic meaning is never complete as it is always orientating to the future (Bakhtin, 1981, 1986). Based on these notions of dialogism, my analysis of discussion and the utterances produced by the participants in my study aimed to take into account the potential position in the chain of utterances that these utterances formed. Therefore, what a participant said or shared was viewed as having meaning for this particular moment and place but also as possibly drawing from conversations and utterances from the past and also creating the base for talk that could be recycled in dialogue in the future.

3.1.4 Dialogism and addressivity

In conversation, utterances are constructed to suit the conversational partner. Thus, the speaker constructs their speech in anticipation of the response, or the answer that will come from the person their communication is directed towards. Therefore, as utterances are always responsive to others, they are also open to change. As Bakhtin (1986) stated, an “essential (constitutive) marker of the utterance is its quality of being directed to someone, its *addressivity*” (original emphasis p. 95). Bakhtin (1981) explained further about his understanding of this concept of addressivity:

The word in living conversation is directly, blatantly, oriented toward a future answer-word: it provokes an answer, anticipates it and structures itself in the

answer's direction. Forming itself in an atmosphere of the already spoken, the word is at the same time determined by that which has not yet been said but which is needed and in fact anticipated by the answering word. Such is the situation with any living dialogue. The orientation towards an answer is open, blatant and concrete. (pp. 179-180)

Therefore, all utterances are constructed in response to a specific addresser, with the expectation that they will be responded to, and these are always situated within a particular space and time. As such, Bakhtin (1986) posited that through dialogic interaction, “my thought becomes actual thought for the first time” (p. 94). Meaning the utterance, this thought, is co-created as the listener is an active respondent, and thus the utterance becomes a shared responsibility. Thus, the process of creating utterances and responding to them becomes a responsibility. So this notion of addressivity highlights the vital role of the other in speech, as it clearly raises the active role and sense of responsibility that evolves when people interact with each other dialogically. This sense of responsibility is often referred to in dialogic literature as ethical (Ferri, 2016, 2018). Mastuo (2014) explains this as an ethical sense adopted by a speaker thinking, “I am responsible for my responses because I author them” (p. 7). Ferri (2018) has also aligned this notion of responsibility with the “addressivity of language, the fact that all interactants are active participants in communication” (p. 93). As Bakhtin (1986) claimed, “I live in a world of others' words ... my entire life is an orientation in this world, a reaction to others' words.” (p. 143). Addressivity is thus an important concept in dialogism as it highlights the complexity of communicating through language. It views the author of utterances in an ongoing process of learning by attempting to make utterances their own, by taking the words from “other people's mouths” (Bakhtin, 1981, p. 294). This is recognised as a complicated and difficult process (Harvey, 2017). It is posited that due to the addressive nature of dialogue, people are constantly struggling in thought and dialogue with how others think and act. To sum up using Bakhtinian thinking, true dialogue is the moment in which one meets to reflect on their reality, whilst making and remaking it (Matusov, 2009).

3.1.5 The role of context

Bakhtin's (1981, 1986) view of language use is clearly grounded in the experience of social interaction believing that words can only be truly understood in relation to the context, the nature of the interaction and the people that made them.

Utterances carry intertextual meanings and understandings that are brought to a specific context when one interacts with other people (Bakhtin, 1981, 1986). Thus, context is important because it places a direct influence on the viewpoints formed during the interaction between the speaker and listener. However, all interactions occur in a context that is influenced by the way in which speakers are positioned (Ferri, 2018; Markova, 2009). Positioning of interactants can include: the relationships between the speakers, the language being used, and the speaker's confidence to use that language of exchange. As Ferri (2018) has also highlighted in her discussion of intercultural communication, the context of a "communicative event is not only influenced by language, but also by the ways in which the participants are positioned in relation to other factors such as gender, class, social status and other social categories independent of language use" (p. 92). By taking a sociocultural lens in this study, it was important for me to note these contextual influences in relation to the participants, especially in relation to how they interacted in the forums. Adopting a dialogic approach, drawing on Bakhtin's theory, allowed me to consider the influence of contextual factors in the study.

It has been argued that understanding the full extent of dialogue in interaction requires recognising the multiplicity of perspectives and voices that are inherent in Bakhtin's (1981, 1986) dialogism. As people move between several contexts, such as home, study, socialising or relaxation, different responses may be created in relation to these variations. Equally, these factors bring new elements to interact with the language presented in the new context. The relevance of context is further heightened when considering how spoken utterances gain additional meaning by calling on earlier contexts of use (Bakhtin, 1981, 1986). With this in mind, the research design for my program and study aimed to bring a variety of perspectives and viewpoints together during the forum meetings, as represented by a mixed group of domestic and international commencing students. Drawing on dialogic theory, my aim was to stimulate potential shifts in participants' thinking as they were required to consider, merge and decide either to agree or reject the views and ideas presented by the others they conversed with during the program. Even though each utterance in the moments captured during this research study could only be analysed and understood in that particular context of where and when they were spoken, other layers of meaning could

be evoked by applying a dialogic sociocultural lens to recognise the potential influence of other contextual factors.

3.1.6 The role of the “other”

For Bakhtin, the process of learning and forming a sense of the self is based on one’s relationship to another, or the “other”. It is important to understand the role of the other in Bakhtin’s (1981, 1986) dialogism and how it was conceptualised in relation to my study. The word “other” in Bakhtin’s theory represents a different position in comparison to the “self”. In general terms, it is somebody who is not I, or me, and in some cases, it can also represent an authoritative voice. The other is always viewed as part of the process that defines the self, or one’s identity. For the purposes of this study, the concept of other will refer to a person with different perspectives to that of the self. Historically, in the field of intercultural communication, the idea of culture or language has often been conceptualised as a barrier between the self and others (Harvey, 2016). In terms of the participants in this study, this division between the self and other can be understood as students familiar with Australian culture, generally domestic students “at home”, and those who are typically more culturally diverse, international students studying at QRU.

According to Bakhtin (1981, 1886), it is the tension between the self and other, and between the past and present utterances, where the individual voice is shaped. Therefore, the way we understand our self, and the multiple identities we have in the world, relies on our social interaction with other people. This self-other relationship is critical as it lies at the heart of Bakhtin’s (1984, 1986) philosophy, as explained in his own words:

I am conscious of myself and become myself only while revealing myself for another, through another, and with the help of another. ... To be means to be for another, and through the other, for oneself. A person has no internal sovereign territory, he [sic] is always and wholly on the boundary; looking inside himself, he looks into the eyes of another or with the eyes of another. ... I cannot become myself without another; I must find myself in another by finding another in myself. (p. 287)

Therefore, in Bakhtin’s thinking, the self in is completely dependent on the other to realise itself. More importantly, the dialogic self “cannot exist without the other” (Harvey, 2016, p. 373). This understanding draws attention to how Bakhtin (1986)

viewed the concept of identity, one that is in constant flux, and “always emergent in the competing discourses of a given moment” (Baxter, 2010, p. 16). As Holquist (2002) clarified, during interaction with others, one must be perceived through the “lens of the other” (p. 30), and to do this, one must fully engage with the values and views available in a particular place and time. As Bakhtin (1986) explained further, in relation to seeing the self, “one cannot really see one’s own exterior and comprehend it as a whole” (p. 7), it can only be understood by those who are located outside, because “they are others” (p. 7). This means our self-awareness and understanding is completely dependent on what others, who are located outside of the self, can reflect back to us. However, for Bakhtin this is more than empathising with others and “seeing the world through its eyes” (Bakhtin, 1986, p. 7). He also believed that interactions between the self and other are separated by a boundary.

The Bakhtinian notion of boundary is of particular significance when understanding how people come to understand culture. For Bakhtin (1986), intercultural understanding through dialogic interaction involves a process of a person both entering but also remaining outside another culture in order to better see it. This is referred to as the “simultaneous unity of difference” by Holquist (2002, p. 36) and is critical in order for one to gain a better sense of the self, to gain a sense of cultural identity and to better understand others (Harvey, 2016). Gaining this sort of knowledge and understanding are viewed as fundamental components in the process of becoming IC (Deardorff, 2006). This important concept of boundary will be revisited in Section 3.2.3 as I consider its relevance further in my theoretical conceptualisation of IC development.

3.1.7 Heteroglossia as a feature of dialogism

Bakhtin (1981, 1986) uses the concept of “voices” to describe the heteroglossic manner of society. Heteroglossia represents the multiple dialogues that interact with each other to make up language communication. These are drawn from multiple discourses, from different social groups, historical backgrounds, cultures, ages and genders. Therefore, an utterance is shaped by many voices speaking from an independent stance or context, or “a roiling mass of languages, each of which has its own distinct formal markers” (Holquist, 2002, p. 69). For Bakhtin (1981), heteroglossia is the combination of existing statements, or speech-genres, to construct

a text. It is described as “the base condition governing the operation of meaning in any utterance” (p. 263).

The concept of multiple voices is central to understanding dialogism as each of these voices has its own views, and these become incorporated to create understanding. For Bakhtin (1981), this concept of multiple variations of voices, points of views and discourse gives understanding to the “struggles of human existence as acts carried out in language-in-(inter)action” (Matsuo, 2019, p. 55). This means that through the process of dialogue, over time and in different contexts, utterances, words and their meanings become multiple (Matsuo, 2019). As a result, speakers orientate their dialogue towards the respondent, by borrowing from other voices and seeking to introduce new elements to that dialogue. This is similar, for example, to the way a text will include citation references to others’ work to indicate how these voices have been incorporated into the developing point of view being presented by the author. In my study, this translates as the participants may call on other voices through reported speech, for example. Bakhtin’s concepts of heteroglossia can be used to understand how complex intersubjective processes can shape individual identity. Heteroglossia also evokes the idea that in order to truly understand the diverse world, we need to interact with as many different perspectives and voices as possible (Burbules & Rice, 1991). The concept of heteroglossia is important because it recognises that dialogue needs to be free and open to the voices of others and difference. Therefore, the design of my study by recruiting and drawing on a diverse range of participants, made a range of different voices available in the forums. This essentially supports, and aimed to intentionally promote, Bakhtin’s (1981) concept of heteroglossia as part of the study design.

3.1.8 Dialogism and the process of ideological becoming

Bakhtin’s (1981, 1986) dialogical concept of ideological becoming relates to how a person becomes a unique individual, and is thus able to reach a clearer sense of identity. This is based on one’s thoughts, as they are formed around doing and being, and on our dialogic interactions with other people. In the IC debate around interculturality, the importance of considering language use when examining identity, or self-awareness is clearly highlighted in the literature (Dervin, 2016; Dervin & Jackson, 2018; Ferri, 2016; Jackson, 2018). Echoing the messiness of the concept of “becoming” dialogically, notions of identity are also viewed as complex and constantly

shifting, “bearing in mind that one will never be able to describe identity in full” (Dervin & Jackson, 2018, p. 80). Equally, in Bakhtinian thinking, there is no point in which a person is considered complete or defined, and this thinking relates well to the belief that there is no point in which one is considered completely competent in terms of IC development (Deardorff, 2016). Self-awareness and how one views others are elements identified by intercultural experts as important in the process towards becoming IC (Deardorff, 2006). This process of ideological becoming in a person, according to Bakhtin (1981), involves the person “selectively assimilating the words of others” (p, 341). So the finding of oneself in the other is also related to learning to be in the world, a place where meaning is reliant on dialogic interaction and “dialogic struggle” (Bakhtin, 1986, p. 143). For Bakhtin, this tension takes place on the boundary and is vital as it is through this struggle that an individual comes to understand different ways to view the world and therefore better understand their own place in it.

In Bakhtin’s view, there is a constant struggle between different discourses, identified as authoritative and internally persuasive voices. In social interaction, one is always attempting to find their own voice and to be freed from monologic, authoritative voices (Holquist, 2002). For Bakhtin (1986), some ways of speaking are seen as an authoritative discourse that seek to establish one way of thinking and speaking, such as that of a teacher or lecturer. Bakhtin refers to this sort of talk as authoritative discourse. However, Bakhtin suggests that one can choose to assimilate words from this discourse to become part of one’s own, and thus form what Bakhtin calls an “internally persuasive” voice. The struggle with negotiating to arrive at our own internally persuasive voice is important for the “ideological development” of an individual. This tension creatively awakens new words and ideas that are independent of authoritative thoughts and thus are not static or isolated. It is in this process where one finds their own voice through a struggle to confirm one’s internal voice that clearer sense of self and identity for that moment in time can be achieved.

By claiming responsibility for our own voice, the speaker, or author, needs to recognise that their story can be challenged by others and also accepting that the story is never complete (Bakhtin, 1984; Hermans, 1996). However, discussants are not just speaking as individuals, but also as the voice of groups, of various social discourses, all of which can be heard in these individual utterances (Wertsch, 1990). This thinking became relevant when considering that my study participants would speak to each

other not just as individuals but also as students with different backgrounds, cultural associations and social groups. So in this sense, discourse provides more than a mode of communication, it also determines the basis for ideologically understanding one's identity in relation to other participants, while interacting together. As such, Bakhtin's understanding of authoritative and internally persuasive voices, as related to my study participants, can provide valuable insight to participants' potential shifts in understandings. My study focused on how participants share, explain and rethink their identities as individuals, students, future workers and global citizens within the context interacting during the forums. I aimed to trace any changes reported by participants by focusing on signs of rethinking and voicing of internally persuasive thought. In the case of the commencing students in the study, the process of becoming was also seen as a way in which students could better see their developing identity as a new student in this university context. Based on this theory, it is the relationship with other participants that can generate new questions, thoughts, and assumptions (Bakhtin, 1981; Holquist, 2002). In this way, meaning is developed and shared through a process of dialogic interaction where one actively authors and answers each other and ourselves. So drawing on dialogic theory, the participants in the study, as commencing students, were encouraged to engage dialogically in interaction with others. In this case study, this transpired as students interacting with other diverse commencing students at QRU, as a result of participating in an IC program designed around dialogic pedagogy.

3.1.9 Outsideness

The concept of outsideness is seen as critical to Bakhtin's (1981, 1986) theory of how an individual learns to understand both themselves and the difference in the world around them. This notion is clearly related to the aim of this study: to promote shifts in understandings as a result of participating in dialogic forums. To recap, one can only see and comprehend themselves through interacting with others who are able to reflected back one's exterior from a boundary, a place where Bakhtin (1986) claims people can only really come into existence. The boundary between the self and other is important because it enables one to remain distinctive during interactions by maintaining a unique sense of self that is different to others. Bakhtin called this dialogic concept outsideness, which is viewed as critical for creative understandings and perspectives to broaden through meaningful dialogue with others (Harvey 2016).

As Bakhtin (1990) stated, “I empathize *actively* into an individuality and, consequently, I do not lose myself completely, nor my unique place outside it, even for a moment” (p.15). Thus, the enriched understanding of our own identity and perspectives around us is dependent not only on the self-other dialogic relationship, but also on maintaining this outsideness. Intercultural scholars have argued and demonstrated that this concept of outsideness, when stimulated in intercultural encounters, can promote critical cultural awareness and ideological becoming (Frank, 2005; Hamston, 2006; Harvey, 2016; Matsuo, 2014; Min, 2001; Xu, 2013). The concept of outsideness is thus important in relation to my study’s interest in promoting intercultural learning through interaction. Understanding the way students interact through these notions of dialogism means that each participant brings to the forum their own identity and is forced to maintain their own sense of self precisely in order to interact with and understand the other participants. Based on this understanding, awareness can be raised about others, their cultural beliefs, views and values, as a result of maintaining outsideness.

To summarise, during dialogic interaction, one must be perceived through the “lens of the other” (Holquist, 2002, p. 30) and it is precisely at this point of tension between the self and other where the individual’s voice is shaped. So in this sense, dialogue provides more than a mode of communication, it also determines the basis for understanding one’s own identity in relation to others, as the self and other interact with each other. This activity of dialogic interaction between the self and other is visualised in Figure 3.1. Critical to this dialogic interaction is that each individual must maintain their own position outside of this encounter to find themselves in each other, and this happens at the boundary. As a result, through maintaining one’s “outsideness” during interaction, understandings can become mutually enriched, and importantly, new insights to the self and others are possible. It is argued that as the process of dialogic interaction creates mutually enriched understandings about others, and thereby the self, it also offers valuable insight and understanding around one’s identity (Dervin & Jackson, 2018).

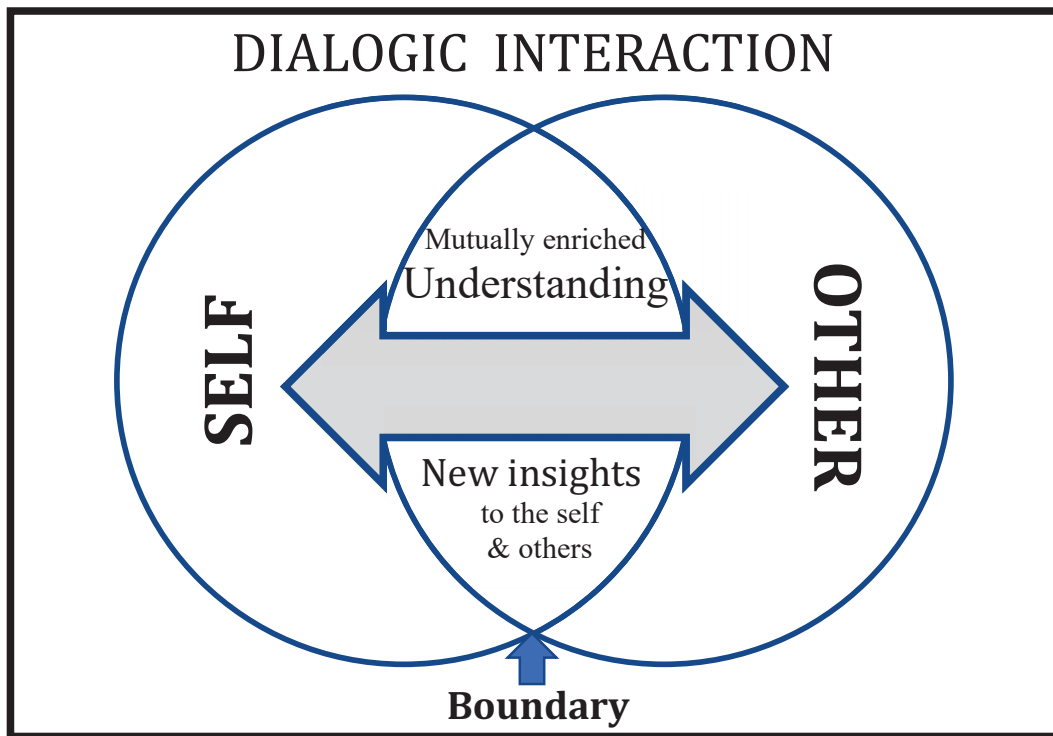


Figure 3.1. Conceptual representation of dialogic interaction.

It is posited through dialogism that the productive struggle caused by this intercultural interaction can contribute to what Bakhtin called “ideological becoming”, where one gains new insights and understandings about other cultural identities and thus the sense of self also becomes mutually enriched (Bakhtin 1981, 1886). To understand this connection more clearly, I will now turn again to the theory around intercultural competence to detail how it can be developed through dialogic interaction. This theoretical link also provides me with a conceptual frame to inform my research approach and study. I present this conceptual frame as a unique contribution to the field and, as discussed further in 3.2.4.

3.2 INTERCULTURAL COMPETENCE (IC)

The focus of this research study is to explore one way of developing intercultural competence by promoting dialogical interaction between domestic and international students. Chapter 2 reviewed key research on intercultural competence with a view to understand how IC growth has been promoted in higher education to date. In Bakhtin’s (1981, 1986) philosophy of dialogism, as explained in this chapter, several connections can be made to the process of intercultural understanding and learning. This chapter

has discussed how Bakhtin's relational view of dialogic interaction provides a guide for how dialogue can lead to self-awareness and creative understandings about others. However, to achieve this, the concepts of *outsideness* and *heteroglossia* need to be recognised as critical dialogic features assuming important roles in the process of IC development. This section will now proceed to explain how a focus on these features of dialogic interaction are important for this study's investigation of IC development. First, I will discuss how Bakhtin's dialogism can be applied to understanding how intercultural competence can develop by integrating Deardorff's (2006) model of IC with this Bakhtinian approach. This chapter will conclude by explaining a conceptualisation of how IC can develop by integrating these two theories.

3.2.1 Dialogism and intercultural understanding

Dialogism moves away from the idea of seeking to find compromise with language towards seeking to understand differences and similarities, in a quest to better understand another culture (Dervin, 2016; Ferri, 2018; Matusov, 2009; Skidmore, & Murakami, 2016). It gives focus to intersubjective meaning, but not just between people; it also looks at context-bound and cultural meaning (Gillespie & Cornish, 2010; Markova, 2003). Being guided by Bakhtin's approach to the existence of these different languages of heteroglossia means not aiming to combine different points of view into a unified or single account but rather to celebrate their difference and to value what they bring to our culture and developing world-view. Burbules and Rice (1991) asserted that taking a dialogic approach makes way for a fundamental shift in how we view the world from regarding difference as a problem to seeing it as an opportunity. According to Bakhtin (1986), in order to understand culture, one must maintain outsideness. It is this way that "our real exterior can be seen and understood only by other people...*others*. In the realm of culture, outsideness is a most powerful factor in understanding" (Bakhtin, 1986, p. 7). In addition, rather than purely understanding our culture through pre-conditioned viewpoints (Ferri, 2018), it is better to take up an outsider stance to ourselves, and one's own cultural understandings, so that we can experience our identity in that moment.

For Bakhtin (1986), intercultural understandings arises from the self-other relationship where one both enters but also remains outside another culture. To clarify in Bakhtin's (1986) thinking, intercultural dialogic encounters do "not result in the merging or mixing. Each retains its own unity ...but they are mutually enriched", and

after all “It is only in the eyes of another culture that a foreign culture reveals itself fully and profoundly” (p.7). Relating to understanding another culture, Bakhtin (1986) believed that a certain entry into that culture is necessary for understanding but it should not be a form of mimicry of that culture, as then nothing new is created. As such, creative understanding never “renounces itself”, or its own culture, and thus “it is important to be located outside the object of his or her understanding – in time, in space, in culture” (Bakhtin, 1986, p. 7).

Essentially, dialogism supports an argument against categorising and identifying culture as a distinct construct that can be defined in order to be better understood. A discussion of more recent conceptualisations of culture was provided in Chapter 2 (Block, 2013; Dervin, 2016; Ferri, 2016; Phipps, 2014). As Burbules and Rice (1991) have argued, dialogue should be used to maintain difference rather than eliminate it, as it “offers paths both to establishing intersubjectivity and consensus, and to creating a degree of understanding across differences” (p. 409). It is important to note that in dialogic interaction both misunderstanding and understanding occur together and that no communication process is perfect. This point can be applied to making intercultural encounters more productive, where the process of mediating meaning makes way for understandings to arise from the participant’s attempts to interpret and understand others’ beliefs and claims in different ways. However, it has also been noted that in order to embrace dialogism, to extend our abilities to better understand ourselves and communicate across borders, we need to develop specific skills, or what Burbules and Rice (1991) call “communication virtues” (p. 395). Communication virtues are the things that make way for sustained dialogic relations over time, such as respect for and willingness to listen to others, tolerance, patience, sincerity, and the ability to translate ideas for others to understand. These communication qualities align well with components that have been highlighted in the foundational levels of several intercultural competence models, including Deardorff’s model (2006), which will be discussed in the next section.

3.2.2 Integrating Deardorff’s model of IC within this dialogic approach

To recap, this research project investigates the development of IC in response to participant engagement in dialogic interaction with diverse others. Guided by Deardorff’s (2006) theoretical model of IC, promoting growth of one’s attitudes, knowledge and skill can lead to an external outcome of effective intercultural

communication in a particular context (see Table 2.3). This may require an “informed frame of reference shift”, a *desired internal outcome*, as visualised in Deardorff’s model (Figure 2.1). According to Deardorff and Jones (2012), this internal outcome consists of notable elements such as: flexibility, adaptability, empathy and ethno-relative perspective (Table 2.3) or “relativising one’s self”, to call on a phrase used by Byram (1997, p. 34). While Bakhtin’s (1981, 1986) theory of dialogism provides this project with a guide for how and why intercultural competence can be socially mediated through language use, Deardorff (2006) provides elements that can be traced to observe the potential growth of IC, the focus of this study. Therefore, I will now clarify how integrating the elements of Deardorff’s model with concepts of dialogic theory can provide a conceptual framework that allows me to conceptualise and account for the development of intercultural competence.

Deardorff’s model of intercultural competence, as presented in Chapter 2, provides a grounded research approach to understanding IC. Based on Deardorff’s (2006) study, agreed-upon elements were placed into a visual framework (Figure 2.1), a process model of IC, involving categories of attitudes, knowledge, skills, internal and external outcomes (see Table 2.3) (Deardorff & Jones, 2012). The interplay of elements indicates that cultural or content knowledge alone is not enough for IC, other elements, such as the requisite attitudes of openness, curiosity, and respect, must be combined with knowledge and skill to achieve the development of IC. It has also been raised by Deardorff and Jones (2012) that this process of intercultural development is achieved through one’s capability to self-reflect and to be mindful. This is necessary for an individual to achieve an internal shift in one’s frame of reference, based on foundational elements, to demonstrate externally effective and appropriate communication and behaviour in an intercultural situation, that is, to become IC.

This study has drawn on specific elements from Deardorff’s (2006) modelled framework to trace the shifts in intercultural understandings and competence that result from participants, who engaged in the designed IC program based on three interactive forums. The forums that are core of this IC program invited a mix of domestic and international students to engage in discussion around intercultural topics. The foundational elements of attitudes, knowledge, comprehension and communication skills were traced in the data gathered before, during and after the forums. Deardorff’s

IC elements, as framed in her model, were utilised to identify required attributes and to trace outcomes that inform IC development.

Elements of attitudes

Attitudes are noted by Deardorff and Jones (2012) to emerge in the form of an individual showing respect and openness towards others' ideas, as well as being curious and motivated to discover new information, even if this means moving outside of one's comfort levels (Table 2.3). Motivated by curiosity, openness and having a motivation to discover information is also foundational for an individual to find new ways to turn differences into opportunities. The forum activities were intentionally designed to offer participants an opportunity to demonstrate these key elements associated with Deardorff's (2006) foundational component of attitude, such as how participants showed respect while interacting with each other during the forum discussions. It is unclear from Deardorff's model how these attitudes are developed but they are clearly noted as necessary as a starting point, and foundational for the achievement of IC, and thus important for achieving the desired external outcome of effectively communicating during an intercultural encounter (see Figure 2.1; Table 2.2). Thus, it was important to identify the presence of these elements in student participants in order to trace any potential shifts. By facilitating reflection and discussing the outcomes and observed interaction between participants, questions were posed to understand if participants' attitudes had changed or shifted as a result of participating in the program. In this way, Bakhtin's (1981, 1986) theory of dialogue was also utilised; through the identification and analysis of the participants' attitudes, such as openness, curiosity and respect for the different perspectives of others, I aimed to observe if new insights or an enriched understanding had been achieved. The forums were designed to offer opportunities for learning through interaction (Deardorff, 2006; IC element 20, as noted in Table 2.2). However, despite this design intention, Deardorff's model of IC implies that only if participants possess attitudes conducive to IC development that they would benefit from the dialogic interaction by gaining new insights about themselves and others.

Elements of knowledge and comprehension

Intercultural competence is theorised to build on the foundational elements of attitudes to further develop knowledge and comprehension within the individual. This is based on how one identifies how they are similar or different to others, potentially

enabling an increased awareness of others' worldviews. The importance of understanding the world from others' perspectives for IC development was the one element that all experts agreed upon in Deardorff's (2006) study. Deardorff and Jones (2012) suggested that self-awareness and culture specific knowledge also enables an individual to gain a deeper understanding of the role and impact of culture in different contexts. The IC program was based on forums designed to offer a dialogic sharing of knowledge and perspectives between participants to facilitate an increase in self-awareness, comprehension and cultural understanding about others. This concept of developing "deep cultural knowledge" and "understanding the world from other perspectives" (as noted in Table 2.3) relates well to Bakhtin's (1981, 1986) concept of heteroglossia as an important feature of dialogic interaction. To recap, this suggests that to build knowledge to better understand other perspectives, a participant is required to engage with multiple ideas, different points of views, all of which are based on multiple variations in discourses. The IC program design aimed to promote an opportunity for participants to build knowledge and comprehension based on the forums which brought together multiple speakers, who were encouraged to interact with each other. Participants' knowledge, comprehension and understanding were thus mapped throughout this study to observe any potential shifts. This concept of self-awareness and understanding of others also relates well to Bakhtin's notions of identity formation, which is viewed as constantly changing and always reliant on interacting with others.

Elements of skill

Skills are viewed as vital for the acquisition and comprehension of knowledge gained (Deardorff & Jones, 2012). The forums were designed to provide opportunity for participants to engage in face-to-face communication in small groups. Therefore, the program focused on the use of dialogue (Bakhtin, 1981) and the use of oral communication skills to interact with each other. Focusing on Deardorff's (2006) elements associated with skill enabled me to concentrate on how participants communicated their views, demonstrated understandings and developed new knowledge while they engaged and related to each other during the forum encounters. Of interest in this study was looking closely at how, or if, students demonstrated the skills of observation, listening, evaluating, analysing, interpreting, and relating, all of which Deardorff highlighted as important for a desired internal and external outcome

to be achieved (Table 2.32). Such skill development is seen as vital for lifelong learning, especially those related to the skill of analysis and interpretation. These skills can be linked to active reflection, as required to think more deeply and to make way for transformation (Mezirow, 2016). Thus, the skill of reflecting, theorised as a vital part of dialogic interaction, can be directly linked to IC development. It is argued by interculturalists that as reflection is stimulated by dialogic interaction, it becomes central to the deep learning associated with IC development. For example, Byram (2012) and Matsuo (2015) refer to this as critical cultural awareness, an awareness and active understanding of the role of language. In dialogic theory, a process of reflective judgment is seen to result from the challenging of one's interpretations when participating in discourse with others (Matsuo, 2009). The forum discussions were guided by questions that aimed to facilitate participants to analyse and interpret various perspectives. Post-forum reflection questions encouraged this process to continue beyond the face-to-face forum. These activities provided data that could be analysed for the development and existence of these skills, also noted as foundational for the development of IC (Deardorff & Jones, 2012).

Elements of informed frame of reference shift

These foundational elements from Deardorff's (2006) model were traced in this study and observed through the forums that aim to facilitate discussion around topics prompting students to think about their cultural identity and respond to different perspectives. The aim of this study was to document shifts in intercultural understandings to determine if IC results from participation in the forums. According to Deardorff's conceptualisation of IC, this ideally results from an internal shift in one's frame of reference, demonstrated by an ability to be flexible, adaptable, and show empathy when dealing with diverse others (Deardorff & Jones, 2012). Observation of how participants adjust and adapt how they communicate to suit an intercultural encounter were noted as a sign of this element in Deardorff's model. Individuals may reach internal outcomes identified in Deardorff's IC frame with varying degrees, all based on the attitudes, skills, and knowledge acquired within the process of IC development. The shift in "informed frame of reference" (Table 2.3) suggests an ability to see things from others' perspectives and to respond to others according to the way in which the other person desires to be treated, thus demonstrating empathy (IC element 12, Table 2.2). As this component is guided by change, it is also

viewed to include elements related to adaptability (IC element 3 & 6), flexibility (IC element 7), adjustment (IC element 3), and the ability to switch frames (IC element 15) (Table 2.2). Thus, this critical component in Deardorff's model, involving an internal shift in an individual's frame of understanding, relates well to Bakhtin's (1981, 1986) theory of dialogic interaction as it relies on change in thinking and acting. Recall that dialogism places communication and concepts of change in the centre by bringing together the concept of social knowledge and dialogue (Markova, 2003).

Desired external outcome

An effective intercultural communication outcome would demonstrate that IC has been achieved due to an internal shift in how one sees, selects and adapts to a given intercultural context (Deardorff & Jones, 2012). This understanding around appropriate intercultural communication can also be linked to Bakhtin's (1981, 1986) notion of interacting with others. As discussed earlier, for Bakhtin dialogue is required for self-awareness and creative understandings about others. In Bakhtin's theory, new thoughts, understandings and assumptions can only arise when one interacts with diverse others to reach a mutual and shared understanding. So it is through gaining appropriate knowledge, by engaging in a process of interacting with diverse others, that participants can reformulate how they can effectively communicate in an intercultural encounter. In Bakhtin's thinking, learning relies on a person critically reflecting on the information and ideas being expressed by their conversational partner. This process of constructing understandings about the world around us results from sharing an event and engaging in communicating with each other within a specific context. However, even though the implications of effective and appropriate behaviour and communication can be determined by the interlocutor, the appropriateness of the communication can only be determined by the other person, based on their cultural sensitivity, language fluency and understandings (Table 2.3) (Deardorff & Jones, 2012). This highlights again the significant role of the "other" and "interaction", both vital concepts in dialogism, in the process of determining if a "desired external outcome" has been achieved. The dialogic forums, which the IC program is based on, aimed to provide the opportunity for learning through interaction to occur. The forums aimed to provide the conditions for IC interaction, drawing on Bakhtin's concept of heteroglossia, where participants were required to engage with multiple ideas, different

points of views, and were exposed to variations in language use. This study traced these encounters to gain additional analytical insight to this process of IC development.

3.2.3 Intercultural competence: Working the boundary

Deardorff's (2006) model for intercultural competence is useful for identifying the various elements of intercultural growth that develop by degree. However, it does not explain how interaction between participants can promote a shift in acquiring new elements as one becomes increasingly more competent. For this I turn to Bakhtin's (1981, 1986) concept of boundary. When considering the act of communicating in an intercultural encounter, it is suggested that learning takes place on the border between the self and other and that the activity that occurs at this boundary point is vital for intercultural understanding and individual ideological becoming to emerge. As Bakhtin (1986) stated, "I live in a world of other's words. And my entire life is an orientation in this world...beginning with my assimilation of them...and ending with the assimilation of the wealth of human culture" (p. 143). Through the internally persuasive discourse that develops from such intercultural interactions, new depth in understanding is possible (Emerson, 1983). For Bakhtin (1984), "every cultural act lives essentially on boundaries" (p. 287). This draws attention to the importance of the boundary between the self and the diverse other and the important role it plays during the process of intercultural communication.

I want to draw closer attention to this important notion of a boundary between the self and other as it is here that I see intercultural learning can emerge. The utterance is seen as having a border between what is said and what is not said. A speaker is seen to make assumptions around the beliefs and values of their group and shapes their utterance accordingly. Such a "border phenomenon" is after all "drenched in social factors" (Holquist, 2002, p. 59). Of interest here, is how participants respond and interact to conversations during the forums when they sense that these beliefs are different and not shared by the listener. As Bakhtin (1990) has clarified, "a cultural domain has no inner territory. It is located entirely upon the boundaries" (p. 274), then crossing the border into this space would seem necessary to engage with a cultural act. Harvey (2016) refers to this dialogic activity as "working the self-other boundary" (p. 373). It is through this work, moving across the boundary, that intercultural learning is able to develop.

In this context of intercultural interaction, such as those perceived for the forums, knowledge is created together by “unmerged voices where people talk *with* each other, not *at* each other” (Matsuo, 2014, p. 10). Thus, for Bakhtin (1986) culture is about engaging different ideas and voices. Through maintaining outsidership, one can better understand each other’s culture in the world around them. This creative understanding lives on the boundary, a place where a person is never objectified but is active, responsive, emotional and always dialogic (Matsuo, 2014). Such a co-creation of new understandings emerges from Bakhtin’s (1981) concept of developing one’s “internally persuasive” discourse. The important point here is that working the self-other boundary enables one to arrive at a truer understanding about cultural differences, and to potentially gain alternative understandings of worldviews.

In summary, it is theorised through dialogic interaction that participants are able to question pre-conceived views and ideas about others. Importantly, Bakhtin (1981, 1986) sees this as enabling one to move from authoritative discourse, such as that of society, to an internally persuasive discourse that is truer to one’s shifting identity in that context and time. My interest in this study is locate these voices, by focusing on what participants say during forums and what they choose to share in interviews. Deardorff’s (2006) model of IC contributes to this study an understanding of elements that are considered strongly associated with IC development. That is, participants need: to have a conducive attitude and motivated to discover in order to understand differences; to be curious and respectful about others’ perspectives; and to gain deeper knowledge and comprehension about others, including how culture can impact on context. This concept of self-awareness and understanding of others relates well to Bakhtin’s view of identity formation, one that is constantly changing and reliant on interacting with others around oneself. According to Deardorff’s IC model, these attributes are important as they support the process of gaining new insights and an enriched understanding through a change in one’s informed frame of reference. Therefore, identifying in my participants the elements associated with IC, I aimed to unearth any internal frames of reference shifts deemed as necessary for IC to develop (Deardorff, 2006). Finally, the external outcome of intercultural competence, as determined by the effective and appropriate behaviour and communication by the participants, can be observed in the forum interactions. Perceptions about degrees of IC achieved can be discussed with the various interlocutors as part of the study to better

trace the process of IC in action, and to meet my study's aim to better understand how, or if, IC developed within this specific case, context and time.

3.2.4 A conceptual space for developing IC

I have argued, thus far, how integrating the elements of Deardorff's (2006) model with concepts of dialogic theory have provided me a productive way to conceptualise and account for the development of IC in my study. What is most important in this conceptualisation of a boundary during dialogic interaction is what happens in this overlapping space where the self and other interact. Dialogic interaction involves the exchange of utterances, which carry addressivity, voices and heteroglossia. In this intercultural encounter, the participants are stimulated to question meanings to raise new ideas. As Bakhtin (1986) clarified, fresh understandings occur in this space because:

We raise new questions for a foreign culture, ones that it did not raise itself; we seek answers to our own questions in it; and the foreign culture responds to us by revealing to us its new aspects and new semantic depths. (p. 7)

However, without sincere and serious questions, one cannot understand anything foreign or other. Min (2001) has supported this theoretical contribution of Bakhtin's understanding of how intercultural communication may evolve; however, he calls this space between the self and the other the "vision of surplus" (p. 10). This is a place where you can see something in the other that you cannot see in yourself, and thus this consciousness to the other brings a clearer understanding of yourself (Min, 2001). In addition, this concept of entering a space where a new intercultural understanding of the self is possible can also be related to a place between the self and other where new knowledge is formed based on being transcended beyond our own cultural experiences. In this case, the location where the interaction between the self and other occurs offers a new social worldview and understanding of different beliefs and cultural perspectives.

Building on the earlier conceptualisation of dialogic interaction (Figure 3.1), it is possible to identify this overlapping area of the self and other as a space for the development of IC. Figure 3.2 represents the visualisation how the development of IC, incorporating Deardorff's terms, can be conceptualised as part of dialogic interaction, as discussed earlier. In my conceptualisation, dialogic interaction can be understood to occur in the particular space where one comes to better understand themselves and

their world by interacting with diverse others. In this space, the individual gains access to others' worldviews and differences as stimulated by dialogic interaction; together they arrive at new and enriched meanings and are better able to see themselves and others in the world. In other words, this intercultural interaction can contribute to dialogic struggle through a process of maintaining outsidership, as discussed earlier. This resulting deeper sense of knowledge about the self and others' views are considered foundational in support of Deardorff's (2006) life-long process model for IC development.

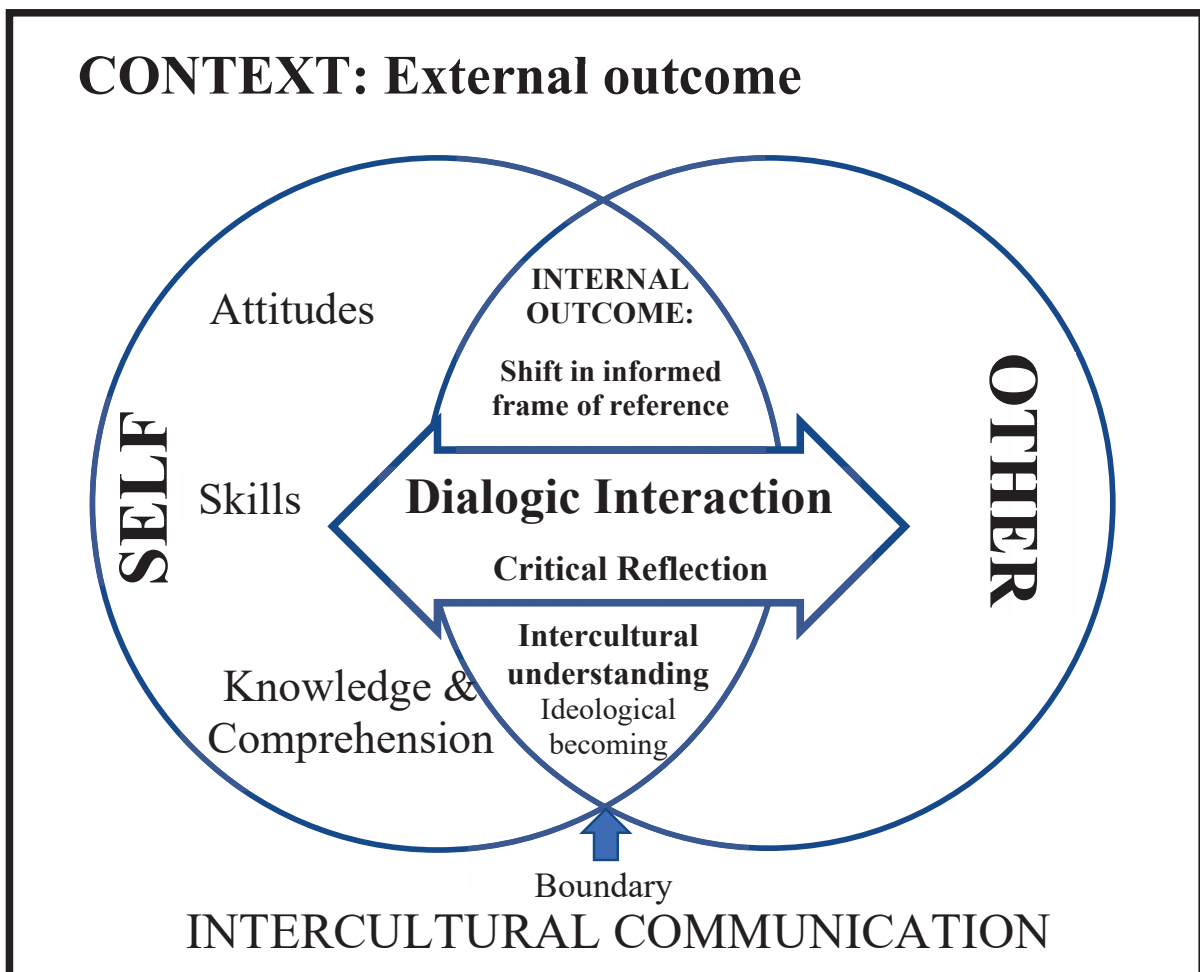


Figure 3.2. A conceptual representation of IC developing during dialogic interaction. Adapted from Bakhtin (1981, 1986) and Deardorff (2006)

To summarise, as visualised in Figure 3.2, the productive struggle caused by this intercultural dialogic interaction can contribute to what Bakhtin (1981, p. 341) called “ideological becoming”; this is a place where one gains new insights and understandings about other cultural identities and thus the sense of self becomes

mutually enriched (Bakhtin 1981, 1886). That is, one's IC is able to develop, as the interacting participant is able to gain a clearer perspective and be more flexible, adaptable and empathetic in order to communicate effectively in given intercultural encounters with others (Harvey, 2016; Matsuo, 2014; Min, 2001). Coming back to what Burbles and Rice (1991) highlighted, it is critical as educators to make dialogue both possible and worthwhile by stimulating communication and interaction between diverse others. This important point can be applied to making intercultural encounters more productive, where the process of mediating meaning makes way for understandings to arise from the participant's attempts to interpret and understand others' beliefs and claims in different ways. This process of communicating and learning through dialogic interactions with others is what my study was founded on in order to present a case of how IC can be productively developed in a university context.

Figure 3.2 represents a unique contribution to the field of theorising how IC develops. The integration of Bakhtin's dialogic theory with elements from Deardorff's (2006) intercultural model have been developed into a conceptual representation in order to offer this study a way to explore how IC develops in the participants. As detailed in this chapter, Bakhtin's (1981, 1986) concepts of dialogic interaction represent an understanding of how participants create new insights and socially shared understandings, while Deardorff's (2006) elements of IC visualise indicators associated with the process of IC development in the participants (Figure 3.2).

3.3 SUMMARY

To recap, this research project is framed by Bakhtin's (1981, 1986) process of dialogic interaction combined with an understanding of how IC develops, as provided by Deardorff's (2006) elements of IC. Theoretically, IC development occurs in a particular space, one created by working the boundary between the self and the other. In this space, participants engage in dialogic interaction with diverse others to share and contest new information; they remain outside and distinctive but at the same time they conceptually overlap as they work the boundary between each other. It is in this space that intercultural competence occurs; this can be related to Deardorff's internal shift in one's frame of reference. Therefore, through an active discursive struggle to ideologically become, one gains new insights and understandings about cultural identities and become mutually enriched. That is, one's intercultural competence is able to develop, as they develop towards an ethnorelative perspective, gaining the

ability to be flexible, adaptable and empathetic in order to communicate effectively in a given intercultural encounter with others. Having clarified and rationalised the theoretical underpinnings that frame this research study, I now move to explain the research methodology and design that guides this research investigation, study and analysis.

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Chapter 4: Methodology and research design

This study investigates the influence of an IC program on participants' IC development. A review of literature highlighted a problem; despite the emergence of the IaH movement in Australia, a lack of social interaction exists between international and domestic students. There is consensus in the literature that graduating students need to be globally-ready, implying they can successfully operate in diverse environments; however, this has not resulted from having both domestic and international students studying together. It is argued that higher education institutions need to find more proactive ways to intentionally facilitate intercultural learning in students. Having a diverse presence of international students on Australian campuses is offered as a valuable resource for promoting IC but has also been noted as a missed opportunity. This study responds directly to this call by developing and delivering a short program designed to facilitate IC development in a group of commencing international and domestic students at a regional university. This chapter provides details of the research design and methodological approach that guides this study. After revisiting the research questions framing this study, a justification for choosing a qualitative instrumental case study approach will be provided. I then position my role in the research by explaining the practitioner inquiry approach I have adopted. This is followed by details about the site selection, participants, the program, research activities and the data collected in the three phases of this study. A procedure for data analysis and tools used for interpreting data will then be detailed followed by a consideration of how validity was maintained. Finally, I discuss the ethical considerations related to the study.

4.1 A QUALITATIVE CASE STUDY DESIGN

This study was driven by an overarching research enquiry question: *How does participation in an IC program based on dialogic interaction appear to influence students' IC development?*

The more specific research questions that guided this study were:

RQ 1: What intercultural competence, if any, do students report in response to participating in intercultural dialogic forums?

RQ 2: How do students interact during a series of dialogic intercultural forums and what might this contribute to their developing intercultural competence?

To answer these questions, this study was guided by a qualitative methodology. Qualitative researchers, according to Denzin and Lincoln (2008), can use a variety of interpretive paradigms, forming the researcher's position or stance in response to a research topic under exploration. The research paradigm for this study draws on the constructivist tradition, seeing reality as constructed rather than given and is thus social in representation (Markova, 2003). Constructivist learning theory has influenced the design of the IC program, seeing students as "active agents" rather than passive learners engaged in a process of lifelong learning (Jackson, 2018, p. 131). Such an approach aligns well with dialogic theory, as a sociocultural approach, viewing learning as experiential, holistic and developmental. As Vande Berg (2014) explained, in such an approach:

A learner creates, or "constructs," and with other members of his or her several cultural groups co-constructs, the world in the process of perceiving it. Learning does not occur as the environment imprints itself on the mind; it occurs as a continuing series of transactions between the individual and the environment. The meaning of an event is not in the event itself, but in the humans who perceive and act on it. (p. 54)

This approach highlights the value of not only the individual learners but also the interactions between group members who need to engage in social understanding to form meaning about an event, in this case, the forum discussions. This co-constructed learning is also viewed as a continuing transaction. Such an approach aligns well with the sociocultural traditions of dialogic interaction that guided the program and this study.

The theoretical underpinnings that were discussed in Chapter 3 highlighted the sociocultural lens of dialogism that underpins this study. The research questions were explored through a dialogic approach (Bakhtin, 1981, 1986) in order to capture insights to a particular phenomenon in a specific time and place, an Australian regional university. This project's research design was thus guided by my personal assumptions about reality, my understanding of how this reality is known, and my beliefs about how knowledge emerges (Creswell, Hanson, Plano, & Morales, 2007). My epistemological view not only shaped this project's research design but also influenced how I interpreted participants' experiences and meaning-making in response to the research activities and program delivered. In this case, I was guided by the view that knowledge and understanding are created through a process of social interaction. Such understanding is founded on the

multiple perspectives of different participants, their truths, experiences and ways of knowing (Denzin & Lincoln, 2011).

Adopting this constructivist research paradigm, where culture is viewed as “socially constructed through interactions” (Jackson, 2018, p. 21), aligns well with Bakhtin’s (1981, 1986) view of truth and knowledge, whose theories I draw on and explicate in Chapter 3. According to Bakhtin (1984), “nothing conclusive has yet taken place in the world...everything is still in the future and will always be in the future” (p. 166). Therefore, reality and meaning making are always bound to a specific time, place and are constantly changing. A qualitative research design provided opportunity for rich insight into how participants understood a phenomenon: developing IC. As Lincoln and Guba (1985) clarified, qualitative research enables the researcher to study things in their “natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them” (p. 3). Therefore, qualitative methodology has been chosen as the best approach to illuminate the phenomenon driving this enquiry, an in-depth, sociocultural investigation to understand if a culturally mixed group of students are found to become more interculturally competent as a result of participating in a dialogically-based program.

4.1.1 An instrumental case study

Case study design was chosen for this study for the following reasons. Activity within a case can be understood as both “unique” as well as potentially open to “generalisation” with other similar cases (Simons, 2014). The case is driven by an interest in the specific context and not by the methods of inquiry (Merriam & Tisdell, 2016; Simons, 2009). In this case, I was interested in dialogic interactions that take place within the IC program delivered in the context of a regional university. Literature on research approaches useful for exploring intercultural communication, as provided by Hua (2016), demonstrates the value of utilising a qualitative approach to investigate intercultural development. This enabled me to capitalise on these factors when investigating the question of how, or if, IC is developed through intercultural dialogue, as reported by participants and observed in their interactions. A case study design was most appropriate for the focus of this research study as it enabled in-depth exploration of a particular situation in a real-life university context from multiple perspectives. Simons (2009, p. 4) highlights that a case study seeks to understand the complexity of an “instance of action”, or a “bounded system”, through observing naturally occurring circumstances and interpretations within that context. My focus was on the activity

and influence that resulted from participation in a forum-based program designed to stimulate IC growth.

An instrumental case is generally chosen to explore or gain insight into an issue. This has been described as researching into a particular situation, the case, “in order to try and understand an outside concern” (Bassey, 1999, p. 29). So by studying a particular case, the IC program in a regional university, the case is “instrumental” for gaining insight to something other than case, the issue of IC. For instrumental case studies, the issue is dominant from the start to the end (Simons, 2009; Bassey, 1999); in this case, the issue is an understanding of how, or if, IC develops as a result of participating in the IC program. The case type termed as “instrumental” is generally attributed to Stake (1995); however, Bassey (1999) refers to this type of case as theory led or driven. Nowell, Norris, White and Moules (2017) clearly explain the role of an instrumental case study:

Is used to accomplish something other than understanding a particular situation. It provides insight into an issue or helps to refine a theory. The case is of secondary interest; it plays a supportive role, facilitating our understanding of something else. The case is often looked at in depth, its contexts scrutinized, its ordinary activities detailed, and because it helps the researcher pursue the external interest. The case may or may not be seen as typical of other cases. (p. 549)

The instrumental case type was chosen for this study as the research issue, or external interest, is not the IC program, but the external interest of how IC can be developed in higher education contexts. An in-depth exploration of the case, the IC program, is used to support the exploration of this issue. This instrumental case also has a design feature as the IC program was designed as part of the study. The IC program was informed by the theory of dialogism and dialogic pedagogy, as discussed in Chapter 2 and 3.

A case study is defined as “an in-depth description and analysis of a bounded system” by Merriam and Tisdell (2016, p. 37). Thus, the approach to a case as a bounded system, one that represents a single unit of analysis, is important to clarify as part of the case study process (Simons, 2009). In other words, the researcher needs to “fence in” what is going to be studied (Merriam & Tisdell, 2016, p. 38). In the study, the IC program became the bounded system and thus the unit of analysis; it was designed and chosen for its potential uniqueness, being able to develop IC in the participants and thus offering me a better understanding of the external issue. The IC program is central to this case study as it gives the case its character (Merriam & Tisdell, 2016). Details about the IC program design are

discussed in Section 4.5 in this chapter. As a result, the IC program was intrinsically bound in the research design and methodology, including the data analysis and interpretation.

The theory of the case study becomes the argument or the story that is told, and this has an underlying narrative structure and meaning (Simons, 2009). This approach relates to my project as I am aiming to unravel the developing story of each participant by looking closely at what occurs in relation to participation in the dialogic forums. In my case study, by closely examining a snapshot of time, or a slice of life (Green, 2002), I aimed to advance the theoretical understandings about IC. However, it is also my researcher's responsibility to present this case accurately and with vivid and rich detail so that others can determine what might be relevant outside this specific context (Merriam, 1998; Simons, 2009), a regional university. Simons (2009) points out that in case study investigations, the researcher role "is more transparent and it is important to monitor its impact on the research process and outcome" (p. 4). It is also typical in the constructivism paradigm for the researcher to be an active participant in the investigation (Jackson, 2018). Therefore, a careful consideration of my role within the research was important in this research design.

4.1.2 Practitioner inquiry (PI): Positioning myself in the research

My role and participation in this research project can be defined in many ways: as the researcher, designer, facilitator and practitioner member within this specific university case context. Therefore, it was appropriate that Practitioner Inquiry (PI) methodology be consulted as a guide for this education-based study. PI is an approach historically driven by educators seeking to solve problems and although it has a strong tradition in the school education area (Schon, 1984), it has also been linked to university practice (Cochran-Smith & Lytle, 2004). It is important that the practitioner researcher recognises and understands the blurring of boundaries between their research and practice (Cochran-Smith & Donnell, 2006). This was a useful approach to inform my research project because my role is not just that of the researcher, but also as an active practitioner with 14 years of experience working within this site. Therefore, I needed to be mindful and reflective about my stance as both the knower and inquirer (Cochran-Smith & Lytle, 2009). Applying research reflexivity involves identifying the impact of my role in the research process, and actively reflecting on beliefs, views, biases that may influence how I collect and interpret data (Alvesson & Sköldberg, 2009; Kvale & Brinkmann, 2009; Simons, 2009). In addition to reflection on the impact of my role as a practitioner in the case location, QRU, it was also important to consider my beliefs about the importance of IC within this university context. After all, I recognised that

my interest in this issue, emerging over many years of observation and practice at QRU, had motivated me to pursue this study in the first place. In the single case study, Simons (2009) notes that “the ‘self’ is more transparent and it is important to monitor its impact on the research process and outcome” (p. 4). More is required than monitoring; “A rigorous explanation of how your values and actions shape data gathering and interpretation and how people and events in the field impact on you” (Simons, 2009, p. 4) is also required to ensure validity. A self-reflexive process was thus applied during the case study method and data analysis.

Ongoing interpretive reflection by the researcher in a case study is considered vital (Cochran-Smith & Lytle, 2009; Simons, 2009). In this case context, I was an “insider” in the research sense, one that “shares an identity, language, and common professional base” (Asselin, 2003, p. 100) at the site. Within the university context, Cochran-Smith and Lytle (2009) claim these professional tensions, produced by an uncomfortable blurring of roles of the practitioner as a researcher, can be highly constructive, potentially innovative and an opportunity for practitioners to grasp new knowledge. Therefore, I was also drawn to the transformative potential of using a PI approach to potentially enact longer-term change in practice within this context.

As part of understanding the positioning of myself in the research, I needed to study the role of my “research self” in the case study as this role is ultimately an inescapable part of the case being studied (Simons, 2009). Simons (2009) describes this as a careful consideration of how the personal sense of self interacts with the research; it is a process of reflecting on the impact of the “dynamic this creates” (p. 83). Such a process of reflexivity required systematically seeking out my personal subjectivity. However, as Simons highlights, the process of “uncovering of subjective selves” (p. 84) is more than a rational process, as we need to also become aware of when feelings are being involved in the process. Therefore, I kept notes to document what was observed and thought about during the research process. Subjectivity is seen as helpful as it enables one to see how they are interacting with the data (Simons, 2009). However, it is also important to be constantly aware of the disabling and enabling impact of the research self on the process of data collection and interpretation.

Norton (2009) highlights the important role of staff becoming reflective practitioners in the higher education landscape, as this reflective practice encourages a form of academic freedom to examine one’s values and practices (Day, 2000; Leitch & Day, 2000). In a case

study design, practitioners view the world through a lens of local knowledge, a concept borrowed from Geertz (1973), to understand how their participants see their world, thereby generating new shared meanings. Cochran-Smith and Lytle (2014) suggest that a PI approach can positively influence a university culture, ultimately bringing about changed perspectives about what is valued. For these reasons, I was attracted to the potential implications and possibilities offered by adopting a PI approach to guide my case study inquiry. I now turn to explain details about the research site, design, participants and investigation.

4.2 SITE SELECTION: THE QUEENSLAND REGIONAL UNIVERSITY (QRU)

The site for this case study was a regional university in Queensland, given the pseudonym Queensland Regional University (QRU). This site was selected as it offered access and opportunity, as I have worked as a practitioner in this site for over 14 years. Merriam and Tisdell (2016) noted that criteria for the selection of a case study methodology may include geographical location, opportunity and willingness of people and institutions to be involved.

As discussed in Chapter 1, within the Australian context, QRU experiences typical concerns that currently face other regional universities in Australia. I have a strong connection with QRU, having worked within this site as an advisor and teacher since 2004 and have witnessed change and growth within this university. This connection gave me access to the site as a researcher. To recap, QRU has approximately 15,000 students and a growing number of international students. Like other regional universities, QRU has a high proportion of students who are first in family to attend university, mature aged, studying part-time or are from low socio-economic backgrounds (SIAU, 2019). Concerns currently exist around the rates of student retention, progression and the first-year experience of students at this university. For these reasons, this site served as a suitable location to conduct my study and explore my research interest: how to develop IC in commencing students in a regional university context. Choosing to use a PI approach and conduct the case study at a site where I have extensive experience as a practitioner also provided an additional advantage in offering a rich and more detailed historical understanding of the case site.

4.3 PARTICIPANTS

The participants for this study were initially eleven students, new to the university context. Out of these eleven, eight were able to complete all of the program, attending all three forum sessions and thus became the focus of my study. Methodology literature suggests that rich data can be drawn from a small sample size, such as was the case in this study (Creswell et al., 2007; Simons, 2009). In this study, the purpose for studying individuals was to gain insight to how the experience or actions of these participants contributed to my understanding of not only the case, the IC program, but more broadly to the issue of how IC might develop. In addition, working with a small sample size enabled me to collect rich in-depth accounts of the participants and their interactions (Meriam, 2016; Simons, 2009). Working with a larger sample size would have made it difficult for me to capture such detailed description over the full length of the semester and would have provided more data than would be practical to interpret, given the time frame. Participants were recruited in the weeks leading to semester orientation. To gain a range of students from different cultural backgrounds, the invitation was sent via email to all students enrolling in a first-year foundation course, which students are expected to study at the beginning of their study. This course draws students from all disciplines and most programs. Students were invited to volunteer to participate in the IC program: a series of dialogic forums promoting intercultural discussion and sharing. To encourage participation, a small incentive was offered to students: a certificate of completion and a gift voucher to use at the university bookshop. Table 4.1 provides an overview of the participants who joined the IC program. Note that participants 9, 10 and 11 (in grey below) were not included as participants for profiling purposes, as they were unable to attend Forum Three.

Table 4.1. *Overview of Participants Selected for the Study*

Name	Nationality	Age	Program	Cultural experience
1.Amber	Australian	17	Bio Medical Science	No travel
2.Tammy	Australian	19	Event Management	US, Cambodia
3. Kyle	Australian	19	Nutrition	No travel
4.Yuan	Chinese	22	Human Resource Management	Travel in Asian region
5.Elke	Swedish/ Polish	21	Nursing	Extensive/Hotel industry 2 years in Aust.
6.Carol	Canadian	19	Design	French Canada, Italy
7.Stephan	German	34	Bio Mechanical Engineering	European countries
8.Eva	Swedish	20	Business	Hawaii, Europe, US
9.Bella	Australian	17	Law	
10.Sunju	South Korea	34	Accounting	
11.Jade	Hong Kong	28	Social Work	



Figure 4.1. Photo of the eight participants (Forum Three).

From left: Stephan, Amber, Kyle, Yuan, Carol, Elke, Tammy, and Eva.²

This case study used convenience sampling, as the participants were selected because they were willing to participate (Merriam, 1998). Convenience sampling is a non-probability sampling strategy; however, from those that volunteers, participants were selected based on a variety of different cultural and domestic backgrounds, age, and gender. As discussed in

² The names of participants have been changed to deidentify individuals. Ethical consent was gained from all participants to display images and video for professional dissemination purposes.

Chapter 2, diversity can be related to groups or individuals and include factors such as: life experience, learning styles, educational background, personal history, race, ethnicity, religion, language spoken, socio-economic class, sexual orientation, country of origin, for example. Criteria employed to select participants included students commencing study at this regional university and those willing to participate in three dialogic forums and agreeable to completing follow up written reflections and interviews at the beginning and end of semester. The program, although not an intervention study, was developed to complement communication skills and learning offered in the compulsory first year communication-based course, which participants were also completing. The forums were designed to extend on developing communication skills viewed as relevant to this first year course. Therefore, the IC program was designed so that it could be easily embedded into a first year course in the future, such as this foundational communication course.

4.4 DATA COLLECTION

An overview of the research approach and data design is provided in Table 4.2

Table 4.2. *Overview of the Research Framework*

Research Questions	How does participation in an IC program based on dialogic interaction appear to influence students' IC development?				
	Methodology	Phases	Data collection	Theoretical lens	Analytical tools
<p>RQ 1. What IC, if any, do students report in response to participating in intercultural dialogic forums?</p> <p>RQ 2. How do students interact during a series of dialogic intercultural forums and what might this contribute to their developing IC?</p>	<p>Qualitative instrumental case study (Simons, 2009)</p> <p>Design feature: An additional program offered to commencing students at QRU</p> <p>Practitioner Inquiry(PI) (Cochran-Smith & Lytle, 2009)</p>	<p>Phase One: Design program: 3 intercultural dialogic forums, Recruit participants. Design IC questionnaire.</p>	<p>Pre-forums: Individual interviews (audio-recorded)</p> <p>Give participants IC questionnaire.</p>	<p>Bakhtin's Dialogism: (1981,1984,1986, 1990)</p> <p>Deardorff's (2006) elements of IC: Knowledge, Attitude, Views and Skills</p>	<p>Analysis of data and dialogic interaction</p> <p>Thematic analysis: (Braun & Clarke, 2006; Bakhtin, 1981, 1986)</p> <p>Interactional analysis Dialogism (Gillespie & Cornish, 2014; Markova et al., 2007)</p>
		<p>Phase Two: Deliver forums and promote written reflections. Collect IC questionnaires (Forum 1).</p>	<p>During semester: Video/audio recordings of all forums.</p> <p>Written Reflections.</p>		
		<p>Phase Three: Collect post-data, analyse, check data.</p>	<p>After-forums: Stimulated verbal recall (SVR) interviews (audio recorded)</p>		

The research design involved collecting a range of different data sources over three phases during a semester, as shown in Table 4.2. These data sources included: audio recorded semi-structured interviews; an IC questionnaire, video/audio recordings of all dialogic forums; audio recordings of stimulated verbal recall (SVR) interviews based on the videos; and written reflections gathered from participants over the semester. This data were gathered in all phases to capture rich, time-phased data sets (Jackson, Drummond, & Camara, 2007; Paulus, Woodside, & Ziegler, 2008). Gathering a range of data is important for obtaining credibility in case study methodology (Simons, 2009). In this study, it was also important to gain a sufficient range of data over the semester to enable me to document any shifts in IC development within participants. The design of this case study aimed to provide rich

representations of participants (Simons, 2014) to form a clear picture of what IC emerged as a result of participants interacting with each other in the dialogic forums.

In Figure 4.2, an overview of the connection and flow of research phases, time frames and data collected is visualised. The concept of “pre-data” relates to activities and data collected before the program began and forums were delivered; the term “post-data” relates to data collected after the program had concluded, all written reflections had been collected. The term “time-framed” relates to data collected over a period of time in which the IC program was conducted.

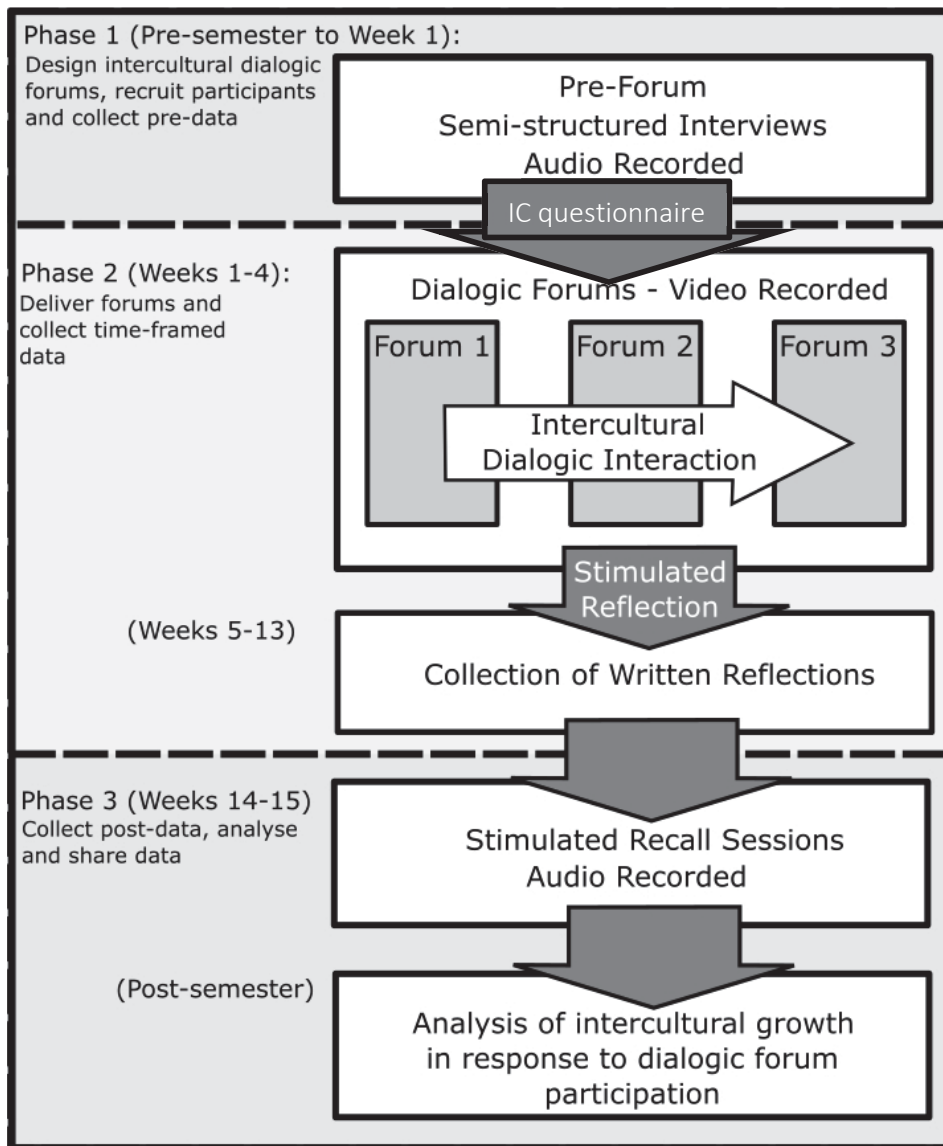


Figure 4.2. Flowchart of the data collection procedure.

Figure 4.2 includes the semester weeks to demonstrate when data were collected. The forms were delivered in the first few weeks of semester, as typically this is when students

are willing and able to attend additional sessions, in this case three 90 minute face-to-face forums. My experience in this university context had informed me that students are less likely to attend additional sessions after week 4 due to assessment and other time commitments which place higher demands on students' disposable time. Participants were encourage to provide written reflections, stimulated by questions sent by email, after each forum and also in the later part of the semester beyond week 4.

4.5 PROGRAM DESIGN

This section will explain the program design and overview the three forums that were delivered and central to the study. The theoretical underpinnings that related to the design and delivery of the forums will also be discussed.

4.5.1 Theoretical underpinnings guiding the dialogic forums

The design of the forums was informed by the principles of dialogic learning (as discussed in section 3.1) following Bakhtinian ideology (Bakhtin, 1981, 1986). The forums were designed to be reflective and ongoing in nature, promoting further reshaping and continuation of conversation topics for participants. Forums could not be overly structured, as they aimed to be organic and dynamic in order to offer participants the flexibility to “run with” questions designed to stimulate discussion around points of tension or struggle (Hamston, 2003). Participants needed to feel free to change their minds about ideas and issues as well as voice their different understandings. To reflect on and make sense about diverse others and about understand their own identity, participants needed to engage in a form of critical thinking to challenge their existing beliefs. Recall that the skill of reflecting is theorised as a vital part of dialogic interaction, aiming to promote fresh new insights and ideological becoming (Bakhtin, 1981), and is viewed as directly linked to IC development (Figure 3.2). In recap, interculturalists argue that as reflection is stimulated by dialogic interaction, it is vital for promoting deep learning required for IC to develop in individuals (Dervin, 2016; Jackson, 2018). However, Lyle (2008) has pointed out that one of the barriers to achieving dialogic interaction is allowing the facilitator's voice to dominate at the expense of students' own meaning-making voices, which need to emerge in this learning space. Therefore, the role of the facilitator is critical. They need to introduce an activity that will move talk beyond conversation towards dialogic interaction but not interfere in the process of dialogic interaction. For this reason, each forum was built towards a critical topic. Gillies (2016) suggested that in the classroom, dialogic interaction is dependent on rigorous tasks

that are carefully guided towards exploratory talk to engage students in dialogue with each other in a constructive way, so that they rethink and challenge the propositions of others. As the facilitator, I needed to encourage participants to cope with any tensions that might trigger the need for a reflective stance, and to encourage them to think about why these tensions occur (Beach, 2016). The post-forum reflective questions aimed to offer participants opportunity to do this without relying on my intervening into group discussions where my voice might dominate.

The three forums were thematised around intercultural topics aiming to promote dialogic interactions within the mixed participant groups. Forums were also designed to promote elements associated with IC development (Deardorff, 2006) (as discussed in Section 3.2 and 2.2). These included promoting participants' development of respect and openness towards others, raising a sense of self-awareness to gain deeper knowledge about how others perceive things differently and identify with alternative beliefs. In addition, a focus on communication skills was seen as important if the dialogic forums were to meet all components of Deardorff's model (2006), including a skill focus. As Mak and Kennedy (2012) suggested, the fruitful discussion promoted by developing different cultural understandings can do more than provide improved interaction and relationships. It can also pose a direct challenge to negative cultural stereotypes and thus enhance intercultural relations. Such findings resonate with Bakhtin's (1986) theory of dialogic interaction as leading to the potential co-creating of new understandings and insights between participants about their cultural identities. Participants were encouraged to use verbal and interpersonal communicative skills that would provide opportunity for listening, observation, probing, questioning, interpreting, paraphrasing, relating, use of appropriate body language, interrupting, reflecting, re-phrasing, and empathising. These principles were followed, enabling a mobilisation of Bakhtin's (1986, 1981) theory and a merging of relevant intercultural competence elements, and to help ensure dialogic interaction occurred during these forums. In essence, the forums in the IC program were designed to promote the conditions for IC to develop, as conceptualised in Figure 3.2; that is, forums were designed to provide opportunity for both dialogic and IC elements to work together in a space and process to potentially reach the desired external outcome of effective intercultural communication.

4.5.2 Forum design and delivery

As argued in Chapter 3, dialogic interaction can make way for new intercultural understandings. To this effect, Bakhtin's (1981, 1986) theory provides justification for why the dialogic forums in the program were viewed as capable of facilitating participants' shifts in IC. Dialogic pedagogy guided the design and delivery of this IC program (Alexander, 2006; Bakhtin, 1981). The design of this program aimed to promote students' growth in the elements required for the development of IC. This dialogic approach to teaching has been found to generate inclusive conversations encouraging students to be open to diverse interpretations in an ongoing process of learning (Beach, 2016; Matusov, 2009).

The IC program was based on three 90-minute forums, aiming to build to an evocative topic that stimulated dialogic interaction among participants. Dialogic discussions were facilitated in groups of three or four, ideally comprising a diverse mix of participants, including international students interacting with non-international students. Forums were guided by topics aligned to concepts of identity, pointed out as critical to the development of competence in students: self-identity, student-identity and future-self or global-identity (See Table 4.3).

Each forum was divided into three sessions: the first session foregrounded the forum focus; the second session demonstrated a social encounter scenario to highlight a communication situation; and the third session introduced a critical topic for debate. The first session used activities to focus on building relationships of trust so that participants might feel willing to engage more honestly with each other (Mak, 2012). For example, the first pre-activity related to completing the IC questionnaire. By discussing different responses to this questionnaire in the first session of Forum One, participants were encouraged to think about the diverse range of understandings and backgrounds of other members. This activity also aimed to build rapport between participants, thus encouraging them to contribute and listen respectively to exchanges in the mixed group activities to follow. The second session of the forums targeted raising awareness around generic social communication situations that can be challenging for cross-cultural interaction. The communication scenarios and scripts for session two in each forum were drawn from the well-established Internationalisation at Home EXCELL program (Mak, 2012; Mak & Kennedy, 2012). Resources, including example communication scenarios for each of these social communication situations, are available from the project website (Office for Learning and Teaching [OLT], 2012) (See Appendix B for an example).

The third session of the forum engaged students in thinking and speaking about a critical topic that aimed to stimulate dialogic interaction. Students were encouraged to continue these dialogic interactions after the forum by responding to related reflection questions. This gave participants time to digest and reflect on the discussions held in class and to formulate emerging thoughts into the form of a written reflection (Frank, 2005). In addition to promoting reflection, the post-forum activities enabled participants to change their minds about topics discussed, in line with dialogic principles, such as rethinking ideas about issues to voice emerging understandings. As part of this program, student participants completed short written reflections in response to forum sessions and observations noted over the semester. A detailed lesson plan for each forum that comprised the program, including pre-task and written reflection questions given to participants after each forum, is provided in Table 4.3 that follows.

Table 4.3. Overview of Forum tasks and Activities

Forum 1: Overview			
Self-identity: Mapping my cultural identity. Raising awareness about others/difference. Encounters in class. Engaging with difference. How we communicate with others. University/academic culture. RQ1/RQ2			
Time	Activities	Student Movement	Resources
Pre-Forum	Goal: To gain an idea of where participants think they are in IC terms. Fill in “Mapping my intercultural competence” activity. Send different definitions of culture to consider which one the participant relates to more. Send to instructor/bring to class		Email or give activity at first meet.
Session 1 (30 mins)	Goal: To foreground the forum topic of identifying the “self” culturally and raising awareness about “others” and different beliefs/values. To build initial relationships with other participants to aid speaking/sharing during forums.	Whole group	Bring copies of mapping your IC activity.
5 min	Introduction: Purpose/Focus of program. To think about how we communicate across cultures/difference. To think about and develop our own capability to connect with others in different contexts (including university).		Handout of culture definitions (1-4)
10 min	We are going to talk about what culture means to you? Consider the definitions on HO. Move to the number of the definition that you think is most relevant to your understanding. Discuss with others why? Why not the other definitions.	Move from middle room to corners.	Number placed in each corner of room
15 min	Share what culture means to you? What do you identify with personally? What is valued by others/different groups/people?	Table Groups 2Int/2Dom	Questions on paper on table
Session 2 (30 mins)	Goal: To use an example of a social encounter to raise awareness about different communication features and ways of interacting. To practice interacting and placing the self in another’s place.	Instructor to whole group	
15 min	We are going to consider closely how we might interact with others in a class/tutorial space. How might you ask for clarification of something not fully understood or confusing in a tutorial scenario. Let’s demonstrate/consider one example: “A student has problem understanding what another student has said in a class activity (one who speaks fast and uses colloquialisms)”		Role-play to group.
15 min	Instructor to role-play if possible with helper/participant) In your mixed group consider how this could be done in different ways. Look at the scenario example. Take turns at playing different roles to try it out AND/OR adapt the scenario to include different groups (e.g. different sex/age/culture/relationship). (First – Think/Pair (5 mins) then Share (10 mins) Discuss what role non-verbal behaviour may play in such a scenario? How might this play out in the first-year class context at QRU? How might miscommunication/misunderstanding occur?	Table Groups 2Int/2Dom	Give out scenario on handout Questions on HO for each participant to take notes/think
Session 3 (30 mins)	Goal: To engage mixed groups of students in dialogic discussion and thinking using critical questions relating to the topics that have emerged from the forum focus.		HO of ground rules and

5 min	Present rules of engagement/ ground rules (turn-taking/aim to have everyone’s voice heard). Introduce the principles of dialogic interaction – where provocation and challenge, although uncomfortable, leads to new insights. Explain the purpose of the prompt cards. To “piggy back” (+ to add extend with a comment), to “question” (? to gain clarification) and to “challenge” (! To offer an alternative view). Students can choose to use to indicate their intent.		dialogic interaction principles Cards for different prompts on each table.
25mins	How would you respond to these statements: (First - Think /Pair (5 mins) & then Share 20 mins) <ul style="list-style-type: none"> Australian culture/University culture is sometimes considered as strict, closed and not flexible enough. Learning to be open and effective at different ways of communicating and behaving with others/in other contexts is a slow and life long process. 	Table Groups 2Int/2Dom	Questions on each table – one HO per participant to take notes/think
Post-Forum	Goal: To reflect on critical concepts raised in Forum One (adapted from: Ryan, 2011). 1. Report/Describe what happened and how you feel – What is my culture and how do I identify or relate where/what I come from? What ideas were new to me? 2. How do these ideas relate to what I have known already or bring to this new context? 3. Can I explain why I feel/think this? 4. How may this impact my future - here or elsewhere?		Email questions and reflection guide after forum.
Forum 2: Overview Student identity in a new and/or diverse context (commencing at QRU). Assumptions. Awareness-raising about different educational approaches. Different contextual academic expectations and values. Interacting in the first weeks at QRU. RQ1/RQ2			
Time	Activities	Student Movement	Resources
Pre-Forum	Goal: To extend students’ thinking in terms of why developing IC is important. Watch TED talks: https://www.youtube.com/watch?v=_pUtz75lNaw https://www.youtube.com/watch?v=l-Yy6poJ2zs Read/ peruse the “In search of IC” article by Darla Deardorff		Email article/comment and pre-questions.
Session 1 (30 mins)	Goal: To foreground the forum topic of thinking about “assumptions” made about others that are different to us. To consider the interactions encountered so far as a new university student and how culture/communication/assumptions may relate to these.	Whole group	Bring pictures for assumption activity. PP of IC model/dialogic principles.
5 min	Introduction: Overview of Deardorff’s IC model. Feedback on Forum One – revisit the “Dialogic Principles” introduced. How do students feel about reflecting afterwards? Share my own reflection.		
15 min		From middle move to corners.	Questions on paper on table/seats (include a copy of Deardorff’s IC model to take away)
10 min	We are going to talk about how and why we make “assumptions” about others and sometimes tend to stereotype other cultures. Consider the pictures around the room. In (mixed) groups move around and talk about what you see in each picture. What associations do we make about what we see? <ul style="list-style-type: none"> What guides us to make these judgements about people? (diverse people/locations -gender, race, age, religion, profession) What other underlying factors impact our assumptions. 	Table Groups 2Int/2Dom	

	<ul style="list-style-type: none"> What impact can these assumptions have on communication with others? 		
Session 2 (30 mins)	<p>Goal: To use an example of a social encounter to raise awareness about different communication features and ways of interacting. To practice interacting and placing the self in another's place.</p>	Instructor to whole group	Role-play to group or play a pre-recorded video
15 min	<p>We are going to consider closely a potentially challenging social encounter – 'Refusing a request'– Let's demonstrate/consider one example: "A fellow student asks to see your completed essay prior to submission. (First – Think/Pair (5 mins) then Share (10 mins) Discuss in your group how this would be done in different contexts/cultures. What is appropriate in different places or cultures? Practice and compare. Perhaps take turns at playing different roles to try it out AND/OR adapt the scenario to include different groups (e.g. different sex/age/culture/relationship).</p>		Give out handout
15 min	<ul style="list-style-type: none"> Consider the role of non-verbal communication in such a scenario? What seems to be valued in the Australian university context? What is seen as appropriate or inappropriate? How is this different for you from previous contexts? Explain any communication interactions with others from USC. Share your experiences from the first two weeks in classes/on campus. 	Table Groups 2Int/2Dom	Questions on HO for each participant to take notes/think
Session 3 (30 mins)	<p>Goal: To engage mixed groups of students in dialogic discussion and thinking using critical questions relating to the topics that have emerged from the forum focus.</p>		(HO or PP slide - ground rules and dialogic interaction principles) Cards for different prompts on each table.
5 min	<p>Remind of rules of engagement/ ground rules (turn-taking/aim to have everyone's voice heard). Reminder about the principles of dialogic interaction – where provocation and challenge, although uncomfortable, leads to new insights. Explain the purpose of the prompt cards. To "piggy back" (add extend with a comment), to "question" (gain clarification) and to "challenge" (offer an alternative view). Students can choose to use to indicate intent.</p>		
25mins	<p>How would you respond to these statements/questions: (First - Think /Pair (5 mins) & then Share 20 mins)</p> <ul style="list-style-type: none"> Should assessment and grades be driven by writing more so than oral skills in the university context? Is it fair to encourage students to share work, knowledge and resources with each other for academic assessments? Is this still learning? How do beliefs differ on what is fair or could be seen as lazy learning at university? 	Table Groups 2Int/2Dom	Questions on each table – one HO per participant to take notes/think
Post-Forum	<p>RQ1 Goal: To reflect on critical concepts raised in Forum Two (adapted from Ryan, 2011).</p> <ol style="list-style-type: none"> Report/Describe what happened and how you feel – How are your ideas/feelings about being a new student at QRU developing? How well are you communicating with others at QRU? From forum discussion, what ideas were new to you or made you think? How do these ideas relate to what you have known already and/or bring to this new context? Can you explain why you feel/think this? How may this impact on your future - here or elsewhere? 		Email questions and reflection guide after forum.

Forum 3: Overview			
My future global role and identity. Developing new identities in the global context – becoming a global citizen. Intercultural competence as a graduate attribute and as a life-long process. Interacting in groups. Intercultural communication skills and English as a world language. RQ1/RQ2			
Time	Activities	Student Movement	Resources
Pre-Forum	<p>Goal: To extend students' thinking in terms of their future as a global citizen and what this means in terms of communicating in diverse contexts.</p> <p>Watch this TED talk about cross-cultural communication. (20 mins - Link here) https://www.youtube.com/watch?v=YMyofREc5Jk</p> <p>Think about how it is relevant to becoming a global citizen? What tip does the speaker give on how to cross-culturally communicate?</p>		Email link and pre-questions.
Session 1 (30 mins) 5 min 10min 15 min	<p>Goal: To foreground the forum topic of thinking about how developing IC could be relevant to students as graduates and in their future roles/interactions.</p> <p>Overview of sessions and forum topics. Any feedback on the TED talk?</p> <p>In groups look at USC Graduate Attributes at each location. Talk about what these mean and how are these are interpreted as relevant by members in the group? Move to the next corner.</p> <p>Small group discussion:</p> <ul style="list-style-type: none"> • How do these graduate attributes relate to your studies and future employment? • Why is group work often a part of university study? What skills are needed? Why can it be difficult? • How does developing intercultural competence relate to the graduate attributes? • Do you agree with the TED talk about the importance of curiosity? What else is important? 	<p>Whole group</p> <p>Groups move around the room</p> <p>Table Groups 2Int/2Dom</p>	<p>Place graduate skills in different corners.</p> <p>Questions on paper on table/seats (include a copy QRU graduate attributes)</p>
Session 2 (30 mins) 10 min 20 min	<p>Goal: To use an example of a social encounter to raise awareness about different communication features and ways of interacting in a group. To practice interacting and placing the self in another's place.</p> <p>We are going to consider closely a potentially challenging social encounter - Interacting in a group – Let's demonstrate/consider one example - "A student is trying to gain information from a group member as part of a group-work task." (Scenario example)</p> <p>Discuss in your group how this would/could be done in different contexts/cultures. What is appropriate in different places or cultures? Practice and compare. Perhaps take turns at playing different roles to try it out AND/OR adapt the scenario to include different groups (e.g. different sex/age/culture/relationship).</p> <ul style="list-style-type: none"> • Consider how this may occur in different scenarios/contexts. • What is the impact of others having different communication styles when working in a group – for, example, how do you interrupt to give an opinion? • Discuss different group roles and personalities. • Share your experiences from the first three weeks of interacting in any groups. 	<p>Instructor to whole group</p> <p>Table Groups 2Int/2Dom</p>	<p>Give out scenario handout Role-play to group or play a pre-recorded video</p> <p>Questions on HO for each participant to take notes/think</p>

Session 3 (30 mins)	Goal: To engage mixed groups of students in dialogic discussion and thinking using critical questions relating to the topics that have emerged from the forum focus.		
5 min	Remind of rules of engagement/ ground rules (turn-taking/aim to have everyone’s voice heard). Reminder about the principles of dialogic interaction – where provocation and challenge, although uncomfortable, leads to new insights. Remind that the prompt cards can be used, if helpful. To “piggy back” (add extend with a comment), to “question” (gain clarification) and to “challenge” (offer an alternative view). Students can choose to use to indicate intent.	Instructor to whole group	(HO or PP slide - ground rules and dialogic interaction principles) Cards for different prompts on each table.
25 mins	How would you respond to these statements/questions: (First - Think /Pair (5 mins) & then Share 20 mins) <ul style="list-style-type: none"> • Should students be assessed and forced to work in groups? What are the problems and what are the benefits. Does it really help to build communication skills? • Should English be viewed as a dominant language for global negotiation and communication? What considerations should be made when communicating with someone where English is not their native language. 	Table Groups 2Int/2Dom	Questions on each table – one HO per participant to take notes/think
Post-Forum	<p>RQ1 Goal: To reflect on critical concepts raised in Forum Three (adapted from Ryan, 2011).</p> <ol style="list-style-type: none"> 1. Report/Describe what happened and how you feel. <ul style="list-style-type: none"> • From forum discussions, what ideas were new to you or made you think? • How do/am I making sense of diversity in this changing/globalised world? How will/do others influence this picture I am building? 2. How do these ideas relate to what you have known already and/or bring to this new context? <ul style="list-style-type: none"> • How do I see my story changing? • What do I hope will be my place or role in the bigger global picture? 3. Can you explain why you feel/think this? 4. How may this impact on your future - here or elsewhere? <ul style="list-style-type: none"> • What skills will I need to grow to reach this my future role/vision? • How will I communicate in this global context? 		Email questions and reflection guide after forum.

I guided the forums as both the facilitator and researcher. I introduced a range of snack foods which I placed on the tables and encouraged participants to take as they wanted. I had learnt from years of practitioner experience working with students during informal drop-in support sessions that offering shared snack food tended to reduce shyness and encourage better interaction (Einfalt & Turley, 2013). Students were instructed about following the principles of dialogic interaction as prompts and rules for engagement during the forums (Hamston, 2003, 2006). These principles were to:

- Be flexible and run with questions and ideas
- Feel free to change one’s mind about ideas and topics

- Challenge ideas and rethink existing beliefs
- Allow other students to have a say to make their own meaning in their own time
- Move talk beyond conversation towards more critical talk and interaction
- Rethink and challenge the propositions of others
- Show respect and openness towards others
- Negotiate feeling uncomfortable when encountering difference
- Practice the communication skills of listening, observation, probing, questioning, interpreting, paraphrasing, relating, using appropriate body language, interrupting, reflecting, re-phrasing, and empathising
- Practice turn-taking so everyone can have a say
- Practice reflection and thinking personal communication styles (post-forum)

Dialogic interaction was also stimulated using prompt cards as a resource for students to use (Simpson, 2016). Cards were placed in the centre of the table or seated groups for participants to hold up to indicate their intention during discussion. The three prompt card types were:

+ = to add a comment to another's comment

? = to question another's comment to better understand or clarify

! = to challenge a point in order to offer another opinion.

Participants were offered the option to utilise these prompts during interactions and then to reflect on their intention and ability to voice ideas during the forums, as well as think about their own personal communication styles. These prompts have been found to offer less talkative or fluent speakers an opportunity to show a response physically. This would signal to the others in the group that this speaker wanted to offer a response, and members were encouraged to respond to this signal by giving opportunity for this speaker's point to be heard (Simpson, 2016).

In delivering the intercultural dialogic forums, several elements were considered. In order for the forums to operate successfully and dialogically, a supportive safe space was created so that the students could build a climate of trust and comfort with each other (Markova et al., 2007). This was important to encourage participants to take risks with each other, to express their true thoughts and engage in dialogic interaction. Forums needed to be

delivered in a well-arranged space with thought given to groupings, seating arrangements and use of classroom equipment (Figure 4.3 and Figure 4.4). In addition, establishing rapport between participants and with the facilitator was vital for the dialogic forums to operate effectively (Matsuo, 2014). Discussions with room bookings at QRU enabled me to access a room which was a little different to the usual tutorial room layout. This room had couch-type seating, which could be moved, and were able to form a large semi-circle shape to invite groups to come together into one group. This space was also suitable as it was large and enabled less sound interference to video recording of groups. This space also provided two attached breakout rooms (see Figure 4.3) located next to the teaching space. These were used to send one group out of the room for each session. In the final session three of Forum Three, both groups were sent out to utilise both these breakout spaces.

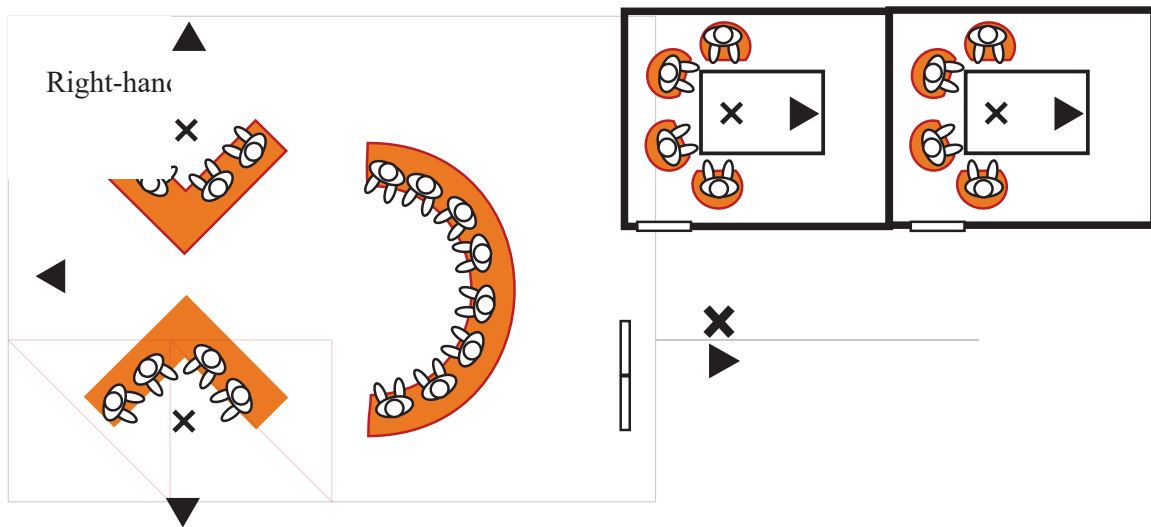


Figure 4.3. Layout of forum space and audio/recording equipment.



Figure 4.4. Photo showing layout of main room, Forum One.

4.6 DATA SETS

Five sets of data were collected and utilised in this study: interviews, an IC questionnaire, video and audio recordings of all forum sessions, written reflections collected from participants, and stimulated verbal recall interview sessions.

4.6.1 Data set 1: Semi-structured interviews

Student participants were interviewed twice, once in the weeks prior to participation in the series of dialogic forums, and again at the end of the semester in conjunction with the Stimulated Verbal Recall (SVR) session. Interviews ranged from 50 minutes to 90 minutes in length. The purpose of these individual interviews was two-fold: first, to gain rich contextual information about the background of the new student; and second, to gain insight to students' individual perceptions about intercultural issues and to elicit beliefs and expectations about how they had interacted with other students during the semester and to revisit and discuss the forum interactions. This data helped to build a richer contextual understanding of each participant. Such background and contextual information is noted as crucial to enable an effective holistic dialogical analysis (Gillespie & Cornish, 2014; Holquist, 2002). Simons (2009) points out that it is important to gain this contextual understanding around the individual's background, experience and social context to help interpret meanings that may arise in the case data. This information is also viewed as essential to illuminate the relevance and influence of other factors, highlighted as vital through the sociocultural view of meaning making and understanding. Interviews were audio-recorded and designed to be semi-structured to allow some flexibility in direction of conversation and thought (Kvale & Brinkmann, 2009). Examples of questions used are provided in Appendix C. Questions were guided by the components related to elements important in Deardorff's (2006) IC model, as well as concepts important to dialogic thinking: identity, knowledge and comprehension, skill and attitude, relating and communicating, analysing, evaluating and learning, and flexibility and adaptability.

By being more open-ended, the semi-structured interview allowed me as the researcher to respond to the situation at hand and to follow emerging views and new ideas (Merriman, 1998). Van Enk (2009), drawing on Bakhtinian concepts, strongly promotes the shaping effects of the conversational interview, pointing out that the interview is itself a dialogic interaction. Taking this approach, however, means seeing the interview as an alliance with the interviewee. Additionally, in describing methods for data collection in case studies, Simons (2009) highlights the value of the conversational style interview. As I was the

researcher and also the facilitator of the dialogic forums, an advantage offered by the pre-forum interview sessions was that I was able to build rapport and a sense of trust with the participants. One drawback of the individual interview is that they can be intimidating for the interviewee due to the sense of power relationship (Kvale & Brinkmann, 2009); however, this first individual interview also enabled me to offer the participants a sense of agency. It enabled an opportunity to ask questions about the forums and to air any personal concerns participants had about their initial impressions as a new student within the university context.

4.6.2 Data set 2: Self-reported IC questionnaires

As part of the pre-program activity for Forum One, each participant was given an IC questionnaire to complete prior to the first forum (Appendix A). This was used to orientate where each participant saw themselves in terms of Deardorff's (2006) elements of IC. It offered an insight to how each participant perceived their own IC abilities and was thus incorporated into each participant's individual IC profile, as provided in Chapter 5. This dataset offered a platform for understanding more around individual's perceived abilities, and in particular, what areas each participant viewed as strong or less able in terms of Deardorff's elements. This questionnaire was developed from the 22 elements identified by experts in Deardorff's study (Table 2.2). I adapted these elements to be posed as 15 statements, worded in a way to encourage each participant to think about and rank their perceived competence. Even though, this questionnaire was sent and returned electronically prior to the first forum, it was also used as a resource to stimulate conversation around IC at the beginning of session one, Forum One. Students were asked to mark their current intercultural competence levels based on a Likert scale from "beginning" to "consolidating", in response to each question (Appendix A). Figure 4.5 shows how these statements have been grouped into related IC components of Knowledge, Attitude, Skills and Internal shifts, as this enabled a clearer way to link them to Deardorff's five components and to graphically present participants' perceived levels in each component in Chapter 5 (Adapted from Deardorff, 2006). Note that Deardorff's model (2006) indicates that these components are required for the desired external outcome of effective intercultural communication due to an internal shift in how one sees, selects and adapts to a given intercultural context. The IC program was designed to provide favourable conditions for intercultural communication to occur in the forums. Thus, the external outcome was observed as part of the forum interactions captured by video.

Knowledge:

- My understanding around other's worldviews
- My awareness about my own culture
- My understanding of the role and impact of culture on the different contexts involved
- My awareness of the relationship between language and meaning in different societal contexts
- My ability to learn through interaction with others

Attitude:

- My openness to learning from other people about different cultural practices
- My level of respect for, tolerance and ability to empathise with other cultures
- My sense of value for culture diversity
- My sense of curiosity and discovery about difference

Skills:

- My ability to listen and observe others who are different to me
- My ability to interpret, analyse and relate to others in different contexts
- My ability to adapt to different communication and learning styles

Internal Shifts:

- My ability to adapt and adjust to a new cultural environment
- My ability to be flexible when I encounter people who are very different to me
- My mindfulness and ability to withhold judgment about different beliefs/practices/traditions

Figure 4.5. IC statements used for participants' IC questionnaire and pre-program self-reporting.

4.6.3 Data set 3: Video recordings of the dialogic forums

Video recordings and audio recordings were collected from the three forums. All sessions for each of the three intercultural forums were video and audio-recorded. A suitable room to record the forums was located (Figure 4.4), which enabled group movement and the ability to set up video cameras to capture each group's interaction and activity. To ensure clear audio was captured, audio recorders were also placed close to each grouping (Figure 4.3). Each session was facilitated using paper handouts with guiding stimulus questions (see Table 4.3). The participants were grouped and regrouped for each session into three or four, with international students interacting with domestic students, aiming for a male and female mix. Student discussions also occurred in a breakout rooms where a video recording device and audio recorder were also located. It was important to have clear sound captures in order to record how participants spoke, in addition to what was said, to enable quality and detailed transcription of these interactions. As I was acting as the facilitator in these sessions, these recordings also enabled a review and initial audit of forum sessions afterwards. Video use was vital, as it captured non-verbal communication such as: use of eye gaze, hand gestures, personal space and posture. During the data analysis procedure (Section 4.8), selected

interactions from the forums were transcribed and coded for micro-level features, to include non-verbal and extra-verbal features. Therefore, three to four video cameras and iPads were used to capture data that could provide this detailed capture of how participants related to each other; this will be discussed further in the analysis section (Section 4.8). A total of 568 minutes of recording was captured. A table listing all the video and audio capture collected for the three forums is presented in Appendix G.

4.6.4 Data set 4: Written reflections

Garvey (2007) argues that critical reflection is necessary to provide the foundation required for the development of IC of students. In Bakhtin's (1981, 1986) theory, new understandings, insights, thinking and views can only arise when one interacts with diverse others. This learning is believed to be achieved through critical reflection about encounters with others. To help promote and capture this process of critical thinking, student participants were encouraged to write reflections after each dialogic forum, as guided by prompt questions. Examples of prompt questions are included in Table 4.3 in grey under "post-forum".

Gathering written reflections as a data source achieved several purposes in this research project. First, promoting reflections beyond the face-to-face sessions aimed to continue the dialogic discussion that began in the forums and enable students to reflect on their emerging perceptions in relation to their daily experiences as a member of the university. Second, post forum reflection questions aimed to prompt thought in relation to the previous forum, in preparation for the next forum session. Finally, requesting reflections after the final forum provided an alternative source of data giving insight to how participant's perceptions were transferred outside of the forum environment. Students were also encouraged to provide any additional informal reflections after the final forum during the second half of the semester to enable further time for reflection and feedback. These reflections were gathered electronically and have offered additional rich information to the portrayals of how each participant negotiated intercultural understandings and interactions during their first semester at QRU. Reflection questions were guided by Ryan's (2011) reflective model. For example, the reflection questions (Table 4.3) emailed to students after Forum Three were:

1. Report/Describe what happened and how you feel.
 - From forum discussions, what ideas were new to you or made you think?

- How are you making sense of diversity in this changing/globalised world?
How will/do others influence this picture?
- 2. How do these ideas relate to what you have known already and/or bring to this new context?
 - How do you see your story changing?
 - What do you hope will be your place or role in the bigger global picture?
- 3. Can you explain why you feel/think this?
- 4. How may this impact on your future - here or elsewhere?
 - What skills will you need to grow to reach this future role/vision?
 - How will you communicate in this global context?

4.6.5 Data set 5: Stimulated verbal recall (SVR) sessions

Stimulated verbal recall (SVR) sessions were conducted at the end of the semester to review and explore thoughts developed and held by participants in response to selected scenarios reviewed from the dialogic forums videoed earlier in the semester. These were conducted by recalling participants at a time convenient for them after assessments or exams had concluded. SVR sessions involved having participants discuss and comment on selected segments of video recording (Stough, 2001). Scenarios from the forums were selected by the researcher, after reviewing and describing the forum captures and also guided by participants' written reflection responses. The aim of this was to identify interactions that suggested potential shifts in internal frames of reference (Deardorff, 2006) and any development of new thought. For example, I aimed to identify any moments of tension or dialogic struggle (Bakhtin, 1986) which may have been stimulated during the forum interaction. The SVR technique allowed me to more fully capture perceptions and subtle changes that had occurred over time to compare with earlier data gathered. These were conducted in conjunction with a final interview session, which enabled discussion beyond the nature of the SVR moment viewed.

Reviewing video moments during a SVR session encourages participants to retrospectively make comment on and evaluate these moments in the forums (Stough, 2001). Dempsey (2010) suggested that the stimulated verbal recall interview can give additional insights to how and why participants responded in an event in a specific way. In particular, they can highlight if participants still have the same viewpoints about the selected session segments or if any change in thought has occurred since the session and why these ideas may have changed (Swain, 2006). For this reason, these SVR interview sessions were

intentionally planned to occur sometime after the dialogic forums to enable participants to have time to reflect on the forums and their semester experience in full. Appendix D provides the range of questions and probes that were used during these sessions. Written reflections offered an insight to moments that might be selected for the final SVR interview. These offered thoughts and experiences deemed important to the participant during the forums and aided my line of enquiry during the SVR interview. Participants were also asked in the email correspondence used to organise the final SVR interview what moments they remembered most from the forums and if they could explain why. In line with Bakhtin's (1981, 1986) principles of maintaining ongoing dialogues, these SVR sessions allowed me to review potentially unfinished and continuing dialogue that had been stimulated by the forums. Conducting these final SVR interviews at the end of semester offered additional benefits to my research process. They gave me the opportunity to check and validate some thoughts about the forum sessions with the participants concerned. In addition to collecting insights and developments stimulated by the replayed interactions shown to the participant, these sessions were also conducted in a semi-structured conversational manner (Merriam, 1998), as were the first interviews. This style of interview gave me the opportunity to gather richer data about how participants felt their IC had developed during the semester and what overall value they perceived they had gained from the IC program, if any.

Supplementary field notes

Supplementary contextual notes were collected throughout the research process to offer me opportunity to be mindful and reflexive in relation to the progress and interpretation performed in this study (Simons, 2009). Collecting notes can also provide a level of description that builds a holistic picture of individuals and the context of which they are being studied (Brodsky, 2008; Mulhall, 2003). Providing detailed description is viewed as vital for creating clear portrayals of participants within a specific context (Simons, 2014). For this reason, notes were taken after each interview and video recorded forum session. This allowed me to capture my immediate impressions and thoughts based on my memory of relevant incidents during these sessions, for example, observations about how comfortable participants were or how students interacted with other members during sessions. As the facilitator, I could not take observation notes while physically delivering the forums. Therefore, it was important to view video footage soon after in order to note and perform an initial audit. These reviews also provided me opportunity for decisions about the delivery and management of the next forum and enabled me to target or adjust stimulus questions, if

needed, to encourage dialogic interaction and development within the forums. Such review also highlighted any points to follow up on in the following sessions. Supplementary field notes supported my research design in several ways (Simon, 2009); they offered a detailed more holistic picture of participants; recorded details about developing relationships; identified problems in the process; provided important first impressions; recorded my own process of analysis and reflection; and captured additional data over time that aided in my preparation for final SVR interviews.

4.7 DATA TIMEFRAME

Table 4.4 outlines the dates, timing and attendance numbers for the three forums delivered, which were captured as a data set.

Table 4.4. *Overview of Forums Delivered*

Forum	Date	Time	Attendance
Forum 1: Self identity	1 March 2018	4.15pm – 5.45pm	11
Forum 2: Student identity	8 March 2018	4.15pm – 5.45pm	11
Forum 3: Future identity	15 March 2018	4.15pm – 5.45pm	8

As might be expected, despite the agreement to attend all forums, some participants were unable to attend Forum Three, as is reflected by the attendance numbers. It was decided not to include these students as participants in the data analysis performed in Chapter 5. However, these participants were part of some of the interactions selected as dialogic moments that formed the focus of Chapter 6.

Table 4.5 outlines the timeframe for other data collected over the semester: interviews, IC questionnaire, written reflections, and SVR interviews. This table also includes the date in which participant validation was performed with each participant (Simons, 2009). This involved a checking with participants that they agreed with and were willing to include information provided in the semi-structured interviews. Participant validation will be discussed in more detail in Section 4.9.

Table 4.5. *Timeframe during which Data were Collected*

Name	Pre- Forum Interview	Self-reported IC Questionnaire	Written Reflections	Participant Validation	Post-Forum SVR Interview
Elke	22 Feb	25 Feb	1. 8 March 2. 14 March 3. 4 April 4. Email	30 May	1 Jun
Amber	19 Feb	22 Feb	1. 10 th March 2. Email 30 May	20 Jun	22 Jun
Kyle	20 Feb	21 Feb	1. 3 March 2. 13 March 3. 21 March 4. Email 10/12 May	15 Jun	21/6
Carol	26 Feb	28 Feb	1. 14 March 2. Email	29 Jun	1 Jun
Eva	27 Feb	28 Feb	1. 5 March 2. 12 March 3. Email 15 May	20 May	29 May
Yuan	1 Mar	1 Mar	1. 14 th March 2. 28 th March	18 Jun	20 Jun
Stephan	27 Feb	27 Feb	1. 13 March 2. Email 30 May	11 Jun	14 Jun
Tammy	19 Feb	25 Feb	NA 1. Email	18 Jun	21 Jun

4.8 DATA ANALYSIS

The focus of my research study is to investigate if and how IC developed in the participants as a result of attending the three forums. Simons' (2009) approach to case study data analysis refers to: "procedures – like coding, categorising, concept mapping, theme generation – which enables you to organise and make sense of the data in order to produce findings and an overall understanding of the case" (p. 117). This involves the pulling apart of data and putting it back together in a meaningful way (Creswell et al., 2007; Roth, 2005). This research project applied a combination of a macro level thematic analysis and a micro-level interactional analysis as will be discussed in the following sub sections. As Crotty (1998) stated, the important role of the researcher is to provide their interpretation of collected data by "inviting people to weigh up our interpretation and whether it has been soundly arrived at and is plausible" (p. 41). I adopt Simons' (2009) approach to interpretation as something that is reflexive and process-like, involving an interactive and dynamic process. Simons defines interpretation as the insight and understanding gained from data based on more than a formal analysis; one that also retains the holistic nature of the data through an intuitive application. This approach to case study analysis involves the researcher making sense of the data by organising it into categories to identify themes and patterns. In this case study analysis, I drew on Braun and Clarke's (2006) approach to thematic analysis

as a guide. Simons also highlights the importance in case study interpretation of performing analysis from early stages, in order to reflect on developing understanding that furthers the researcher's insights and interpretation. This is referred to as a type of "progressive focusing", where after making initial sense of the data and progressively reducing data to themes that eventually become propositions, the final interpretation stage is to reflect the more intuitive side of the data (Simons, 2009, p. 122). Simons (2009, p. 126) calls this the "interpretive re-turn", providing an intuitive grasp of the data. She argues that this process is more important than the earlier formal methods applied as it highlights interpretation based on a deep immersion in the data, drawing on the whole range of data. Simons' (2009) approach to interpretation aligns well with the dynamic nature of dialogic theory that guides this case study and research methodology.

4.8.1 Data analysis procedure

In Chapter 5 and 6, I draw on different analytical tools to provide both a deductive thematic analysis to address research question one, and a micro-level interactional analysis of specific forum moments to address research question two. Braun and Clarke (2006) noted that thematic analysis does not "allow the researcher to make claims about language use, or the fine-grained functionality of talk" (p. 27). For this reason, I also drew on analytical tools provided by interactional-style analysis, more akin to conversational analysis, as will be discussed in Section 4.8.4. This was necessary to effectively analyse "how" the participants interacted during the forums.

An overview of how data collection and the two analytical processes are linked is visualised in Figure 4.6.

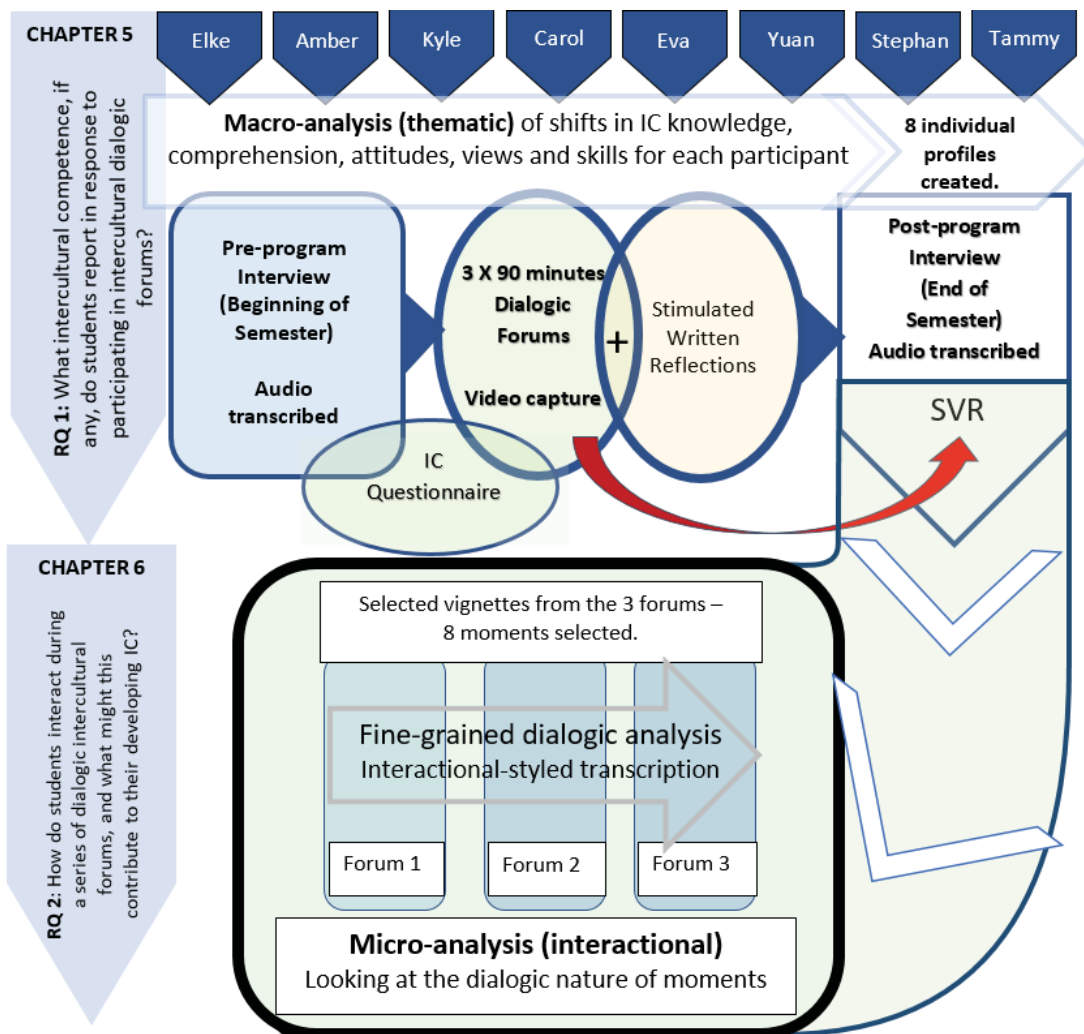


Figure 4.6. Overview of the data analysis process.

4.8.2 Analysing IC development through dialogic interaction

This exploratory study utilises datasets collected over a university semester to examine the development of IC in students who participated in an intercultural intervention that centred on dialogic interaction. To be true to dialogic interaction, a researcher must analyse a phenomenon at different levels to form interpretations based on the coordination of both the macro and micro levels (Gillespie & Cornish, 2014; Markova et al., 2007). Two approaches are suggested for this sort of analysis of discourse: first to focus on the “what” is being said, and second a focus on “how” something is said, looking at the dialogic process of the interaction (Roth, 2005). For this, the analyst needs to reevaluate what is going on: how it is done and to look at the intended outcomes that result from these interactions.

Key points summarising the analytical process include:

- The analysis is guided by a conceptual framework that locates the development of IC within Bakhtin's (1981, 1986) theory of dialogic interaction, as was presented at the end of Chapter 3.
- A deductive thematic analysis of Deardorff's (2006) elements of IC provided a guide for the various IC elements that were noted in the various datasets (Chapter 5). Bakhtin's (1981, 1986) theory of dialogism provided a guide for how IC could be socially mediated through language use.
- To achieve this, a range of steps for analysis have been developed and were specifically applied to each research question guiding this study.
- Dialogism as a methodology combines analysing dialogue with observing interactions and therefore offered a theoretical tool which was used to illuminate the contextual meaning and discursive nature of utterances and thinking (Gillespie & Cornish, 2014; Markova et al., 2007).
- Analytical tools have guided data analysis in relation to the specifics of dialogic interaction. Prompt questions have guided the interpretation of meaning, making way for a more holistic analysis of Bakhtin's concepts of dialogic interaction as observed in the group interactions during forums (Chapter 6).

These points will be now discussed as I present the analytical toolkits developed and detail the steps followed in order to analyse data in response to the two research questions.

4.8.3 The analytic toolkit for RQ 1

To interpret data relevant to the aims of my exploratory study, an analytical procedure of steps was developed to aid the interpretation of data in order to answer each specific research question. I addressed the first research question by applying a macro thematic approach to answer: *What intercultural competence, if any, do students report in response to participating in intercultural dialogic forums?* Work by Braun and Clarke (2006) proposes the integration of qualitative thematic analysis as part of the interpretation of the data drawn from case study research. Thematic analysis is a method used for identifying and reporting patterns of meaning across a dataset (Braun & Clarke, 2013). I argue that in this case, thematic analysis provided a flexible and useful research tool able to offer a rich and

detailed account of the data collected for individual participants in this exploratory study. A theme captures something important in relation to the research question as found in the data. Braun and Clarke (2006), in line with Simons' (2009) approach, advocate maintaining a flexibility when deciding on what is a theme in the data. Both inductive and deductive approaches can be applied to thematic analysis. The inductive thematic analysis uses a "bottom up" approach to identify themes, while the theoretical or deductive analysis of themes uses a "top down" approach (Braun & Clarke, 2006).

Deductive thematic analysis is guided by existing theoretical concepts and is less data-driven and instead is guided by the researcher's theoretical interest. This approach suited the instrumental nature of this exploratory study. Braun and Clarke (2006) explain:

At the latent level goes beyond the semantic content of the data, and starts to identify or examine the underlying ideas, assumptions, and conceptualisations and ideologies that are theorised as shaping or informing the semantic content of the data. (p. 13)

Thus, the thematic approach to the development of themes involves interpretative work on the part of the researcher, which goes beyond description. This approach also aligned well with a constructivist perspective and with Simons' (2009) approach to case study interpretation. Braun and Clarke (2006) break the process of thematic analysis into six phases:

- Phase 1: Familiarising yourself with your data/transcription
- Phase 2: Generating initial codes
- Phase 3: Searching for themes
- Phase 4: Reviewing themes
- Phase 5: Defining and naming themes
- Phase 6: Writing - finalising analysis

Analysis for RQ1 was also guided by the conceptual framework (Figure 3.2) which was informed by Deardorff's (2006) elements of IC and Bakhtin's (1981, 1986) theory of dialogic interaction. As conceptualised in Figure 3.2, dialogic interaction is viewed as enabling participants to arrive at new intercultural understandings based on the boundary between the self and other where new knowledge can transcend beyond one's own cultural experiences. The individual gains access to others' worldviews and differences as stimulated by dialogic interaction and together participants can arrive at new and enriched meanings and are better able to see themselves and others in this social context. The resulting deeper sense of knowledge about the self and others' views are seen as foundational elements in

support of Deardorff's (2006) IC model and associated elements; thus, it was important for the thematic analysis to also identify the presence of these critical Bakhtinian concepts as, or if, they emerged.

Table 4.6 represents my adaption of Braun and Clarke's (2006) thematic approach, paying heed to my theoretical framing, and also borrows from Simons'(2009) approach to case study analysis and interpretation. These steps were followed to respond to the first research question in this exploratory study.

Table 4.6. *Five Steps used in the Data Analysis for RQ 1*

RQ 1: What intercultural competence, if any, do students report in response to participating in intercultural dialogic forums?	
Data sets analysed: (1) Pre-program interview, (2) IC questionnaires, (3) written reflections and (4) post-program SVR interviews.	
Braun and Clarke (2006); Simons (2009); Bakhtin (1981, 1986); Deardorff's (2006) IC elements	
Step 1: Familiarisation with the data and transcription Context building	<ul style="list-style-type: none"> ○ Immerse in the data by transcribing (verbatim) spoken data and then reading (and re-reading) the transcripts and written reflections. ○ Gain a comprehensive understanding of the content of the interaction and become familiar with all aspects of the data. ○ Initial ideas should be noted down.
Step 2: Generate initial codes and searching for themes	<ul style="list-style-type: none"> ○ Thematic analysis for “what” is said or written. ○ Look for issue-relevant meanings and code in systematic fashion across all datasets. ○ What specific elements of IC can be coded? (Deardorff's elements of IC) ○ Look for patterns of correspondence between codes and collate into potential broader themes related to Deardorff's model of IC
Step 3: Reviewing themes Identifying patterns	<ul style="list-style-type: none"> ○ Look for connections and review themes. ○ Review in relation to IC questionnaire. ○ Checking if the themes work in relation to the coded extracts and the entire collection of data. Check and relocate IC elements into groups
Step 4: Re-interpretation Defining and naming themes Ongoing analysis	<ul style="list-style-type: none"> ○ Re-evaluate: What is going on? Is new meaning made? Are shifts noted? Shifts in informed frame of reference (Deardorff, 2006) ○ Ongoing analysis to refine the connection of different levels, and the overall story the analysis tells. ○ Reinterpret the themes to define and name them more accurately in relation to theory. ○ Focus on dialogic concepts and meaning related to identity, relationship to the self, context, situation, the future, to others and sense of culture (Bakhtin, 1981, 1986)
Step 5: Finalising analysis Writing - create profiles and report findings	<ul style="list-style-type: none"> ○ Participant validation and refine interpretations. ○ Opportunity for final analysis. ○ Selection of vivid, compelling quotes to illustrate meaning and link to research question. ○ Collate into story to highlight individual shifts in IC themes as related to each individual participant.

Step 1: Familiarisation of the data.

Analysis of the interview and written data sets began with an immersion in the data. Braun and Clarke (2006) note that this process involves becoming familiar with the breadth and depth of the data through repeated reading to search for meaning and patterns. In order to immerse myself in the data collected from the interviews and SVR sessions, I first fully transcribed interview data using a general verbatim style. This was a good way to become familiar with these data sets. It is important to point out that transcription is an interpretive act rather than a mechanical act as meanings can be created by how the researcher transcribes (Braun & Clarke, 2006). Some styles of transcriptions have been designed for a specific purpose in the analysis process, such as using an interactional-styled notation system, which was applied to looking at interaction during the forums for RQ 2. In comparison, thematic analysis, as noted by Braun and Clarke (2006), does not require the same level of detail in the transcript. This verbatim style of transcription only involved a verbal account of what was said, remaining true to the original recording with minimal punctuation, which was only added to help clarify meaning where needed.

In this first step of thematic analysis, all data from interview transcriptions and reflections were placed into categories by creating “larger chunks” of information (Braun & Clarke, 2006). This was done using a table for each participant to place quotes from transcriptions, written reflections and the SVR sessions into columns sitting next to each other (See Appendix H). This organisation of data was useful for identifying change in individuals when comparing it with data taken at different times in later steps (Roth, 2005). The familiarisation process in this first step was important because it gave me an overview of the data sets together. Some patterns of information started to emerge around participants’ responses to interview and reflection questions. Initial ideas were also noted in relation to this familiarisation process. The use of NVivo, a specialised qualitative computer software package, was considered at this stage of analysis to help organise data. However, it was decided that that NVivo would not provide support for an analysis that was fine-grained enough to extract nuanced enough theme and codes in the comparison of datasets. As such, organising data from each participant manually into word tables was found to be more suitable for the nature of this analysis.

Step 2: Generate initial codes and searching for themes

The first two steps of data analysis involve identifying content and reflecting on contextual relevance, which also enabled me to search for elements of IC. This involved

creating a list of initial codes from the data. These codes identified relevant concepts in the datasets that could be of interest. This process is considered an important part of analysis as it aids in the formation of meaningful groups (Braun & Clarke, 2006). However, these codes were not yet classified as themes, as these are generally broader. An example of the initial codes is provided in Figure 4.7 below. Braun and Clarke (2006) point out that this process of coding will depend on if the themes are theory-driven or data-driven. As my themes are theory-based, I used Deardorff's (2006) IC model as an analytical guide. I identified and grouped any IC elements related to intercultural knowledge, attitude and skills in each of the participant's data. Transcriptions and reflections were analysed to identify key words and phrases that represented elements associated with IC, as noted by Deardorff and Jones (2012) (Refer to Table 2.3). This phase involved sorting the codes into themes based around IC development (Figure 4.7). As noted in Step 1, tables were used to help organise the data and these were returned to so that codes could be grouped into themes (Appendix H).

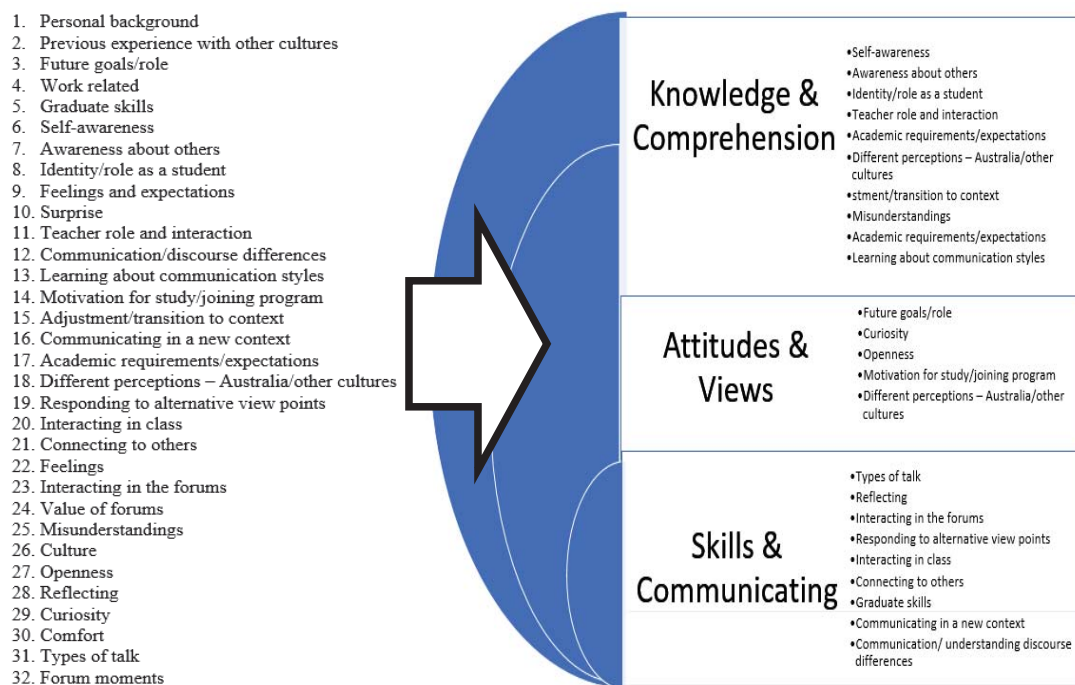


Figure 4.7. Example of initial codes sorted into themes around Deardorff's (2006) model of IC.

It can be observed in Figure 4.7 that not all 32 codes were transferred into themes. Based on theoretical interest in this case, only the codes relating to IC development were placed into themes. However, non-thematised codes were utilised to build background information and contextual understanding, as relevant for each participant's profile.

Step 3: Reviewing themes and identifying patterns

Thematic analysis of the pre-forum interview data, participant's written reflections and the post-forum SVR sessions, provided a point of comparison over the full time-frame in which the exploratory study was conducted. Ideas offered in written reflection were added to the table organizer to add verification or extension to ideas identified in transcribed comments (Appendix I). Key words, repeated words, and phrases relating to specific elements of IC with noted and highlighted. The data were then deductively analysed (Step 2) using Dearnorff's (2006) specific elements of IC, as discussed in Chapter 3. At this point, Braun and Clarke (2006) point out that themes may be refined to clarify what is included. Such as the merging of "views" with identifiable "attitude" in this case, as these concepts emerged as interconnected in the data. This task required returning to the raw data to check that themes were related to the development of IC. This process is viewed at both organic and ongoing (Braun & Clarke, 2006; Simons, 2009). At this point of reviewing for patterns, some reorganisation of coded data and themes occurred and a reduced version of the data was developed to highlight the connections between datasets and themes. Specific representative comments from the data were organised under themes in a word table to enable a side by side comparison of data quotes, thereby highlighting changes in comments made in the pre-forum interview and post-forum SVR data captured for each participant (See Appendix I, for one example). Phrases or words indicating concepts of change were highlighted during this process to help trace the presence of shifts in IC elements. These would also form the threads used to stitch together the fabric of each profile. In doing this, I was better able to tease out and trace shifts that related directly to these foundational components believed to be critical for one's IC to develop over the time-frame when different data sets were collected.

Step 4: Re-interpretation, defining and naming themes

During this step, the scope and the names of the themes were refined further. Braun and Clarke (2006) suggest that this involves identifying the essence for each theme. It is in this step that I was able to identify what aspects in the theme were interesting. For example, in defining the theme of knowledge and comprehension, it became clear that this theme had strong components related to Bakhtin's (1981, 1986), that is, a sense of self and others. This process helped me to see the story of each theme as connected to the shifts in each individual participant. In establishing the narrative of themes, I was able to also establish more clearly the nature of IC development for each participant. This process draws on making sense of

data using what Simons (2009) describes as a process of progressive focusing. In reducing the data to highlight shifts in the themes, I was able to make propositions around shifts in IC. This step therefore aimed to reflect the more intuitive side of the data, the interpretive re-turn. For example, this step enabled a refining of themes to better identify and explore nuances of certain elements related to shifts in informed frame of reference (Deardorff, 2006), such as detecting evidence of empathy and adaptability.

Step 5: Writing and finalising analysis

The final step involves finalising the analysis by selecting vivid extracts that can be embedded within an analytic narrative that tells the story of the data. Braun and Clarke (2006) noted that such a thematic narrative should evolve past description of the data to provide an argument in relation the research focus. In this case, I created individual profiles for each participant built on the shifts noted in themes that were guided by Deardorff's (2006) model of IC. Simons (2009) argues that case profiles, a longer account of a person's experience, have the advantage of providing the reader with a more effective understanding of the analysis of issues and themes by providing a direct understanding of the case through a focus on the person. My exploratory study has taken this approach by first offering comprehensive individual profiles, as constructed from a range of data to develop rich portrayals of individual participants. The reporting then moved to look at how these individuals interacted together and what impact these interactions had on understanding the issue of how IC might develop through the bounded case of the IC program. This approach of moving from a focus on the individual to a focus on relationships and interactive social processes are generally important when considering education and learning. My case approach, following Simons' suggested portrayal of case study research, aimed to better document the "lived experience" of those participating in the program within this specific time and context to illuminate the influence of social interaction from the forums on the development of IC in these participants.

4.8.4 The analytic toolkit for RQ 2

To interpret data relevant to my second research question, a different analytical procedure of steps was developed to aid in interpretation of the data from the forums. I addressed the second research question by applying a micro interactional approach to answer: *How do students interact during a series of dialogic intercultural forum and what might this contribute to their developing intercultural competence?* To do this, I needed to use an interactional-style transcription convention; this enabled me to highlight the dynamic,

non-linear and open nature of discussion emerging in the forums. In the analysis of selected moments in Chapter 6, conversational analysis (CA) research was used to inform the analysis of talk at the micro-level and was drawn on to understand various aspects displayed in these interactions (See Hepburn & Bolden, 2017). Markova et al. (2007) has argued that taking a dialogical analytical approach to group interaction provides more than a focus on the topic and its transformations. It offers a research method that bridges the gap between what is spoken about to also analyse interactions. She noted that rarely is it found that content and interactions are analysed together but more often “analysed as two independent phenomena” (p. 197). To holistically analyse the forum utterances for potential meanings, a dialogic analytical approach was used to capture the fullness of dialogic interplay, as proffered by dialogism (Bakhtin, 1981, 1986; Gillespie & Cornish, 2014; Markova et al., 2007). Therefore, dialogism as a tool for data interpretation and insight was used to address RQ 2 and will be discussed further in this section.

As this exploratory study is viewed through a sociocultural dialogic lens, consideration of context was a critical part of analysing interactions in the forums. In order to holistically analyse utterances for all potential meanings, a dialogic analytical tool was employed to capture the fullness of dialogic interplay, as presented in Bakhtin’s (1981, 1986) theory. Gillespie and Cornish (2014) have proposed a suitable framework tool involving the use of questions to help analyse for various dialogical aspects. To analyse and interpret the data in order to unearth the complex nature of Bakhtin’s concept of dialogic interaction required applying additional layers of interpretation to what was said to consider other levels of meaning (Gillespie & Cornish, 2014). The six sensitising questions, and sub-questions, provided a guide for analysing the utterance from a range of dialogic angles (Table 4.7). These questions can be applied to a range of data, including: written, spoken, or gestured data, data captured in an observation, and video or transcript data.

Table 4.7. *Sensitising Questions: Prompts and Clues for Analysing Utterances*

Clues	Sensitizing Questions
Utterance seems out of place	What is the context?
Contradictions, disagreements, tensions, perspective management ('but', 'however,' 'yet' etc.), caveats	Are there overlapping contexts?
Out of context, strong initiation	What is the speaker doing?
	What prompted the utterance?
Perspective management ('but', 'however,' 'yet' etc.), implications, resistance	What is the alternative that is being argued against?
Connections between present and future	What is the speaker trying to set up?
Hesitation, rephrasing	Who is being addressed?
Audience resistance	What is assumed about the audience?
Utterance seems disconnected from immediate context	Does the utterance address any third parties?
Utterance 'sounds foreign in the mouth'	Who is doing the talking?
Direct quotes, indirect quotes	Does the utterance contain a quotation?
	How does the speaker respond to the quotation?
Common turns of phrase, out of context, different style	Is the utterance voicing a cultural trope?
Repetition of pattern	What is the genre of interaction?
Change in the situation or genre of interaction	What future is constituted?
	How does the utterance make history?
Morally loaded words, identity implications, resistance	How does the utterance position people?
Topic cut short, topic change	What responses are enabled or constrained?
Possible proof of interpretation, plurality of meanings	What are the responses?
	What is the response of the interlocutor?
	What is the response of third parties?
Explicit responses to self, hesitation, truncation, rephrasing, subsequent actions seem out of place	What is the response of the speaker?

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These clues include noting the presence of contradiction, hesitation, emotion, intonation and other non-verbal behaviour that offer prompts for when to ask what Gillespie and Cornish (2014) refer to as sensitising questions, aiming to help uncover fruitful insights to utterances during the process of dialogic analysis. The application of sensitising questions

acts as a useful tool for when to prompt further investigation for meaning, to note potential shifts in intercultural perspectives that may be arising from the emergence of a participant's internally persuasive voice. True to Bakhtinian thinking, there can never be a set of definitive questions and it is expected that these questions would be extended on in the future, as they could never be finite (Bakhtin, 1981; Gillespie & Cornish, 2014). As Gillespie and Cornish (2014) noted, it would be ineffective to apply all of the six sensitising questions, and 16 sub-questions (Table 4.7), to every utterance during analysis of a dataset. Even though no explicit formula will ever exist to provide clear points of interpretation to uncover the complexities of dialogism, these clues are intended to act as prompts, highlighting the potential presence of different levels of dialogism in operation during dialogic interaction. Gillespie and Cornish (2014) have added that these questions are not a procedure but rather "tools" providing opportunities for judgment about which question can lead to new insight. As such, the use of the questions relies on the researcher's understanding about the limits of the tools and this is dependent on a process of reflexivity (Archer, 2010; Asselin, 2003). A researcher must develop expertise to know where and when to focus their interpretation (Morison & Macleod, 2014). I have incorporated some of these questions and prompts into five steps used to guide my micro-level analysis of RQ 2 (Table 4.8)

Five steps representing the procedure used for data analysis of the second research question are represented in Table 4.8. Further explanation relating to application of these steps and analytical tools will follow. To interpret meaning from dialogical interactions, as described in the theoretical section, additional layers were explored through additional steps of analysis, as represented in Table 4.8. Thus, the micro-level analysis of selected segments of interactional data taken from the forums were guided by dialogism approaches and tools provided by Gillespie and Cornish's (2014) dialogism framework and also Markova et al.'s (2007) approach to analysing group interaction. As with the steps outlined for the thematic analysis of RQ1, even though these steps are presented in a linear way, they become recursive and interrelated when put into practice. To recall, I used Simons' (2009) approach to case study analysis. This means I was open to different senses of understanding; this evokes what Simons describes as "dancing with the data" (p. 140), which involves a process of moving back and forward between the data, understandings, questions, and observations. To help with the analysis and selection of specific moments, data from individual profiles were revisited, especially data offered in the SVR interviews was found to highlight participants' recall about the significance of specific moments. The steps in Table 4.8 are

presented to demonstrate the additional layers that were considered in this process of interpretation, which aimed to access a deeper dialogical understanding of the interactive moments of talk selected for analysis. Even though steps of immersion, selection and transcription were again applied, as with analysis for RQ1, my intention was to also respect the holistic nature of the data by using my intuitive sense (Simons, 2009).

Table 4.8. *Five Steps used in the Data Analysis for RQ 2*

RQ 2: How do students interact during a series of dialogic intercultural forums, and what might this contribute to their developing IC? Data sets analysed: Video/audio-recordings of all forum sessions Bakhtin (1981, 1986); Gillespie & Cornish, 2014; Markova et al. (2007).	
Step 1: Describe data Selecting moments. Context building.	<ul style="list-style-type: none"> ○ View, re-observed and describe all data from all forum interactions. Take notes. ○ Selection of relevant segments of data for further layers of analysis. ○ What is the context?
Step 2: Transcribe moments in detail	<ul style="list-style-type: none"> ○ Interactional analysis of selected segments from the forums – indicated as potential dialogic moments of interaction (Bakhtin) ○ Note body language/extra-verbal language features ○ Transcribe relevant linguistic features (e.g. pronouns, modals, reported speech)
Step 3: Identifying actions and interactions. Looking at meaning as addressive and multi-voiced	Identify how participants communicate with each other? <ul style="list-style-type: none"> ○ What elements of IC communication skill can be noted? ○ What IC attitudes and knowledge is shared? ○ What specific elements of IC were noted? (Deardorff's elements of IC) ○ Focus on relational interactions and other voices (Bakhtin) ○ What is the speaker doing? ○ Who is doing the talking? ○ Who is being addressed? ○ What are the responses? ○ What prompted the utterance?
Step 4: Identifying interactional tools and resources Looking at meaning as change and temporal	<ul style="list-style-type: none"> ○ Re-evaluate: What is going on? ○ Is new meaning made? ○ Are shifts noted? ○ What future is constituted? ○ How does the utterance make history? ○ How does the utterance position people? ○ How do interactions sit within culture and history? (Bakhtin)
Step 5: Explaining intercultural understandings. Looking at meaning as socially shared	<ul style="list-style-type: none"> ○ Are intercultural understandings and insights reached? ○ What influence does the use of rhetorical and dialogical devices have on the construction and recycling of ideas and thoughts?

Step 1: Describe data and select moments.

In step 1, an immersion in the forum data was performed. Observation of video footage began at an early stage, after each forum. Later, a description of all forum data was organised chronologically into word tables. Notes were taken during this immersion process to highlight moments that participants had raised in written reflection or stood out as interesting. Noted as important by Simons (2009), this first step of analysis was performed as early as possible and revisited before the final SVR interviews to help identify video segments that would be viewed with each participant in order to stimulate verbal recall and insightful conversation. At the end of semester, the SVR interview enabled me to clarify in direct conversation with the participants, moments that were meaningful and memorable for them. Thus, moments selected in this step were identified by the participants themselves and the SVR interviews not only helped identify dialogic moments that would best serve for examination at the micro-level, but also offered context around how the participant remembered the incident and what they thought after watching it again. To clarify, the reduction of data as part of the selection of dialogic moments during this step was based on a number of factors including the participants informing me that they were of interest or important.

Step 2: Transcribe moments in detail

Once the vignette moments were chosen, they were transcribed to show extra-verbal language and behaviour. To gain a richer and in-depth picture of how students think about difference, themselves and others around them, Roth (2005) suggests noting in transcription the use of extra-verbal features, such as: gesture and body orientation, speech tempo, rhythm and intonation; these are all important resources related to how communication occurs during interactions. The micro-level focus for RQ 2 adopted a conversational analysis (CA) transcription notation and borrowed from CA research findings to look closely at how the participants' interacted during the dialogic forums. CA's close attention to turn taking, features of talk such as: overlap, intonation, hesitation and gaze, helped to unlock the uptake and responses of the participants as they interacted with each other (Sidnell & Stivers, 2012). Skidmore and Murakami (2012) and Markova et al. (2007) have applied this interactional-styled approach to gain dialogic insights in group and class interactions. Therefore, applying a talk-in-interaction styled preparation of the data enabled me to highlight the dynamic, non-linear and open nature of how groups interact through both verbal and non-verbal

communication to engage other participants and do interactional work (Marková et al., 2007; Skidmore & Murakami, 2016; Roth, 2005). The transcript convention used in this step, including some related terminology, is presented in Appendix E.

Step 3: Identifying actions and interactions – Looking at meaning as addressive and multi-voiced

To address the second research question using a dialogic lens, my analysis moved beyond a focus on what content was found to also look at how it was developed dialogically in specific group interactions. The observation for various IC elements, such as openness, curiosity, discovery, willingness to interact and engage, for example, were noted in the analysis of selected moments. However, this step also begins to consider other layers of meaning based on dialogical interaction, as described in the theoretical section (Chapter 3). Taking a sociocultural approach towards discourse, Roth (2005) argues a researcher must view it as an unfolding activity, involving a historical context, an individual trajectory and a practice of community or culture; his approach is guided by a dialogic understanding of interactions and thus also provided some guidance for the micro-level analysis utilised to address RQ 2. To be true to dialogic interaction, Roth advocates that a researcher must analyse a phenomenon at different levels forming interpretations based on the coordination of these multiple macro and micro levels.

This step of analysis needed to move from looking only at what is said to looking at what is being done; thus, placing a focus on interactional activity. According to Roth (2005), considering the role of subjectivity and talk-in-interaction become important during these additional phases of analysis. These steps bring attention to how discourse is used as a tool to talk about the world and arrange things within it. In a moment of interaction, we reveal an aspect of our own subjectivity and presuppose intersubjectivity, which are fundamental aspects of all interactions (Markova, 2003; Roth, 2005). Bakhtin's (1986) principle of addressivity resonates here. This analytical approach to language as a tool used to socially create meaning is a good fit for Bakhtin's concept of dialogic interaction, as explicated in the theoretical discussion in Chapter 3.

Gillespie and Cornish (2014) suggested that shifts in flow, hesitations and restarted utterances may be clues to a range of noteworthy elements, such as: speech directed to the self, internal responses to the addressee, changes in addressivity, or indicating the presence of new respondents (Bakhtin, 1981, 1986). In addition, it is important to consider in all interactions the possible presence of other voices, such as those voices that are evoked by

history, future relations and the wider social world (Linell, 2009; Marková, 2006). Drawing on Bakhtin (1981, 1986), all utterances are viewed as formulated and addressed to an audience in anticipation of a crafted response. The use of “yet”, “however”, “but” and “on the other hand”, for example, may be representative of addressivity shifts during talk (Gillespie & Cornish, 2014). This is helpful for identifying different intentions and responses in relation to the addressivity of an utterance. Equally, indirect or reported speech can suggest a way of managing and acknowledging different positions and opinions, by calling in the voices of others. Looking at the use of pronouns by a speaker, to observe any changes in use, can also suggest a movement in one’s personal relationship with a topic, and a clue to the calling in of other voices. Especially noting the use of “I” and the referral to others during dialogic interactions can also give insight to a participant’s positioning (Gillespie, 2007).

In this step, applying a micro-level interactional analysis enabled me to observe more closely how participants used language and other communication skills to interact. Skills are identified in Deardorff’s (2006) model as involving the ability to: listen, observe, interpret, analyse, evaluate and relate to others. It has been previously highlighted that dialogic interaction should be analysed for more than what is communicated between participants to also identify how information was communicated, including the use of non-verbal skills as were captured in the transcription style utilised. Therefore, specific communication interactions were analysed in the data, such as how participants related to each other when responding, observing, listening, and interpreting how others responded. Such skills are highlighted as foundational in Deardorff’s (2006) model for IC development, especially in relation to the component of knowledge required for IC growth. For example, how participants may have adapted their behaviour and communication in response to another participant were observed. Development in an individual’s sense of self and identity, as well as relational connections formed, as a result of interacting with others, were also highlighted (Bakhtin, 1981, 1986). These are presented as vital for laying the foundations required for IC development within this context, as conceptualise in the dialogic interaction framework (Figure 3.2).

Step 4: Identifying interactional tools and resources – Looking at meaning as change and temporal

This step brought focus to how language was used as both a resource and a topic in the given context during the forum interactions. Taking a fine-grained look at interactional

nature of language use during the forum moments enabled me to analyse how certain discursive and relational resources were utilised by participants during discussions. I looked at what ideas the participants took up in addition to the discursive and linguistic devices used. As Markova et al. (2007) claimed, during interactions we do not see isolated utterances but agreements, oppositions, concessions, echoings, responses, questions, and most importantly, self and other reformulations. By applying a micro-level analysis with a focus on the interaction work being achieved by participants, I was also able to tease out potential moments of change and shift as associated with the specific internal outcome elements of IC, such as a shifts in frames of reference in relation to thought about cultural differences and adapting one's behaviour and communication in response to this. The forums were designed based on dialogic pedagogy. Dialogically, they aimed to give participants the opportunity for re-constructing ideas and thoughts in order to reframe and rethink concepts (Bakhtin, 1981, 1986). It has been argued that this process is necessary for individuals to achieve an internal shift in their personal frame of reference in order to develop intercultural understandings about diverse others and contexts (Deardorff, 2006). It was thus important to explore students' empathetic leanings towards other perspectives, noted as relevant when exploring the development of IC. When analysing group discussion, Markova et al. (2007) has also clarified that it is necessary to move beyond the face-to-face meaning to better identify any movement of inner dialogue.

The prompt question: *What future is constituted?* related to the future of the utterance (Table 4.7). This evokes the Bakhtinian notion that when using words, the speaker changes things by applying the words to a new context, and this "always creates something that never existed before, something absolutely new and unrepeatable" (Bakhtin, 1986, p. 119). This thinking relates to the exploratory study's objective to map shifts in thinking and perspectives over time and in preparation for the future. This move towards a future ability to communicate with new skills and knowledge is seen as appropriate and effective intercultural communication in Deardorff's (2006) model of IC.

The prompt question: *How does the utterance position people?* drew attention to how different speakers positioned themselves or others in the conversations that were unfolding through the sharing of utterances. These prompt questions helped to consider the possibility that the utterance could be prompted by something that was not clearly said or presented. Equally, utterances could be attempting to craft an alternative or argument to shape the future or set up the future by responding to alternatives. As Deardorff and Jones's (2012)

explanation of IC elements noted, only the conversation partner in the intercultural encounter can determine the appropriateness of the interaction. New relevance emerged from my consideration of responses that could occur outside of the immediate time and place of the utterance. Even if these responses are not easily inferred from the data, they were at times teased out in subsequent turns and later discussions (in the SVR interviews). Markova et al. also suggests that the situated activity of the context, and its relationship to the historical and culturally shared knowledge, also requires consideration by the analyst.

Step 5: Explaining intercultural understandings- Looking at meaning as socially shared.

Participants in groups tend to use and draw on the devices and features expected of conversation; however, group talk is another kind of interaction. Like focus groups, the discussion and situation in my forums was not totally natural but had been set up, guided, with groups organised, timed, recorded, and included intervention occasionally by me as the facilitator. Following Markova et al.'s (2007) guide for dialogically analysing interactions in groups, I also considered: the shared understandings that were forming between group members; how they emerged and for what purpose; how views and understandings around self and others seemed to be shifting; and how ideas were being circulated and recycled, especially those linked to identified shifts in IC and thought. When analysing dialogic interaction facilitated by group discussion, such as those produced in the dialogic forums, Marková et al. (2007) highlighted that the researcher needs to look out for the different senses that evoke Bakhtin's concepts of dialogic struggle where participants may be forming fresh insights and mutually constructed social understandings.

The analytical method followed in this exploratory study has adopted dialogic approaches provided by Roth (2005), Markova et al. (2007) and Gillespie and Cornish (2014) in an effort to provide a more holistic, fluid and deeper level of analysis of Bakhtin's (1981, 1986) concepts of dialogic interaction. Focusing a lens on the presence and activity of these Bakhtinian concepts in action during the forum moments has enabled me to see if, and how, IC might develop, and what provided suitable conditions for this to occur. In this way, I was able to evaluate and revisit the conceptual framework for IC development as presented in Figure 3.2. The three analytical layers discussed in this chapter can be summarised as a:

1. Consideration of content found in the utterance (and written sentences) as interpreted through an understanding of the activity and context;

2. Consideration of the speaker's addressivity and cultural awareness of others and themselves, and if they were evoking other voices;
3. Consideration of growth in understanding through participants' changing consciousness about others and themselves, and if they speak to the future by voicing their story through a process of becoming.

4.9 RELIABILITY AND CREDIBILITY OF DATA ANALYSIS

As a researcher adopting a qualitative research approach, I carefully considered the methods and implications of how to report reliably from the process of data analysis I have applied (Simons, 2009; Merriam & Tisdell, 2016). I recognise that subjectivity is part of this process of analysis and thus interpretation is never neutral. A guide for trustworthiness is therefore required in order to address issues of rigor, in addition to applying the dimensions of reflexivity as discussed in Section 4.1.2. As a practitioner, I validated processes by continuously questioning my interpretations, positioning and ethical stance throughout the research process (Lincoln & Guba, 1985). Reflexivity is a process of reflection where the researcher takes a critical and exploratory stance of interpretation by looking inwards (Young, 2005). Recognising this study as a form of insider research was important for the credibility of the outcomes. Thus, my insight, processes and reflection became a critical part of the knowledge creation. To do this, I needed to orientate my positionality in relation to the case, the participants and also to the issue, developing IC in a higher education context (Cochran-Smith & Lytle, 2009). Adopting a theoretical and instrumental approach to this exploratory study means that I also needed to acknowledge that my case and position is influenced by two theoretical constructs: dialogism (Bakhtin, 1981, 1986) and a specific model of IC development (Deardorff, 2006).

In choosing to adopt dialogism as a methodology, I have been mindful of whether practising open-ended dialogical research in this sense can be “both empirically correct and ethically appropriate” (Frank, 2005, p. 968). Grossen (2010) also suggests that it is difficult to apply a method when analysing dialogic interaction, as it is multi-voiced, thus embodying multiple meanings, and should not be made static by analysis. Gillespie and Cornish (2014) rejected these claims and contend that interpretations based on dialogic theory should be considered as viable as long as they are based on careful attention and analysis of contextual details. Gillespie and Cornish (2014) explained:

Knowing as much about the context as possible is crucial: as the researcher becomes aware of the density of the inter-relations of an utterance's meaning with the context of what has come before, who is present, and what comes next. (p. 438)

In terms of dialogic thinking and methodology, this exploratory study can never report anything definitive or final about the development of the participants in terms of IC growth. In addition, it has been noted earlier in Chapter 3 that it is difficult to draw finite conclusions about a process that continues throughout a person's life (Deardorff, 2006; Bakhtin, 1981, 1986). Despite this, as Bakhtin (1981) has clarified, context is limitless and past meanings will be reinvented and will move forward into the future. This case exploratory study has captured a snapshot of time and place, and has been shaped and bounded by this very specific context in terms of interpretation and analysis (Merriam, 1998). Taking this angle, means this study can be viewed as creating important dialogue and foundations for these participants, which can be used in future dialogic encounters. Even if this exploratory study promoted necessary prerequisites for intercultural growth as observed in this context, time and place, dialogically these are viewed as in flux and fluid, thus they are yet to be recycled and be reconstructed in other times, places and contexts for these participants.

Taking an active role as an insider in the study can draw benefits but also have potential drawbacks (Asselin, 2003; Young, 2005). Some of the criticism of taking an insider role relate to participants having pre-formed views of my role that may influence how they respond to the questions or act within the forum interactions. In developing a program which aimed to stimulate IC development, I needed to be mindful that I was also expressing my belief that there is a lack of opportunity for students to develop in terms of what is considered to be IC, as based on my many years of practitioner experience. This required me to reflect on my existing assumptions about this issue, an area I felt was lacking in this context, and that my beliefs had been influenced from working with students in this regional university context over time. I was also mindful that my opinions around this issue had emerged as a result of comparing my experience as an educator in this context to that of working in other urban based locations. However, in the process of questioning my own assumptions about this perceived need, I have been able to justify my practical experience and assumptions through research evidence, as provided by a review of the literature (Chapter 2) and have come to see this issue as wide spread and also certainly global. Equally, my professional experience of more than 20 years of teaching in high schools, and in the tertiary sector, has confirmed my belief that collaboration and dialogue are essential to facilitate learning and

critical development. This belief emerged, not just in relation to how I see students best learn and develop, but also in my design and collaborative work with other professionals over time. Thus, I became aware, as part of the course of this exploratory study, that my adoption of the theoretical underpinning proposed by dialogic interaction are indeed representative of how I have come to make sense of my experiences as a practitioner and educator. In other words, dialogism as a way of understanding meaning and teaching “speaks to me”, as it encapsulates what I have enacted over time and come to understand as best practice in my field.

My process of reflexivity included keeping notes and reflecting on my role as facilitator during the three forums delivered. This was first applied after each interview to gain first impressions and then notes were taken during the initial audit of video footage, where I was able to note the impact of my presence on student interactions. I explained my dual roles to participants in our first meetings and confirmed this role to the forum group at the beginning of sessions. I reflected on how my roles seemed to intersect in order to raise consciousness around my influence in this exploratory study. For example, I took note that one participant was observed in the first forum to be more concerned about responding to the facilitator, rather than to his group members. I made small adjustments in the second forum to avoid interrupting these conversations. I applied a similar process for interviews; I followed a dialogic approach to interviews utilising a conversational style (Simons, 2009). Students were made aware of the dialogic principles during each forum, and that they were free to move away from topics in the group desired. Forum moments for analysis were intentionally selected segments in which I had no influence as the facilitator. I made use of breakout rooms in the forums to give participants the opportunity to speak without my presence and to hopefully build trust with each other. In the Forum Three, all participants were placed in breakout rooms for session three. The end of semester interviews also allowed for additional respondent validation and joint discussion around interactions viewed via video. I also used the opportunities provided by the stimulated recall interview session to let participants take the lead with discussion. During this process, I noted one advantage of having an insider role as a practitioner in this context was that it allowed for ongoing discussions with participants around other topics of interest, such as gaining academic support as a commencing student with assessment writing. Finally, I have utilised both my supervisors to check my interpretations, especially looking at forum interactions. This point will be discussed later with respect to the credibility of the findings.

In addition to building the credibility of my analysis with reflexivity, I have applied triangulation to further inform data interpretation trustworthiness. In relation to qualitative case study practice, several scholars report on protocols and targets for achieving triangulation (Simons, 2009; Merriam & Tisdell, 2016). These are generally informed by Denzin and Lincoln's (2008) protocols, aiming to clarify that what we understand is the same as what others see. Triangulation involves a process of considering multiple perceptions, and using different sources and methods to confirm evidence and clarify meaning (Merriam, 1998). Following Simons (2009), and aligning with dialogic thinking, I view triangulation to be a search for meaning that is fluid and dynamic rather than a search for one single truth. In this exploratory study, I have applied a methodological triangulation by drawing on several different sources and datasets to help validate and build confidence in my interpretations. As discussed in this chapter, I have applied two different processes of data analysis to understand the issue of developing IC in a higher education context. Simons (2009) suggests that it is best to view gaining validity rather than "flat" confirmation but more as a process where different methods intersect. The aim in this process of interpretation is to continually interrogate the data to establish a form of confirmation or relevance to the point that minimal contrary interpretations emerge; thus, allowing the significance of these finding or issues to be developed through a process of saturation and re-interpretation (Simons, 2009). Negative instances were not dismissed but embraced through reflection to enhance insight and develop my growing understanding of the issues. As Simons (2009) also notes, triangulation can illuminate divergence, and the researcher should not assume convergence of data. After all, this divergent data may be important for fully understanding the case and thus as a researcher I needed to stay self-reflexive throughout, cross-corroborating with others, such as my supervisors, to effectively monitor for bias and subjectivity.

Another protocol applied in this exploratory study was the use of respondent validation, where the fairness of interpretations, representations and observations of data were confirmed to see if the researcher's account "rings true" with those it investigates (Simons, 2009; Merriam, 1998). Through this credibility process, participants were asked to check for accuracy in the transcription draft of their own interview. This was offered in the form of email, where participants could make comments on transcribed documentation. Participants were sent initial transcriptions of interviews, which they participated in, so that they could respond to and remove any information that they did not want included (See

Table 4.5 for dates). An additional participant validation opportunity was then offered in phase three during the final SVR interview. Participants were asked to comment on video segments shown from the earlier forums. Using participant validation in this exploratory study not only addressed concerns about validity and trustworthiness of interpretation but also honoured the dialogic approach used in this study. As such, participant validation draws on Bakhtin's (1984) concept of multi-voicedness in which the author, in this case the researcher, creates "freedom for others' points of view to reveal themselves" while maintaining a "positive and active quality" (p. 67). Participants were able to confirm if they agreed with how their words had been represented through this process. The SVR interviews also offered me the opportunity to check on what participants thought were the most significant moments in the forums, and to explain what influence these interactions may have had on participants' perceptions. This gave me as the researcher an opportunity to keep the dialogue going, as is true to dialogism. Even though participant validation was used to promote validity, the limitations of using self-reporting as a method of data collection needs to be recognised in this study. Despite the rationale and advantages offered in section 4.6.1, the nature of interviews as self-reporting is also limited. Self-reporting may present a one-sided perspective by the participants, and thus, reported findings can lack reliability and validity (Hua, 2016). However, this limitation can be mitigated by collecting data from the perspectives of the others involved in the interactions and also by taking into consideration other relevant data sources (Hua, 2016). The design of this exploratory study aimed to validate self-reported findings by comparing interview data with individual written reflections, IC questionnaires, researcher observations of interactions during the forums and SVR sessions where other participants were invited to offer additional perspectives.

Merriam and Tisdell (2016) highlight an important strategy for promoting validity and reliability in qualitative research is to utilise peer review. I was able to engage in a process of peer review with my supervisors, utilising their expertise to check my research analysis to confirm tentative interpretations by some of the raw data reviewed. Another form of collaborative cross-checking, as advocated by Simons (2009) and Braun and Clarke (2010), is to involve the participants in the study through establishing a certain type of research relationship with participants during the research process. This approach aligns well with my theoretical frame and epistemological approach to reality as one that is co-constructed by engaging with other people; thus, I viewed this exploratory study as a shared experience,

and aimed to give participants the message that I was “researching with them, not simply gathering data on or about them” (Simons, 2009, p. 36). However, a drawback to this type of approach is that it is time consuming. As a result, both time and logistical constraints meant I was unable to work in this interactive way to collaborate with the study’s participants by negotiating with them to incorporate and rewrite responses; however, where possible, I incorporated this approach to my interview sessions and also in my role as the forum facilitator. For this reason, I have needed to reflect on the potential influence of my preferred way of facilitating and working with the participants when gathering data, on the research and interpretation process in this exploratory study.

4.10 ETHICAL CONSIDERATIONS

Ethical principles relevant to this exploratory study were considered in order to gain ethical approval and clearance via the QUT Ethics Committee prior to commencing data gathering. As the researcher, I was responsible for protecting the information and rights of the students involved in the project, and to avoid any harm or disadvantage that may be incurred. Informed consent was collected in relation to activities that involved student participation (Appendix F). Students received clear information about the research project in the form of a Project Information Sheet. It is important to be honest with participants so that they were clear about the expectations and their rights to leave the project if they desired. It was made clear that involvement had no bearing on their grade and was not related to assessment results in the foundational communication course.

Participants were also made aware that privacy would be maintained through a process of de-identification of transcribed data and written reflections. All participant’s names were changed and any specific details that may lead to recognition were altered or removed from the data. Identifying references to the identity of the regional university have also been applied to maintain anonymity. One other consideration made was to clarify the potential risk of feeling the process of video use would be uncomfortable or intimidating for participants. I explained during initial interviews why video capture was important in this study and that I would attempt to reduce the potentially obtrusive feeling of having more than two large video cameras by also utilising less obvious iPads to capture footage in the smaller breakout rooms. To help mitigate ethical concerns around video capture in this exploratory study, I explained the purpose of the video capture in the Project Information Sheet and in person, and I verified that video would only be used for research investigation and professional purposes and not uploaded to public access sites.

The issue of my power relationship with the participants as the facilitator of the forums also needed addressing. One attempt I made to reduce this was to explain to the participants at the beginning of the forums that the intent of the program was not for me to teach them, as might be perceived in a normal tutorial lesson, rather the purpose of the forum activities were to share ideas with each other and thus there was no correct answer. Following dialogic principles (Alexander, 2006), participants were encouraged to let discussion move in different directions, if desired by the group. My role as facilitator, how this related to the research project and how this connected to my practitioner role in the context of QRU, was discussed with all participants in the first interview meetings. Ethical rights, as provided in the Project Information Sheet, were reiterated in the one-on-one interviews to check on understanding and to address any concerns. The participants were generally interested in my practitioner role and in some cases asked questions and gained information about aspects of student support as part of the conversational style interviews held prior to the program commencing. This had the positive impact of building a sense of rapport with the participants, who seemed grateful to have access to the additional information, as a result of these conversations. I also held open discussions with the participants around the purpose of the research and my interest in the issue of IC. Participants were clearly informed about the IC program topics, and how these were related to topics covered in the first-year communication subject and their future work interactions.

To help mitigate potential drawbacks related to my role, I clearly articulated my own perspective as the researcher to identify how I positioned myself in relation to the research and to understand the reasons I chose to work with this issue of developing IC. I needed to be transparent about my positioning with my participants. Some strategies were put into place to reduce any confusion about my role in the research project, such as communicating with participants through my QUT student email and including details of the research project in email correspondence with participants. Reflexivity was practiced, in terms of reflecting on the research process itself, and this helped to provide some resolution about any conflict I felt between my researcher role and my facilitator role. As noted earlier, my role as the researcher was clearly delineated with participants during the IC program so that they were aware of my personal assumptions and relationships established in this place of work and research. In addition, my vested interest in the project and history at the research site were discussed with participants throughout the data collection process.

4.11 CONCLUSION

This chapter has outlined the research design and methodological approach used in this exploratory study to investigate the development of IC in commencing students at an Australian regional university. There is a clear lack of information on how to achieve this higher education goal of producing graduates who can operate effectively in a globally interconnected world. Further, there is a lack of in-depth understanding of the student experience in regional universities and how interaction with diverse others impacts on the development of students' intercultural learning and skill development. The use of dialogism as a tool for analysis in this study provided me an opportunity to uncover different layers of meaning through a close analysis of stimulated dialogic intercultural encounters. I have taken the position as both the researcher and practitioner in this study and thus, have paid attention to processes of rigor, reflexivity and triangulation to ensure the interpretation of data is trustworthy and meaningful in the final reporting of findings from this study. The two adapted analytical approaches developed for this study aimed to offer a better understanding of how facets of IC may change through dialogic interactions provided by the intercultural encounters in the forums and these may interrelate with each other to form a more holistic picture of IC development in action. I now turn to present the analysis of data in Chapter 5 and Chapter 6.

Chapter 5: Individual profiles: Shifts in knowledge, attitudes and skills

5.1 INTRODUCTION

This first data chapter presents analysis of the development of individual qualities and skills associated with IC for each of the eight participants. This chapter addresses the first sub-research question: *What intercultural competence, if any, do students report in response to participating in these intercultural dialogic forums?* The analysis in this chapter provides a textured portrayal of each participant to capture the influence of participating in the IC program based on guided dialogic forums. I argue that participation in the IC program has offered each participant value in terms of growth in what Deardorff (2006) describes as a life-long process towards becoming IC within different contexts. This chapter presents analysis of multiple sources of data for each participant. The data has been deductively thematically analysed in order to trace reported shifts in the identified elements associated with: knowledge and comprehension, attitudes and views, skills, and internal shifts, which are theorised as vital for the development of IC (Deardorff, 2006; Deardorff & Jones, 2012). Each participant's IC profile is thus built drawing on this data to highlight growth in these intercultural areas. My aim here is to trace how these IC traits have evolved in direct response to forum interactions and post-forum reflection. This chapter also provides empirical evidence of how IC negotiated by a range of commencing students at QRU.

The second sub question of how students interacted during the forums will be addressed in Chapter 6 through an in-depth analysis of specific moments captured by the video and audio data collected during participation in the three forums. Combined, the analysis presented in Chapter 5 and 6 will answer the overarching question: *How does participation in an IC program based on dialogic interaction appear to influence students' IC development?*

This chapter presents an analysis of each participant by selecting representative and vivid extracts embedded into a thematic portrayal to tell the story of the data. I present the final step of analysis as outlined in Section 4.8.3. Simons (2009) and Braun and Clarke (2006) argue that a thematic analysis should evolve past description of the data to provide an argument in relation to the research focus. I created individual profiles for each participant

built around shifts noted in themes that were guided by Deardorff's (2006) model of IC. Much of the analysis for each participant presented in this chapter has been performed "off stage" (Taylor, 2001, p. 42), meaning that through the deductive and reductive steps, discussed in section 4.8.4 and outlined in Table 4.6, data were coded and organised into tables to tease out distinctive shifts. For an example, see Appendix H and I. The profile I present for each individual is a selection of the data that is distinctive as it best represents shifts in the noted IC areas, drawing both on Deardorff (2006) and Bakhtin (1981, 1986). Using Deardorff's IC model and elements as an analytical guide, I have focused on identified IC elements related to intercultural knowledge, attitudes, views, skills and change in each of the participants' data. In doing this, I was able to tease out and trace shifts that relate directly to these IC components believed to be critical for one's IC to develop over time (Deardorff, 2006).

Data collected for each of the eight participants comprised: an interview conducted prior to the forums; a self-rated IC questionnaire completed prior to the first forum; a number of written reflections received from most participants during the semester; and a stimulated video recall (SVR) interview conducted at the end of semester. The data was first analysed inductively to provide background understanding and context; that is, to gain an overarching, holistic understanding of each participant's personal motivation, prior intercultural experience, their sense of cultural identity and that of becoming a student within the new academic context of QRU. A deductive thematic analysis of the range of data collected over the full semester provided me an opportunity to compare how participants' intercultural knowledge, comprehension, views, attitudes and skills had developed (See Table 4.5).

5.2 ORGANISATION OF THE DATA ANALYSIS PRESENTED IN THIS CHAPTER

This chapter presents the profile of each participant individually. Each profile begins with a brief discussion of the participant's relevant background and personal motivation for participating in this exploratory study and commencing at this institution. Participants' responses to the self-reported questionnaire on IC are also presented in a graph, offering an insight to how each participant reported on their perceived levels of IC elements at the beginning of semester (See Appendix A for questionnaire tool used). As a recap, Figure 5.1 shows the 15 statements in the IC questionnaire and how these were loosely grouped into IC components to enable graphical representation that could be viewed in relation to knowledge, attitude, skill and internal outcomes, as associated with the questionnaire

statements (Figure 5.1). This helped me to orientate where each participant saw themselves in terms of Deardorff's (2006) elements of IC at the beginning of the study.

Knowledge/Comprehension:

- My understanding around others' worldviews
- My awareness about my own culture
- My understanding of the role and impact of culture on the different contexts involved
- My awareness of the relationship between language and meaning in different societal contexts
- My ability to learn through interaction with others

Attitude:

- My openness to learning from other people about different cultural practices
- My level of respect for, tolerance and ability to empathise with other cultures
- My sense of value for culture diversity
- My sense of curiosity and discovery about difference

Skills:

- My ability to listen and observe others who are different to me
- My ability to interpret, analyse and relate to others in different contexts
- My ability to adapt to different communication and learning styles

Internal Outcomes:

- My ability to adapt and adjust to a new cultural environment
- My ability to be flexible when I encounter people who are very different to me
- My mindfulness and ability to withhold judgment about different beliefs/practices/traditions

Figure 5.1. IC statements used in the self-reported IC questionnaire grouped under IC components.

Each profile then turns to explore the foundational components of IC, drawing from the theoretical IC framework that underpins this exploratory study, Deardorff's (2006) IC model. Participants' IC development is explored in four sections: the first two sections focus on *Knowledge and Comprehension*, including a close look at individual's sense of self and identity, an understanding of others, and that of context; the third section looks at participants' *Attitudes and Views*; the final section is a consideration of *Skill* development. The first two sections relate to each participant's knowledge and comprehension in terms of Deardorff's (2006) model. Knowledge is a foundational component for IC growth and is seen to comprise of one's self-awareness, understanding of others' worldviews and gaining culture-specific knowledge (Deardorff, 2006). This view of knowledge and comprehension aligns with Bakhtin's (1981) theory that understanding and rethinking about the self is achieved through others. Understanding others' worldviews by relating to alternative beliefs was agreed upon as a required IC element by all experts in Deardorff's (2006) study. As the forums focused on different senses of identity: self, student and future (see Table 4.3),

participants' data raised much rich and insightful reporting around knowledge and comprehension of the self, others and context. Thus, the IC component of knowledge is dealt with in two distinct sections, a focus on the self and identity, and then a focus on others and context.

Following an analysis of participants' development in knowledge and comprehension, I present in the third sub-section for each participant an analysis of how attitudes considered conducive to IC development were reported. This point of discussion was often found to be directly linked to participants' changing views and perspectives on specific topics. These topics were stimulated by forum interactions, as raised in participants' reflections, and then discussed further in the SVR interviews at the end of semester. The interest here was to clarify if or how participants saw themselves reassessing their attitude or adjusting their views on topics raised by group members in forum discussions. In the fourth section of each profile and IC analysis, I turn to participants' skill development. Data relating to communication skill often involved discussion around understanding around how personal communication styles may differ. Looking more closely at the skill component in Deardorff's model is a useful heuristic as it sheds light on each individual's ability to analyse, interpret and relate to others to better understand one's personal style of communication and the impact this can have on others. The analysis of each individual IC profile includes, in some cases, referral to specific moments from the forums, revisited as part of the SVR interview. A summary of each participant's key shifts are provided at the end of each profile and again in summary tables provided to review notable shifts. These are also aligned with IC areas related to knowledge and comprehension, attitudes and views, skills and potential internal outcomes.

5.3 PARTICIPANT PROFILES AND THEIR KEY INTERCULTURAL SHIFTS

Contextual background information is important when analysing how each individual may be developing in terms of IC. Simons (2009) points out that it is important to gain some contextual understanding around the individual's background, experience and social context to help interpret meanings that may arise in the case data. Dialogism theory argues that thinking about context and what a person brings to it is critical in terms of social-historical and sociocultural perspectives (Bakhtin 1981, 1986). Personal motivation can impact on dialogic interaction and thus contextual information requires consideration in relation to the analysis of themes (Gillespie & Cornish, 2014; Skidmore & Murakami, 2016). For example, the knowledge and prior experiences an international student brings to the context of a

regional Australian university would be expected to differ from that of a local Australian-born student, who holds culturally-specific knowledge and understandings of the academic context.

Using this background and contextual information provided by each participation as a base, analysis of how each participant articulated components of knowledge, attitude and skill was possible. Thus the unveiling of IC development, as traced through a close consideration of foundational themes emergent in each individual’s data, also draws attention to the dynamic, interrelated and messy nature of how each participant engaged with the program to make meaning. This understanding of change and individual development aligns well with the principles of dialogic interaction; thus, dialogic theory was drawn on when interpreting participants’ data to better understand how shifts in IC themes may have evolved (Figure 5.2).

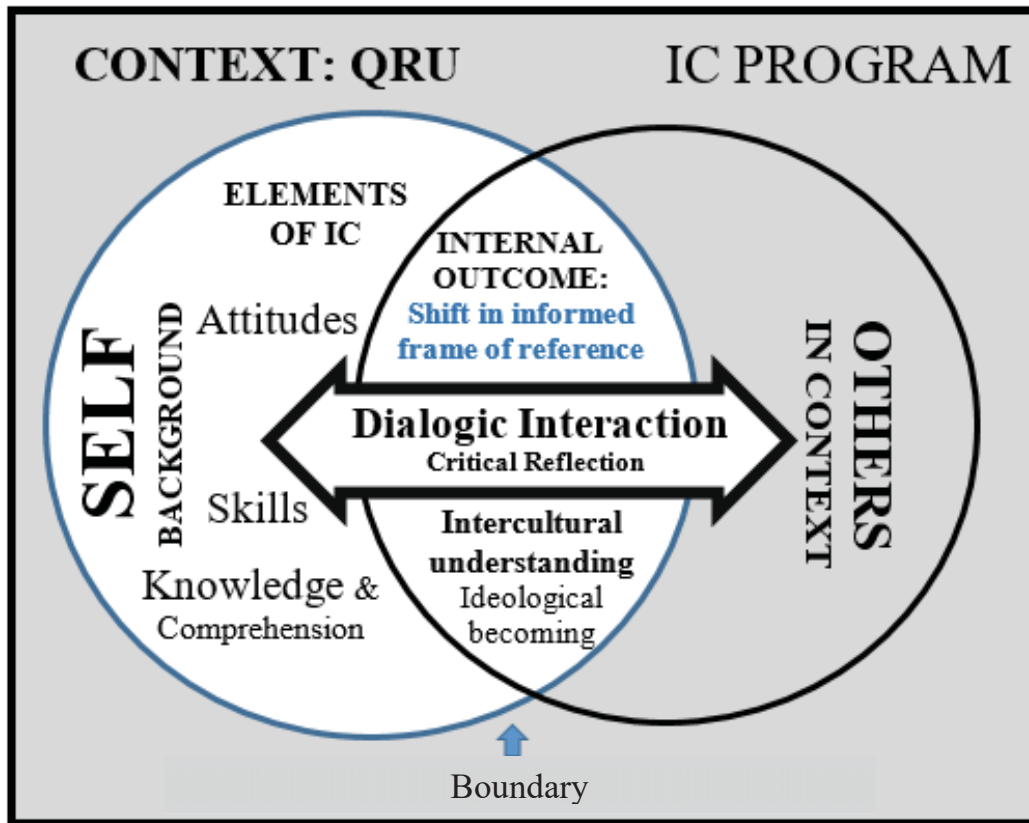


Figure 5.2. A conceptualisation of the IC development in individual participants through dialogic interaction

As this case was theory-led and guided by a focus on the specific components that make up Deardorff’s IC model, I used a largely deductive thematic analysis to organise data into the IC categories of knowledge and comprehension, attitude and views and skills.

Organising data this way helped me to focus on the issue of IC and also to identify shifts associated with elements of IC as opposed to shifts associated with other factors as reported by individuals. The focus on these foundational components in Deardorff's (2006) model helped to identify and tease out potential internal outcomes; these are viewed as internal shifts in frame of reference and believed to be stimulated by the developing knowledge, attitude and skill related to intercultural situations and understandings. The identification of emergent internal outcomes are thus connected, interrelated and dependant on other elements; these noted internal shifts and associated elements are identified and discussed as they arise during each participant's profile sections. To support this analysis, Deardorff's 22 IC elements, as noted in Chapter 3, are identified where relevant. Table 5.1 reviews these IC elements, as emergent from Deardorff's (2006) IC model.

Table 5.1. *Deardorff's 22 Elements of IC*

IC Element
(1) Understand others' worldviews
(2) Cultural self-awareness and capacity for self-assessment
(3) Adaptability and adjustment to new cultural environments
(4) Skills to listen and observe
(5) General openness toward intercultural learning and the people from other cultures
(6) Ability to adapt to varying intercultural communication and learning styles
(7) Flexibility
(8) Skills to analyse, interpret and relate
(9) Tolerating and engaging ambiguity
(10) Deep knowledge and understanding of culture (one's own and others')
(11) Respect for other cultures
(12) Cross-cultural empathy
(13) Understanding the value of cultural diversity
(14) Understanding of the role and impact of culture
(15) Cognitive flexibility – ability to switch frames
(16) Sociolinguistic competence
(17) Mindfulness
(18) Withholding judgment
(19) Curiosity and discovery
(20) Learning through interaction
(21) Ethnorelative view
(22) Culture specific knowledge

Adapted from "Identification and assessment of intercultural competence as a student outcome of internationalization" by D. Deardorff, 2006, *Journal of Studies in International Education*, 10, pp. 249-250. Copyright 2006 by Sage Publications.

As demonstrated in the conceptual framework in Figure 5.2, and highlighted in more recent literature around IC models (Dervin, 2010; Ferri, 2018; Rathje, 2007), elements associated with IC are not in reality exclusive or separate items. These elements are better understood as interrelated and often dependant on each other. Therefore, the identification of specific IC elements throughout each participants' profile did not emerge in a consistent way. For example, the IC element 20: learning through interaction, is noted as clearly related to gaining additional intercultural knowledge for some participants, thus stimulating a change in understanding about alternative perspectives offered. Equally, this IC element 20 emerged as skill based for some participants, who gained new insight through becoming more active and engaging in the act of group discussion; this IC element of learning through interaction was also found to relate to IC attitude and view formation for participants, who reported arriving at new valuing and respect for learning that was gained from communicating with participants with different conversational styles.

Following Simons' (2009) approach in this chapter, I have documented the "lived experience" of those participating in the program within one specific time and context to illuminate how participating in the forums influenced the development of IC for each participant. To do this, I was mindful of applying a process of reflexivity to reflect on my process of data collection and how this might influence my interpretation. I documented what I observed and thought about during the process of conducting interviews with the participants. Subjectivity is unavoidable in the qualitative research process and can be helpful as it enables one to see how they are interacting with the data (Simons, 2009). I became aware and noted my first impressions around the participants after the initial interviews. I also took note that these were influenced by my practitioner experience of supporting and working with many commencing students over 14 years in this site. I applied a similar process for interviews recorded, as I followed a dialogic process in interviews, utilising a conversational style (Simons, 2009). By taking this approach and seeing the interview as an alliance with the interviewee, I had to be mindful of the influence I had on the information offered by each participant. Taking a Bakhtinian perspective, the interviews with participants were viewed as dialogic interactions (Van Enk, 2009) and so my involvement in this form of interaction was viewed as more than a rational one; thus, I needed to be aware of my feelings as part of the process of uncovering my "subjective" self as I was working with these datasets (Simons, 2009, p. 84). For example, I took note when I was sharing my personal perspective with the participant in the interviews and I also noted

my emotional response of becoming attached to the participants and personally interested in their developing stories. Reflexivity became important as a means of monitoring my role as part of the research process (Young, 2005); reflection helped provide insight that minimised confusion or conflict I felt around the overlapping roles I inhabited within this study, as the researcher, the facilitator and as an experienced practitioner within this site.

Where possible, I have used direct quotations for title headings and sub-headings to capture the essence of what the participant reported in their own words. Simons (2009) proposes providing detailed case profiles has the distinct advantage of offering an in-depth insight to the case through a focus on the person. My exploratory study has taken this approach by first offering comprehensive individual profiles, constructed from a range of data, to develop rich portrayals for each participant. This thesis then moves to look at how these participants interacted together in Chapter 6, focusing specifically on if and how dialogic interactions illuminated how IC might develop through the bounded case of the IC program. Data in Chapter 6 will also enable me to focus on the desired external outcome of IC, to behave and communicate effectively in an intercultural encounter. Even though, this important outcome is raised in some profiles, the focus of the data presented in Chapter 5 aimed to report on shifts in knowledge, thinking and skill. In contrast, the focus of Chapter 6 gave me opportunity to explore the visible external outcomes of IC more closely by observing specific moments of interaction between the participants.

5.4 ELKE'S IC DEVELOPMENT PROFILE: "TAKING A STEP BACK"

5.4.1 Background

Elke was a 21-year-old international student from Sweden, who was studying Nursing at QRU. Elke was born of Polish immigrant parents; she had travelled extensively, especially in Europe and Australia, and had worked in hotels and hospitality. She was motivated to travel since young and in the future wanted to do something that enables her to "give a lot". Elke claimed she did not come to Australia to "hang out with" other international students. Having developed a strong network of Australian friends, she was not concerned about making new friends at university. Her experience working and travelling abroad has given her good insight to a range of other cultures. Elke expresses a personal motivation to focus on being a university student and doing well in her program choice. As a result, she reported choosing not to live in student accommodation, where there were a majority of international students boarding.

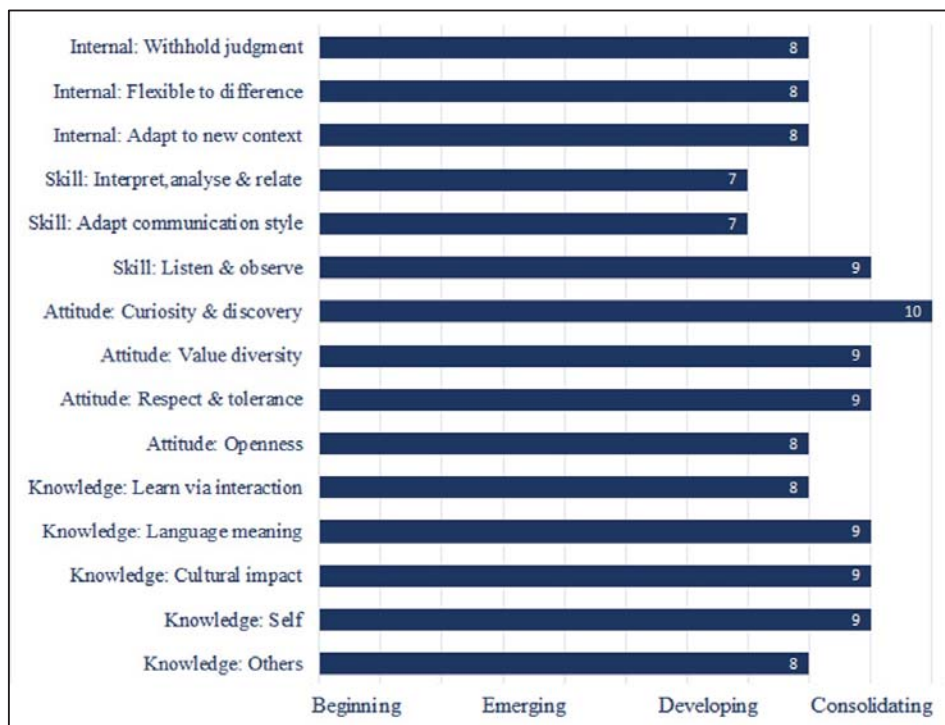


Figure 5.3. Elke's self-reported IC (pre-program) questionnaire.

Elke's responses to the IC questionnaire at the beginning of the semester showed that she saw herself as having a strong sense of curiosity and discovery about other places and people, as shown in Figure 5.3. Combined, Elke's self-reported scores on the IC attitude statements were higher than her responses to other IC components. However, Elke felt she was less strong in her skills to adapt her communication, interpret, analyse and relate to others, suggesting that these skills are still emerging and developing for her.

5.4.2 Knowledge: Elke's sense of self and identity.

Having a dual culture – the only fair way to represent herself

When asked about her sense of cultural identity in the pre-forum interview, Elke stated she did not see herself as purely Swedish. She commented, "both my parents are immigrants from Poland - even in Sweden I didn't really identify as Swedish". This distinction became important to Elke when she tried to define herself to others. She claimed, "I feel like I've got to say them both" as she was concerned about giving a fair representation of her culture to other people. Elke elaborated, "so what I say - they're going to get this whole idea of someone from Europe and if I say I'm from Sweden then that's what a Swedish person looks like and see an actual Swedish person". This highlighted Elke's feeling of responsibility to honestly represent her culture based on how she looked and her desire not to draw confusion for the

person asking her. This also showed Elke thinking more about IC element 2: *Cultural self-awareness and capacity for self-assessment*. Elke reiterated and reflected further on this topic in her first written reflection in response to Forum One, where participants discussed their sense of cultural identity:

I see myself as having dual culture, Swedish and Polish. I can identify with both and feel at home in both cultures, educate others about both since I know enough, therefore when introducing myself, excluding one culture is like excluding a part of myself; it does not give a fair representation of who I am. (Written Reflection, Elke, 8 March, 2018)

This extract also highlights how Elke conceptualised having a culture. She described this as feeling “at home” with a particular culture. So it seemed Elke’s concept of cultural identity went beyond knowing and communicating about that culture, it also embraced a sense of comfort in order to “see” herself, and to “introduce” herself to others. This reflection demonstrated IC element 10: *Deep knowledge and understanding of culture* and IC element 14: *Understanding of the role and impact of culture*.

Elke suggested she was accessing a clearer sense of her own identity, as it was emerging in this new context. Elke’s understanding of herself draws attention to how Bakhtin viewed the concept of identity, one that is in flux, changing through dialogue and “always emergent in the competing discourses of a given moment” (Baxter, 2010, p. 16). Links between developing IC and forming identities have been discussed in intercultural literature, proposing that together learners can co-construct each other’s multiple identities as relevant to a specific environment (Block, 2013; Chen, 2010; Kim 2009). For Elke, interactions in the forums have potentially provided more than a mode of communication with others. Perhaps they have stimulated a better understanding of her own identity in relation to other participants. Trede et al. (2013) make the point that building students’ sense of identity and respect for the practices of others is important for developing IC in higher education settings.

5.4.3 Knowledge: Elke’s understanding of others and context

“We did not see eye to eye”

In relation to understanding other’s worldviews, Elke expressed surprise and potential internal shift in her views of how some Australians define themselves and other Australian interactions more generally. This was sparked by the question in Forum One: *Is Australian*

culture open and flexible? (see Forum One plan, Table 4.3). Elke commented in her first written reflection:

An idea that was really new to me was that the two Australians in my group said they felt Australians are cold and reserved. ...I explained that people are much more reserved in Sweden, and the social warmth here in Australia is almost overwhelming for Scandinavian students arriving in the beginning. She expressed her dislike in Australian social coldness and said everyone keeps to themselves, which is what I feel about Sweden, definitely not Australia. We did not see eye to eye on this point. (Written Reflection, Elke, 8 March, 2018)

Elke highlighted her surprise during this forum discussion making specific reference to not agreeing with Tammy, one of the Australians in her group. Elke's thinking about this topic, stimulated from this interaction in the first forum was returned to in later data gathered from Elke, and discussed below.

It's all about perspectives

Elke offered further insight to her developing understanding around others' alternative views, in her later reflections. She claimed this "led me to realise - it's all about perspective" (Written Reflection, Elke, 14 March, 2018). Elke added, "It really is all about relativity, and I guess this applies to disagreements in a very broad sense. People with different experiences will be convinced their experience is reality and nothing else" (Written Reflection, Elke, 4 April, 2018). These reflective comments demonstrated Elke's movement in thought, interpretation and analysis of this forum moment as she made sense of the different perspectives expressed by different Australians in the forums. Elke's growth in the foundation IC components of *understanding other's worldviews* (IC element 1) and demonstration of her *learning through interaction* (IC element 20) are evidenced by these comments. As Deardorff (2006) claimed, the ability to communicate effectively in intercultural contexts is reliant on foundational components of developing deep and specific cultural knowledge in relation to the context. Elke's refreshed interpretation seem to be based on her thinking about "different experiences" and her desire to extend her thinking to include a more "broad sense", linking her understanding more generally to disagreements, as reflected in her quote above. This thinking around responding more broadly to disagreements suggested that Elke was moving towards some *flexibility* in thinking and potentially having the *ability to switch frames* (IC element 7 and 15), which are viewed as

representative of important internal frame of reference shift, according to Deardorff's IC model.

Elke's thinking around this dialogic interaction on Australian openness was revisited in her SVR interview, when we viewed group discussion from the first forum. Elke clarified she had thought more on this topic since the first forum saying, "Well that was the most - biggest thing from all three forums for me that she had that opinion because I had never come across that". Elke then offered what she had concluded after having reflected on this interaction over the semester. She explained her thoughts:

I have like reflected on it and I guess I didn't disagree with her and I don't disagree with her now...I think there's some truth in it because I agree with the spectrum thing because we come from different sides of the spectrum she's looking at it in a different way for her. Australians are very closed off for her because she's comparing them to the Americans and I'm comparing them to Swedes. (Elke, SVR interview, 1 June)

Significant in this data extract is the way Elke reported her position on this topic had slightly shifted in comparison to her earlier reflections. She pointed out that she now thinks "there's some truth in it". This suggested she has since thought more about how different people view things by drawing on their experiences from different contexts, which she called a "spectrum thing". She made sense of this by relating to Tammy's background from a rural area and growing up in a small town. When asked about her view now around Australian openness, she explained, "I think that perhaps they're slightly less open than I thought but I still think Australians are very open - yes." It was evident Elke's discussions with Australians in the forums has helped promote her shift in thinking about how Australians explain themselves to others and how she might respond to this in the future. Her reflections over the semester and her response to re-watching the interaction selected from Forum One indicated that Elke had been thinking through this topic to gain a *better understanding of the value of cultural diversity the role and impact of culture* (IC element 13 and 14). This means she was continuing to access and understand *others' worldviews* (IC element 1). This process related to the dialogic notion of the importance of the "other", in this case Tammy, is seen as vital to help one reach new understandings about how to make sense of difference (Bakhtin, 1981, 1986).

The interaction flagged by Elke in Forum One, also represented a potential dialogic moment in the first forum where students were potentially engaging in a dialogic struggle to make sense of their own opinions in relation to others (Bakhtin, 1981, 1986). Dialogism

views learning and understanding the world through a process of interacting with other people, by sharing, agreeing or disagreeing with other perspectives in order to create one's own understandings and views (Baxter, 2010; Holquist, 2002). Thus, only through a process of engaging with a variety of differing perspectives and opinions is new thought, knowledge and understandings likely to emerge for Elke.

5.4.4 Elke's attitudes and views

Elke's development in understanding others' views, as discussed in the knowledge section above, suggested that in addition to being able to adjust her thinking, she had developed an ability to *tolerate and engage ambiguity*, demonstrating IC element 9. According to Deardorff's IC model (2006) and conceptualisation, this allows an individual to be better equipped to respond to different opinions, through an internal shift in frame of reference. Elke also held foundational attitudes that are considered conducive for IC to develop. This is clearly self-reported by Elke in the attitudinal scales of the IC questionnaire (Figure 5.1) and are corroborated by comments made in Elke's pre-forum interview. Interview data for Elke also reflected her strong sense of respect, curiosity and discovery around others, as well as showing her desire to become a global citizen. Her reported intercultural thinking had been based on her extensive travel experience. For example, she states, "the way you behave is very important and some people travel to countries and they don't respect - they're not aware of the laws, you know the norms of the country. I find that very disrespectful". Elke uses the word "respect" twice in her pre-interview. *Respect for other cultures* (IC element 11) and *curiosity and discovery* (IC element 19) are viewed prerequisite requirements relating to attitude in Deardorff's (2006) IC model.

"Sparked a little critical thinking"

As Dervin (2010) posits, in order for learners' intercultural competence to develop, they need to be allowed to reflect as part of their learning process. Additionally, Trede et al. (2013) advocate promoting reflection in learning environments as vital if students are to see the world differently, "to recognise, and question the assumptions that determine how knowledge ... is recognised as legitimate" (p. 443). Elke raised strong concern about the negative impact of making assumptions in her written reflection:

Assumptions have a MAJOR role in our interactions with people. We adjust our voice, language, word choice, body language and facial expression to the assumptions we have made about a person and what we think they will be like. And since first impressions usually last, we can have entire relationships based on

incorrect information, which confirms some of our assumptions and creates an evil circle of unjust social communication. (Written Reflection, Elke, 14 March, 2018)

Elke expressed her opinion about assumption-making in this extract by using strong negative word choice, such as assumptions can create an “evil circle of unjust social communication”. Elke later added, “We did not discuss much about what someone might like or not like or what their personality might be like” (Written Reflection, Elke, 4 April, 2018). Elke’s thinking on this topic takes a further shift after watching the relevant moment from this forum in her SVR:

Like maybe it's not always negative and maybe it's not something that we should completely eliminate – maybe it is necessary, like it's human nature...I see now this has nothing to do with culture – it is just is this person nice or not and I don't base that on where they look like they come because if we didn't have those assumptions... we could put ourselves into danger. (Elke, SVR interview, 1 June)

Elke seemed to have taken her ideas further to consider more closely the complex role assumptions can play. By stating, “it’s wrong...I see now this has nothing to do with culture” she is suggested that she could see the conversation in the forum in a new light and had developed a more nuanced understanding about how making assumptions may not automatically be a negative thing and should not always be “eliminated” without some consideration. What Elke implies, in her reassessment of making assumptions about others, in a given situation, is that she can see the importance of checking one’s thinking, that is applying some critical thinking. This rethinking and changing of her view on this topic suggested she was engaging in *mindfulness* (IC element 17), being reflective and attempting to *withhold judgement* (IC element 18). Additionally, when considering this in relation to the theory of dialogic interaction, to draw on the framework in Figure 5.1, critical reflection is seen to stimulate awareness about one’s self through interacting with others in the forums. Interculturalist believe this process of interaction enables one to recognise their own existing assumptions, to question the practices of different cultures and to question behaviours that are often taken for granted (Jones, 2009; Le Roux, 2002; Matsuo, 2019).

“I’ve taken a step back – it is all one by one”

Elke’s data, gathered over the semester, offered insight to how her attitude towards making judgements about others had changed in degrees over the semester. Elke indicated she had adjusted her perspective as to how she intends to engage with people she meets in

the future. This thinking aligned directly with her final comments related to the value she felt she gained by participating in forums:

These discussions probably in all of us sparked a little - you know started some critical thinking. Because I feel like I've taken a step backwards and being like more of just like...one by one - there's no group, it's all one by one because when I actually start looking at a group I'm like there are differences too - so it's not I had that many assumption before but it's just really pushed it back. (Elke, SVR interview, 1 June)

Elke stated that for “all of us” engaging in discussions on topics, like assumptions, can “spark” the start of thinking critically and questioning about how one thinks. Thus, as represented in the conceptualisation of IC development presented in Figure 5.1, critical reflection is seen as an important part of the process of dialogic interaction (Bakhtin, 1981, 1986). The process that Elke explains relates to what Deardorff (2006) identifies as a desired internal outcome, a shift in one’s frame of reference, and what Bakhtin (1981, 1986) argues as a process reassessing our internally persuasive voice. Thus, the intercultural interactions that Elke was reflecting on, suggested she was accessing her internally persuasive voice and thought, where new understandings about assumptions are made possible (Emerson, 1984). She reflected on the importance of “pushing back” a tendency to quickly make assumptions. To Elke it was important to take “a step backwards” to look for individuals, as suggested by her use of “one by one”. In particular, when she sees a group, she wants to be able to take a step back and look instead for the “differences”. The emergence of Elke’s new position, and her fresh approach to assumptions resonates with the earlier discussion about what she had learnt in relation to negotiating alternative opinions. She recounted in her SVR interview her desire to “actually double and triple think where do I come from with my values beliefs, why am I thinking like this”. Elke expressed how this approach could be critical for her future practice in the health care setting. Finally, she offered an example to clarify how she sees this could be vital in her professional career. In her SVR interview she said, “you might be judging this person based on everyone else but for this person it could make a huge difference”. Elke also expressed here her understanding about the importance of *withholding judgment* (IC element 18), as she wants to be able to be *flexible*, and values the *ability to switch frames* of thinking when judging a person (IC elements 7 and 15).

5.4.5 Elke's skill development

Taking time to "think before I say"

Recall in the self-reported IC questionnaire completed at the beginning of the program (Figure 5.2), Elke felt she was less developed in her skills to adapt her communication, to interpret, analyse and relate to others. However, as discussed above, she reported being able to reflect carefully on how she judges others and to consider her own assumptions. Additionally, in the SVR interview, Elke expressed that she now realises taking time to think as an important part of her personal thinking and skill development process. She stated:

Just take some time to actually double and triple think where do I come from with my values and beliefs, why am I thinking like this and like is this actually true also - because sometimes we assume like it's been true for so many others but maybe for this particular person it isn't true. (Elke, SVR interview, 1 June)

In this extract, Elke demonstrated her skills to *analyse, interpret and reflect* (IC element 8). By being prepared to take time to check and rethink what might be "true" for this situation, she was indicating she had to carefully apply her skills to listen and observe (IC element 4). These skills are seen as fundamental to enable her to adapt to varying contextual situations. She reflected on this in her SVR interview when asked about how her learning from the program might help her in the future, "It's for me personally - because everyone's different and communicates differently –I think I need to take that step and actually think before I say something sometimes and that - just to triple check my assumption" (Elke, SVR interview, 1 June). Elke demonstrated a developing awareness to adapting her style of communicating in certain situations, such as those provided by the forum. This suggests Elke's *ability to adapt to varying intercultural communication and learning styles* (IC element 6). Elke's new approach to how she will respond to others was indicated in her SVR interview when she stated, "I feel like I've got a bit more patient with people asking me questions because they might be curious just as I am...you know, just with sharing knowledge we can be intercultural". Elke indicated that she had come to view interacting as a key to being "intercultural". Elke related how she feels she and others need to engage in *learning through interaction* (IC element 20). Learning through interaction relates not only to intercultural scholarship, it is strongly supported by dialogic theory (Bakhtin, 1981) and dialogic pedagogy (Dervin, 2016; Ferri, 2018), as represented in Figure 5.1.

5.4.6 Summary of shifts for Elke:

- Elke changed her thinking about her identity and the way she defined herself for others Explaining she has a dual culture is the only fair representation of herself. (IC 2, 10 & 14)
- Elke concluded that Australians are open but slightly less open than she first thought after discussions in forums and beyond. (IC 1, 7, 13, 14, 15 & 20)
- Elke changed her view on assumptions. Realised that they can be positive and negative. Forum discussions helped pushed back some of her assumptions. (IC 17 & 18)
- Forums helped spark critical thinking for Elke, to take a step back and think less about others as part of a group but more “one by one”. (IC 7, 9, 11, 15, 18, 19)
- Elke has become more patient to be asked questions and to share information as she realised curiosity and sharing was important. (IC 20)
- Elke has learnt that it is important to respond to others views by taking time to think and consider where others are “coming from” and not to always trust her prior learning. (IC 4 & 8)
- Elke has learnt to “triple check” before responding to others in case something was missed as she has learnt it could be different for each individual. (IC 6)

5.5 AMBER’S IC DEVELOPMENT PROFILE: “ELEVATED MY CURIOSITY AND OPENNESS”

5.5.1 Background

Amber was a 17-year-old local Australian student joining the Biomedical Science program at this university. She graduated in 2017 from a small Christian school and had been motivated to attend university since she was in grade 9. She was encouraged to go directly to university without a gap year by her parents. Amber moved from living with her parents to student accommodation near campus. Her new roommates were students from other locations. Even though Amber’s experience with other cultures were limited to a family holiday to Vanuatu, she claimed she had always wanted to travel since she was young. Amber hopes to perhaps become a doctor in the future, to work overseas and help people. Amber shared that she was nervous and anxious about starting at university. However, she was excited to meet new and different people. Amber was interested in finding out more about intercultural competence. She reported that she comes from a family that is “not very

accepting to people from other countries”. She reported wanting to be different to her family and remain open to “everyone” and was keen to meet diverse people and learn how to interact with others, as she saw this as important for her future career.

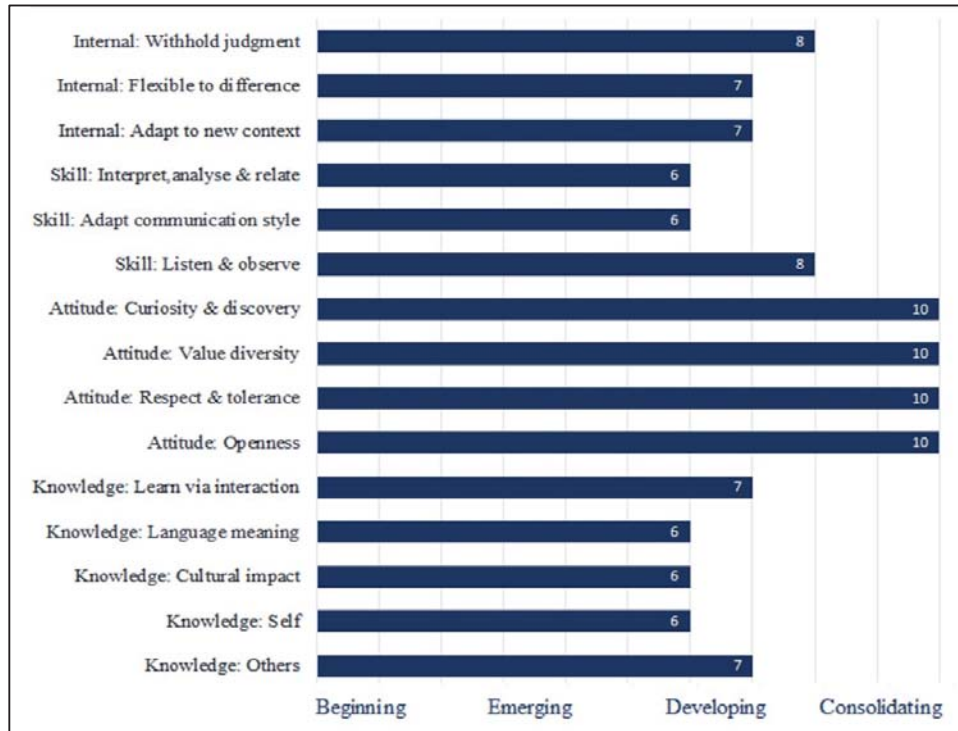


Figure 5.4. Amber's self-reported IC (pre-program) questionnaire.

Amber’s responses in her pre-program IC self-evaluation questionnaire (Figure 5.4) suggested that at the beginning of the semester she saw herself as having strong attitudinal skills, in terms of IC elements. Together Amber’s scores related to the IC attitude statements were much higher than the other IC components. However, Amber reported a low rating for skills to adapt her communication, interpret, analyse and relate to others. Amber felt these skills as emerging and developing even though she recognised herself as having the ability to listen and observe. Amber also reported lower scores in her knowledge in terms of understanding cultural impact, language and meaning. It was noted that Amber reported a slightly stronger sense of knowledge about others than she did about herself.

5.5.2 Knowledge: Amber’s sense of self and identity

“I discovered we do in fact have a culture”

When asked in her pre-interview if she identified with any culture or group, Amber commented, “I am a Christian but not exactly ... Yes I'm a Christian - that doesn't really define who I am so I don't introduce myself that way. But other than that I don't really

identify with any other cultures”. Her response suggested that she is a Christian based on her upbringing and attending a Christian school, but by saying “not exactly” Amber suggested this did not “define” who she was or how she tends to define herself to others. Amber’s ideas around her sense of culture were reflected about in a different manner after attending Forum One, which focused on individual and cultural identities. Amber expressed surprise in her first written reflection. This can be seen in the extract below:

Well I initially believed that my country [Australia] didn’t have much of a culture besides stereotypes, slang, etc. however through discussions with others ...I discovered that we do in fact have a culture...I am still very much a citizen of my country though and I want to make it a better, more accepting place. The ideas that were new to me was the fact that Australia has a culture.

(Written Reflection, Amber, 10 March, 2018)

In using the words “discovered” and “we”, Amber indicated that having a culture was something she had not thought about before. She stated that she saw herself as “a citizen of my country”. Her position here was unclear around how she was representing herself or seeing herself and this was somewhat supported by her self-reported score placing her knowledge of self at an emerging score in her self-reported IC questionnaire (Figure 5.4). However, what Amber seemed to indicate in her first reflection was that she was starting on a process of becoming more *culturally self-aware*, necessary for stimulating the *capacity for self-assessment*, as required for the building of knowledge (IC element 2). This type of thought and reflection around how one sees themselves in comparison to how others see them is important for the development of identity. Amber’s comment could be related to how cultural identity is viewed in the literature, as complex and constantly shifting, where it is argued that one can never truly fully describe their own identity (Dervin, 2016; Jackson, 2018). However, self-awareness and comprehension around others are seen as foundational elements for developing IC (Deardorff, 2006).

“It’s a lot to think about”

Later, in Amber’s post-program SVR interview, we watched footage from the first forum where the participants were trying to clarify what it meant to be an Australian. When questioned about if she was clearer on how to discuss this topic with others after the forum, Amber commented, “Well I certainly still hold a similar opinion. But rather I can’t see it myself because I am sort of immersed in it...the culture... I think they [international students] will be able to but we [Australians] really can’t”. Amber confirmed in her comment

that even though she was now aware that there was a perceived culture for Australians, she was unable to clearly see or define it because of her immersion. However, she believed that those new to Australia might be able to see it more obviously. Amber indicated that she was thinking more deeply about the differences in how one sees themselves compared to others, which indicated her accessing a *deeper knowledge and understanding of culture (one's own and others'* (IC element 10). This potential internal reasoning, also suggested some *flexibility* (IC element 7) in her approach to understanding culture and hinted at her growing *understanding of the role and impact of culture* (IC element 14). This aligns with other comments made by Amber in her SVR interview about her learnings from Forum One. Amber stated, “Actually I found out that many international students do certainly believe that we have a culture, like there's many differences - it is a lot to think about”. Then later in the SVR interview, Amber commented, “it gave me a lot of ideas about how different everything appears to another person rather than myself”.

Amber's comments provided above suggested that the forum discussions raised her awareness that others have different understandings and views to herself. This highlighted her recognition and potential attempt to *understand others' worldviews* (IC element 1). It can also be argued Amber was giving insight to her personal process of maintaining her “outsideness”, as Bakhtin (1981) posits, during the forum interactions in relation to concepts of identity. This means that one must maintain a unique sense of self to see others and to interact in a productive way with other participants. In this case, her understandings about herself would be mutually enriched dialogically, as Amber gains new insights and understandings about other cultural identities from the other participants (Bakhtin, 1981, 1986). However, to further explore Ambers' developing understandings as a potential internal frame of reference shift (Deardorff, 2006) that can promote IC, required further exploration of Amber's developing views on others, as I will now address in the next section.

5.5.3 Knowledge: Amber's understanding of others and context

“The differences between us”

Amber commented in her final SVR interview, “I found that my own world view of course was very different to others”. When prompted on which “others” she was referring to, she added, “the differences were like with the international students and with the other Australians ... And I found that - well my experience of Australia was sort of in the middle”. (*Capacity for self-assessment*: IC element 2) In these comments, Amber seemed to position herself in comparison to others in the interaction. Amber's ongoing reflection after the

forums had concluded were hinted at when she stated, “Yes I certainly found differences before - but I did start to notice differences after the forums -yes”. These comments indicated Amber is potentially coming to *understand the value of cultural diversity* (IC element 13), by recognising and reflecting on these differences.

In her SVR interview, Amber made a comment that highlighted her thinking around how she was aiming to comprehend different perspectives and others’ worldviews (IC element 1):

I haven’t really interacted as much with many other students but I have certainly found that in some aspects they (others) are closed-minded people but again it’s more to do with my view of them like the differences between us so whereas I might view myself as open-minded and them as closed-minded, it’s simply because they have different opinions...it was just different opinions.

Amber here highlighted her emerging awareness of “differences between us” but then proceeded to move from her potential judgement of others as “closed-minded” to it being “simply” about having “different opinions”. This comment indicated her attempt to *be tolerant and engage with ambiguity* (IC element 9), as potentially stimulated by Amber’s awareness of others being raised during forum interactions. Amber confirmed this later when asked about connecting with other Australians in the forum, who were very different. She commented, “I like to take into consideration the differences and what I can learn from people”. Here she was clearly pointing out her belief she was thinking that she could gain new knowledge and comprehension by *learning through interaction* (IC element 20).

“I’ve a somewhat naïve worldview”

In relation to understanding other’s worldviews, Amber strongly expressed in her interviews that she was “naïve” compared to others. When asked in the final interview if the forums helped to increase her worldview, she responded with, “Yes, I definitely think that it was increased. Um - I certainly believe that I’ve a somewhat naïve worldview”. Noteworthy is Amber’s repetition of the word “naïve” three times in her SVR interview. Amber also stated in her pre-interview that “I’m very big advocate of diversity”, aligning well with IC element 13: *understanding of the value of cultural diversity*.

However, Amber’s self-reported lacking in the knowledge and comprehension elements seem to have been somewhat addressed during the forum discussions. She reported “quite a few differences in the knowledge I gained” from interactions with the culturally diverse participants in the program, enabling her to gain some *culturally specific knowledge*

(IC element 22). Of note in Amber's earlier comment is that she had not really "interacted as much with many other students" since the forums. This points to a call in the literature to intentionally promote dialogic opportunities for students (Arkoudis et al., 2013; Clifford; 2011; Leask, 2009). It is argued that it is vital to look more closely at the way interactions are fostered between diverse students, both within and outside the classroom; after all, these have a significant bearing on shaping intercultural learning and development in all students (Dervin, 2010; Leask, 2012; Lee et al., 2012).

5.5.4 Amber's attitudes and views

When asked in her SVR interview, Amber was quick to comment on the personal value she had gained from the forums in terms of expanding her curiosity and openness, which represent foundational IC attitudes (Deardorff, 2006). She stated, "Yes these forums certainly helped to um...elevate my curiosity and interest to be more open". IC elements 19, *curiosity and discover*, and IC element 5, *openness towards people from other cultures* can be seen as expressed in this comment. Recall that Amber rated herself highly in these attitudinal areas in her self-reported questionnaire (Figure 5.2) and these are believed to be conducive for IC development, as seen in Deardorff's (2006) IC model.

"I tried to keep my mind clear of any previous assumptions"

Amber also offered insights to how her views were adjusting in her written reflection where she demonstrated concern around the influence that assumptions and stereotyping have. She wrote "[I] tried to keep my mind clear of any previous assumptions that I had before I stepped into that room so I can't say what I previously knew with a clear subject in mind". This suggested her desire to *withhold judgement* (IC element 18) and also indicated with the word "tried" that this was challenging. In her written reflection, she also drew attention to her surprise about others' beliefs in stereotypes. This was in direct response to discussions in Forum Two about the role of assumptions. She wrote, "Many people believe to a certain extent; the stereotypes that belong to countries. It is always quite a shock to me that some people see the label or ethnicity before they see the person" (Written Reflection, Amber, 10 March, 2018). This insight to Amber's view may be linked to her personal motivation to embrace diversity because she comes from a family who "are not very accepting to people from other countries", and so she was motivated to *uunderstand the value of cultural diversity* (IC element 13). This contextual information could potentially offer an understanding of why Amber was determined to embrace an attitude of openness towards other cultures.

“I’m certainly ready for anything”

Amber indicated in her interviews, and her reflection, that she was motivated to be a global citizen in the future. She expressed her motivation to improve the world in her early reflection stating, “I want to make it a better, more accepting place” (Written Reflection, 10 March, 2018). In relation to how she saw her future, she stated in her SVR interview:

Well I certainly hope to be interacting with more than just Australians and just the odd international student. I certainly hope that I will be traveling and seeing the world. I suppose - I’m certainly ready for anything even though it will be challenging.

This extract indicated that Amber was not only motivated to travel and engage with diverse others in the future, but that she is aware that this “will be challenging”, showing her openness and willingness to move out of her comfort zone (*openness toward intercultural learning and the people from other cultures*: IC element 5). Her comment also indicated that she felt she had only thus far had the opportunity to interact with “the odd international student”. She confirmed in her SVR interview that the forums had provided her with this opportunity, and less so her class interactions. Amber’s comments, to some extent, support claims in the literature pointing out that having a mix of international and non-international students on campus will not automatically ensure students interact with each other (Clifford, 2011). She also seemed conscious that her experience was limited in terms of her exposure to diverse locations, recalling her comments about her naïve worldview due to lack of experience and also her lower self-reported assessment of her knowledge in intercultural areas (Figure 5.4). It could be argued that Amber needs more opportunities to engage with diverse others on campus to continue to develop and practice her communication skills in preparation for the future. This supports the call in the literature for more Internationalisation at Home initiatives that intentionally promote intercultural communication activities on higher education campuses, such as QRU (Mak, 2013; Leask, 2009).

5.5.5 Amber’s skill development

Amber’s data suggested she has developed the *skill to listen and observe* (IC element 4). Based on the IC model, developing these skills are seen as foundational to enable Amber to comprehend her growing knowledge in order to relate and interact in intercultural contexts (Deardorff, 2006). It can be noted in Amber’s self-reported IC questionnaire survey (Figure 5.4) that she felt stronger in these skills than those of adapting and being able to analyse, interpret and relate to others. However, Amber showed shifts in understanding and valuing

the importance of these skills and reported in her SVR interview that she believed the forums also helped her improve how she communicates with others. She stated, “It certainly did – Yes the way that I communicate in the way that I think about my interactions with other people I certainly believe that it added more to my skill set”. Amber used the word “open” twice in her final SVR interview to explain her sense of feeling more comfortable and connected to others through the forum interactions, which could be seen as important for developing the skill to *analyse, interpret and relate* to others (IC element 8):

It's certainly opened up the path way to feeling comfortable. I mean I don't think anyone can feel completely comfortable with a person they only meet once a week for three weeks but it certainly did open up a lot.

Feeling comfortable resonated here as important for Amber to connect and communicate effectively with others in the forum.

“Things lost along the way”

Amber clearly stated her view around the importance of non-verbal communication, as indicated in her final SVR interview:

I am a very strong believer that non-verbal interaction should just be just as important as verbal interaction because there is so much like things lost along the way - like the way I deliver something verbally could mean a completely different thing in my mind through non-verbal interaction.

It is clear from this comment that Amber had an awareness of how her body language communicates a significant amount of meaning and could promote miscommunication in certain situations. However, it is less clear from my interview with Amber if, or how, her awareness around the impact of communication had been acted on in real practice. This is important for enabling the ability to *adapt to varying intercultural communication and learning styles* (IC element 6), believed to enable the desired outcome of effective communication in an intercultural situation (Deardorff, 2006). Amber was not able to offer an example of how she was able to practice her skills to negotiate a situation of miscommunication or tension over the semester, stating she did not interact much in class, as noted in earlier discussion.

5.5.6 Summary of shifts for Amber

- Amber discovered, through forum discussions, that others think Australians have a “culture”, other than stereotypes. Amber now feels she is a citizen of her country. (IC 1, 2, 7, 10 & 14)
- She discovered there are many differences in world views and how things appear for other people compared with her own view. (IC 1, 2, 9, 13, 20, 22)
- Amber elevated her curiosity and interest to be more open. Forums raised interest and desire for Amber; for example, they increased her desire and motivation to travel and meet new people in the future. (IC 5, 13, 18 & 19)
- Amber extended her belief, through forum discussion and other interactions, that non-verbal communication is just as important as verbal communication. (IC 4, 6, & 8)
- Amber identified and located her position and experience of Australia as “in the middle” and reflected that she sees herself differently to others because she is “immersed” in her own culture. (IC 2, 10 & 13, 22)

5.6 KYLE’S IC DEVELOPMENT PROFILE: “BECOMING MORE ACCEPTING AND EMBRACIVE”

5.6.1 Background:

Kyle was a 19-year-old Australian student from Gympie in regional Queensland. He was commencing a Bachelor of Nutrition at this QRU after having completed most of a certificate and diploma in Fitness. Kyle completed what he described as a very stressful final year 12, achieving a high OP and was offered a place at QUT. He decided not to take this as he wanted a break from formal education, based on the intensity of the final years at High School, which he described as dominating his life. Kyle is first in family to attend university and the eldest of four. He had little experience with other cultures and claimed that diversity was “dead in Gympie”, stating that at his school “they preach diversity but there's not much diversity”. He expressed being keen to relocate closer to campus to take a break from his family. Kyle reported being anxious about commencing at university because he felt he struggles to connect to people he does not know and is fearful of public speaking. He reported having “limited knowledge” about other cultures but he felt that developing his intercultural competence would serve him well in his future profession.

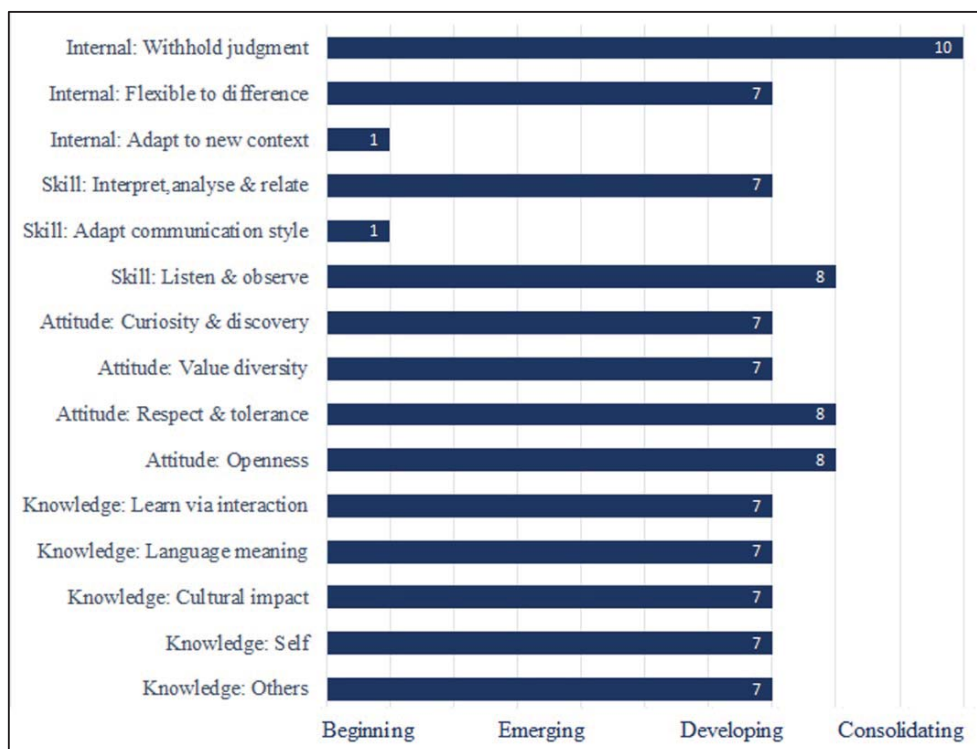


Figure 5.5. Kyle's self-reported IC (pre-program) questionnaire.

Kyles's responses in his pre-program IC self-evaluation questionnaire (Figure 5.5) indicated he felt less able in his ability to adapt to new contexts and adapt his communication style to interact with others, as these questions were rated as "beginning" and in "development". On the other hand, he reported a strongly developed ability to withhold making judgements about others, giving this the top score at "consolidating". Areas in attitudinal and knowledge development were scored as developing at the beginning of semester.

5.6.2 Knowledge: Kyle's sense of self and identity

"I strongly identify with Western culture"

As with the other participants, Kyle was asked what he identified with in his first interview and if he saw himself as having a culture. He responded by saying: "I get culture confused with religion a lot" and followed this up with a question, "Do you mean like western culture – Asian?" It seemed from these early responses that Kyle is a little unclear around the concept of what culture means to him. In Kyle's first reflection, responding to Forum One, he provided a clearer picture of his self-awareness in terms of culture: "I strongly identify with Western culture and the idea that material items, wealth and status ...,"

how others perceive us... As I've been heavily and entirely exposed to the Western way of living, I strongly identify with it." (Written Reflection, Kyle, 3 March, 2018).

In this extract Kyle expressed a strong sense of identity with what he calls "Western culture", resulting from being "exposed" to a "Western way of living" and based on how "others perceive us". It can be inferred from this reflection that the discussions in the first forum with students from different cultural backgrounds had helped Kyle to think more deeply about his own cultural identity (*Cultural self-awareness and capacity for self-assessment*: IC element 2). His comment in his pre-interview around not having been exposed to culturally diverse people in his past was raised by Kyle as a contrast to the opportunity that was provided by the program. He clearly expressed valuing this opportunity in his first reflection, "I am very fortunate to have learned such information in preparation for my future healthcare career, to become more accepting and embracive of people / peers from cultural backgrounds which differ from my own" (Written Reflection, Kyle, 3 March, 2018). This comment also suggested Kyle had an *understanding for the value of cultural diversity* (IC element 13).

Things that define us.

One theme that was raised in both Kyle's pre-interview and in his SVR interview was the notion of what he perceived defined him in comparison to others. Kyle was concerned about what he described as the "trap of over-studying". He reported at the end of semester, "I unfortunately never mastered the art of having a "uni/life" balance which we discussed in our initial interview, but I'm hopeful that my life next semester will not be so completely dominated by university" (email, Kyle, 10 May, 2018). It emerged in Kyle's SVR interview that he was comparing himself to others he had met during semester, perhaps aiming to understand what made him different to these people. He stated, "The people that I have meet have jobs...I guess...I take it too seriously and they are more relaxed. Like you know I feel like it defines my life at the moment – it doesn't define their lives". His used the word "defines" twice in this comment, potentially indicating how Kyle was currently judging himself as a student, one taking his study "too seriously". Thus, data from Kyle not only highlighted one sense of how he was defining himself, "at the moment", but also pointed to his desire to change this in the future. This data suggested Kyle was reflecting and being critical of his sense of identity as a student, and to draw on notions of Bakhtin (1981), is trying to understand himself and the multiple possible identities that exist in the world, which are reliant on seeing and interacting with others. This process is in constant flux as it emerges

from different competing discourses in the moment (Baxter, 2010). It seemed Kyle was reflecting here how he was seeing himself through others and also looking forward towards change.

“It’s obvious to me I will need this knowledge...”

In his final reflection, Kyle related a clear picture of how he valued what he gained personally from the IC program and how he saw this knowledge would benefit him in his future career. He explained in his written reflection:

In my future healthcare role, it’s obvious to me that I will need the knowledge, resources and confidence necessary to aid in the breakdown of any issues that people of different nationalities may experience in Australia’s healthcare system, and with regard to my role, ensure that people can receive the best nutritional advice possible regardless of their unique circumstances. (Written Reflection, Kyle, 21 March, 2018)

This data extract demonstrated how Kyle was looking forward to his role as a graduate and predicting that cross-cultural knowledge would be important for this. Here Kyle referred to the importance of: *understanding of the role and impact of culture* (IC element 14) and *adapting to varying intercultural communication and learning styles* (IC element 6) in what he visualised as his future role. Kyle spoke to the future but seemed aware of the influence his current learning from the program may have on the communication he would have with his future clients. This draws on notions of Bakhtin’s (1981, 1986) heteroglossia, highlighting the importance of the many dialogues that over time, and in different contexts, will intersect to take on different meanings and purposes.

5.6.3 Knowledge: Kyle’s understanding of others and context

“People need to be validated”

Kyle made comments in his final SVR interview, which potentially gave insight to how he was attempting to understand others’ perspectives in the final forum discussions around group work. His first response to watching a segment from the interaction in session two with Eva, Elke and Amber was “People need to be validated... all the time – it is quiet fascinating” (SVR interview, Kyle, 21 June). On probing to find out what he meant by this comment he elaborated: “It is nice to know Australia isn’t the only language that people need to be validated in... So obviously they were speaking from non-Australian experiences. So that was interesting”. His comments here alluded to two points in relation to how Kyle was thinking about the others in the forum; first that he was “fascinated” and “interested” to discover that needing to feel “validated” was common; and second, that the “non-Australian”

perspective offered around how they felt as students in this new university context was not dissimilar to his own. Such comments from Kyle highlighted his process of making sense of others' perspectives (*understand others' worldviews*: IC element 1), as stimulated by the forum interactions. Kyle seemed to be making sense of how others think and see things, by relating and comparing his own thinking and feelings to his interpretation of what others in the forums were saying and doing. This process of better seeing the self through interacting with others is key to Bakhtin's dialogic theory and therefore also critical for Kyle's process of ideological becoming (Bakhtin, 1981, 1986).

“I took for granted how powerful English is”

One topic that Kyle reported has changed in his thinking is the role English plays for others as a global language. This was discussed by participants in the final session of Forum Three and seemed to stimulate dialogic interaction in both groups. Kyle indicated in his written reflection how his views had changed after this interaction:

Inputs from Elke, Stephan and Yuan (all from non-English speaking) suggested to me that non-English speaking countries are more accepting of and tolerant of English than I originally thought, and re-installed in my mind the idea that Australia's education system is poorly equipped to promote bilingualism and the learning / using of other languages, a notion that other countries (like Sweden and Germany) have obviously excelled in. (Written reflection, Kyle, 21 March, 2018)

Kyle's comment suggested a change in his view about how others in the forum value English, expanding his knowledge around “English as a dominant world language in regard to politics, international trade and communication” (Written reflection, Kyle, 21 March, 2018). He added his opinion on the role education plays in promoting the learning of other languages in Australia, basing this opinion on information gained from others in the forum. Kyle added a further comment on English as a global language in an email later in the semester. He recalled, “being my native language it's clear I took for granted how powerful English is on an international scale” (Email, Kyle, 12 May, 2018). Here he raised the fact that he had come to realise that he has taken the role of English for granted, among other things, and that speaking with the other participants in the forums had highlighted this for Kyle. This interaction and reflection provided by Kyle indicated not only his *understanding of others' worldviews* (IC element 1), but his shift in view seemed to show he has gained a *deeper knowledge and understanding of culture (one's own and others')* (IC element 10). His comments drew attention to his shift in understanding, comprehending and learning

based on the alternative views he encountered in the forum; it indicated he had *learnt through interaction* (IC element 20).

5.6.4 Kyle's attitudes and views

In terms of Kyle's demonstration of attitudes that were conducive for intercultural competence to develop, it can be said Kyle showed a certain level of *curiosity and discovery* based on several of his comments and written reflections using descriptive words, such as "interesting" and "fascinating" (IC element 19). During the pre and post interview discussions with Kyle, he was reluctant to share his attitudes towards others in the forums and was more inclined to discuss his attitudes on topics and personal points of interest. His response to attitudinal elements in the self-reported IC questionnaire (Figure 5.5) were only slightly higher than those to the knowledge elements.

"It was surprising and rather sad at the same time"

Kyle's written reflections raised his concern around the role "assumptions" can play in hindering communication and connection between people, and possibly also other cultures. Kyle raised strong concerns around this topic in Forum Two about making assumptions. He elaborated further in this email on why he perceived making assumptions to be important:

How this (making assumptions) would then influence our willingness to connect or associate with them (other people) was also surprising, and rather sad at the same time, as it shows just how shallow as a society we can be to not want to connect and reach out to people based solely on appearance. (Email, Kyle, 12 May, 2018)

Kyle confirmed ideas he offered in his earlier reflection; however, he also pointed out his growing understanding around why people may "not want to connect and reach out to people". He commented in his email his interest in discovering that "most people had the same assumptions" and referred to us as a society and that people are "preconditioned" to judge others. Kyle's comments suggested he was reflecting on the impact that judging others can have on intercultural communication and engaging with others, drawing attention to the important IC qualities of *withholding judgement* and *engaging ambiguity* (IC elements 9 and 18). However, for Kyle, the theme around assumptions related to connecting to others at university. It seemed Kyle was still observing and trying to understand this complex concept of connecting with others in the university context. This can also be viewed as Kyle was attempting to become more *adaptable to adjust to a new cultural environment* (IC element 3); however, in his case it was a new academic culture and context. His written reflection

hints at his ongoing process of trying to understand his relationship and interaction with other students in his tutorials that he reported to be “self-oriented and unwilling to make conversation or interact” (Written Reflection, Kyle, 13 March, 2018). Recall that Kyle gave a low score in his IC self-reported questionnaire (figure 5.5) in relation to adapting to new contexts, and his data reflects his ongoing process of making sense of the university context so that he may better connect with others within it.

“In Australia, like it is not valued”

In the SVR interview, Kyle re-watched the Forum Three (session three) interaction about the value of English language. Kyle added, “It was just surprising to me... they were interested (in learning English) because I don’t think many Australians would be interested in learning Swedish” (SVR interview, Kyle, 21 June). In further discussion on this topic Kyle returned to this point of difference in terms of how different cultures value gaining skills in different languages. He reported, “they were so much more open to it, bilingualism, I think that is the word - In Australia like it is not valued...I don’t feel...like I’d love to learn Spanish”. Kyle’s comments suggested that he was surprised to find that others had a different perspective on the value of learning English, despite it being hard, in Kyle’s opinion. Overall, Kyle reported that for him, “The sessions were also very informative and made me think about a lot of aspects that are so commonplace and almost taken for granted in Australia, and how things like education, manners and lifestyles are so different between countries” (SVR interview, Kyle, 21 June). He also highlighted his sense of personal learning, but importantly that he was “made to think” about what he has “taken for granted”, thus, refreshing his thoughts about how “commonplace” things can be viewed by other. This learning required some *flexibility to switch frames* in thinking (IC element 15). Kyle’s recount suggested he was also engaging in an *openness toward intercultural learning and the people from other cultures* (IC element 6).

5.6.5 Kyle’s skill development

Kyle demonstrated an awareness and appreciation around the importance of communicating in different contexts and modes. In his pre-interview he explained some thoughts around different ways of communicating, given he is “tech-savvy”, stating, “I guess because there is no tone in the online communication it's just the words like you really have to think about it and emphasise from someone else's point of view” (Pre-interview, Kyle, 20 Feb). Kyle seemed comfortable communicating online, offering several reflections and

email communication as part of the program. His reflections were detailed and well thought out, giving more elaboration on some ideas than were offered during face-to-face interviews.

In Kyle's first written reflection, he raised his interest in discovering from others in the forum how miscommunications can occur based on different cultural interpretations. This required some understanding around *understanding the impact of culture* (IC element 14) in terms of communication across cultures. His reflection from this forum highlighted this:

Ideas that were new to me include how different words and phrases (e.g. 'reckon', 'esky', 'cotton bud') synonymous with Australian culture can be so differently interpreted in other countries, and how certain hand signals and body language can be interpreted as crass, rude and inappropriate depending on the social conventions and culture at play. (Written reflection, Kyle, 3 March, 2018)

This extract suggested Kyle had become more aware of the importance *to adapt to varying intercultural communication and learning styles* (IC element 6).

“But as we’ve gotten to know each other...”

Despite having an awareness around communication modes and potential issues, Kyle admitted to feeling challenged initially when interacting in the first meeting with the other participants. He offered this insight in his second reflection after Forum Two, stating:

Communicating with students whose cultural background and upbringing differs in comparison to mine did prove challenging in Forum One but as we’ve gotten to know each other this potential issue has fortunately disappeared, allowing us to engage in activities fully and in an interactive way. (Written reflection, Kyle, 13 March, 2018).

It seems he was able to move beyond feeling “challenged” to feel more comfortable in the second forum. He felt that this enabled better engagement and interaction in the second forum. Kyle reported directly on his sense of growth in his third reflection when he stated, “My skills and attributes will be influenced by others immensely due to a constant need to learn and adapt from others, an idea that this program has brought to light for me (and for that I am grateful)” (Written reflection, Kyle, 21 March, 2018). His comment raised an important IC quality, that of being able to “learn and adapt from others”, and Kyle's notion of seeing things in a new “light” due to learning from others, also aligns with dialogic theory (Bakhtin, 1981, 1986). These comments also suggested Kyle was willing to engage in the forums, despite the initial sense of challenge, and then reflect on these encounters, which is seen as important for IC growth (Deardorff, 2015; Deardorff & Jones, 2012).

“It kind of prepared me to be different”

Kyle’s personal style of interacting and relating to others was raised in his pre-interview when he shared how he would normally work in groups with others. He described his concern around working with others at university, “It’s going to be tough...to be honest...I have a pathological need to make people happy - I hate conflict”. During Forum Three, when discussing the topic of communicating and working with others in groups, Kyle expressed his concern about preparing for the group presentation task in the core communication subject. As Elke had attempted to give Kyle some advice on how to manage this during the forum interactions, I asked Kyle how he managed this group task in his SVR interview. Kyle responded:

So it (the forum conversations) kind of prepared me to be different - like typically in groups I am usually the quiet one. Like in Core (Communication Subject) - It was such a train wreck (his group) that I had to be the outspoken one - I had to organise stuff... I couldn’t sit back. (SVR interview, Kyle, 21 June).

This comment suggested that in being the organised and outspoken one, Kyle was required to *analyse, interpret and relate* in this group context (IC element 8). He added a further comment in his post-interview giving insight to how he saw the forum as helping him to adjust his personal communication style, “It was kind of a blessing in disguise. Because I learnt to be assertive. If I did what I usually did - we would have failed”. Clearly from his comment, Kyle felt he benefited from the forum in terms of being more prepared “to be assertive”, rather than be “the quiet one”. He suggested the forum interactions, although uncomfortable, were a “blessing in disguise” as they prepared him to be to take control when needed in the group task. Such a recount from Kyle indicated that for him, the forums helped to develop interaction skills and to adjust his style of communicating when working later with others in a group assignment. This example from Kyle also indicated that he had to *listen and observe* (IC element 4) in order to understand the situation in his class group. Kyle’s recount suggested he was able to engage with the IC element of *adaptability and adjustment to new cultural environments* (IC element 3), in this case needing to apply these skills in his tutorial class.

5.6.6 Summary of shifts for Kyle

- Kyle gained clarity that he clearly identifies with concepts of being western due to being exposure to this. (IC 2 & 13)
- Knowledge gained will be useful in his future profession. (IC 2, 6, 13, 14)
- Kyle developed a new understanding of how he had taken for granted the power of English as a global language. (IC 1, 10 & 20)
- Kyle was surprised and concerned at how assumptions can determine if people pursue a connection with others or not. (IC 3, 9. 18 & 19)
- He learnt that other countries have different attitudes to language and are more accepting and tolerant of it than he first thought. (IC 6 & 15)
- Kyle gained a better understanding of how terms, hand signals and body language can be interpreted as inappropriate by other people/cultures. (IC 6 & 14)
- He learnt more about his own personal style of interacting in groups and felt forums helped prepare him to be more assertive in class. (IC 3, 4 & 8)
- Kyle reported he has become more embracive and accepting of people from different cultural backgrounds, and that this will be useful in his future profession. (IC 3, 5 & 6)

5.7 CAROL'S IC DEVELOPMENT PROFILE: "SHOOTING ME FORWARD"

5.7.1 Background

Carol was a 19-year-old international student from Canada. She was studying Design at QRU, intending to complete her full degree in Australia. As she had come from a small village in Nova Scotia of around 2000 people, she found this regional location more vibrant and busier in comparison. She was living in student accommodation close to the university. Carol had finished school eight months ago. She was extremely keen to leave Canada to study abroad as she was motivated to travel and meet new people as her home town is not culturally diverse. Her prior experience with other cultures included having travelled to Quebec and Italy on short school trips and observing international students at her school, which had a reasonably large international student exchange program. She hopes to do something entrepreneurial in the future, perhaps in e-design, where she expects to need skills to work and communicate with a diverse range of people.

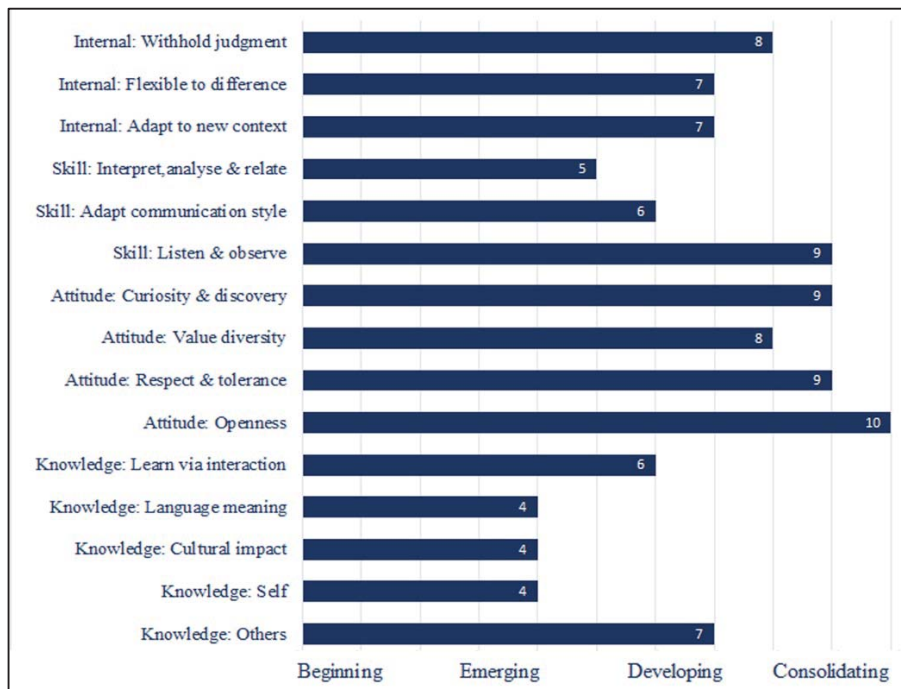


Figure 5.6. Carol's self-reported IC (pre-program) questionnaire.

Carol's responses in her pre-program IC self-evaluation questionnaire (Figure 5.6) indicated at the beginning of the semester that she saw herself as having strong attitudinal skills, but felt her knowledge was less consolidated in comparison. Her attitudinal scores to IC attitude statements relating to openness were strongest, followed by curiosity, discovery, and valuing diversity. Even though Carol reported lower scores for her skills to interpret, analyse, relate and adapt her communication style, she felt her skills to listen and observe were high. Most notable was Carol's belief that her knowledge around culture, language and self-awareness were reported as having the lowest score and thus still emerging. It is also of interest that Carol reported a stronger sense of knowledge about others than she did about herself.

5.7.2 Knowledge: Carol's sense of self and identity

"Putting myself out there"

When asked about what she identified with in her pre-interview, Carol did not offer much information about her sense of self or of her concept of being a Canadian. She did offer some insight to her interests at home and affiliations. Carol admitted in her pre-interview that she was not sure how to explain herself to others, "I don't know, like - I never know how to define myself" (Pre-interview, Carol, 26 Feb). It became clear throughout the forum and interview data gathered that she was concerned about her ability to express herself and views to others. This aligns with her rating her self-awareness as very low in her IC self-

reported questionnaire at the beginning of semester (Figure 5.6). She commented later in her SVR interview, “I’ve always been pretty internal, I tend to think about what I’m going to say a little bit too much and then the moment passes” (SVR interview, Carol, 1 June). Her comment highlighted a personal view of herself as “internal” and she also spoke about how this influenced her personal communication style - being slow to respond to others. Later, Carol pointed out in her SVR interview that, “since I’ve come to Australia, I’ve forced myself to be more extroverted”, in comparison to “at home I would try to keep to myself”. She also explained she had been motivated to study in Australia as an opportunity to “put herself out there” (SVR interview, Carol, 1 June). Such comments offered at the end of semester suggested that Carol was reporting on how she had *adapted and adjusted to the new cultural environment* at QRU (IC element 3), which is important to make way for an internal frame of reference shift, based on Deardorff’s IC model (2006). This ability to adapt and have *flexibility to switch frames* (IC element 15) are seen as necessary for a desired internal outcome that creates conditions suitable for effective intercultural communication to unfold (Deardorff & Jones, 2012).

“I’ve learned to just kind of stick to my ideals”

In Carol’s SVR interview, further insight was offered in relation to why she wanted to be less extroverted and more comfortable around strangers. Carol stated, “I’ve learned to just kind of stick to my ideals and moral-things like that but also respect others” (SVR interview, Carol, 1 June).

Yeah - if something is important enough to me I’ll get the words out...but I found when I was in high school or school there were conversations where I had an opinion and I had a muddle in my brain about what I could say and then the moment passed away. (SVR interview, Carol, 1 June)

Here Carol confirmed her ability to reflect on how she saw herself and the changes that have occurred since school and expressing herself to others. This suggested that what was important to Carol, as she was developing as a student in this new context, was that she could voice her ideals and opinions. She specifically referred to the program as having improved her *self-awareness* and reflected on her *capacity for self-assessment* (IC element 2) in her comments, “Ahhh - I mean definitely these forums – they definitely heighten my own personal awareness of my own intercultural competence” (SVR interview, Carol, 1 June). This suggested that Carol was using the new context and her engagement with others to access her internally persuasive voice (Bakhtin, 1981). It seemed important to Carol to be

able to express her own ideas clearly, and to give a voice to her ideas when engaging with others. Perhaps for Carol, drawing on Bakhtin's (1981) thinking, this is also important for her identity and a way of defining herself to others to potentially gain a stronger sense of herself in this new and culturally different context.

5.7.3 Knowledge: Carol's understanding of others and context

"You can never be fully open-minded"

When asked in her pre-interview if she had formed an opinion on Australia, Carol commented "No - everyone that I think I've met so far has been so different" (Pre-interview, Carol, 26 Feb). In her SVR interview, we revisited this concept of Australian culture in relation to Forum One interactions and specifically re-watched the interaction where group members disagreed about whether Australians are open-minded as a culture. Carol was asked about her recall and thoughts on this interaction in her final SVR interview:

It was like a little, you know - obviously the first session - but I feel if you just look at the way other countries are...I think that I said that you can never be fully open-minded because everyone always has an opinion so...I can agree with what Kyle is saying -that there are closed-minded areas of Australia. As a whole, I feel like it's a pretty open-minded country. (SVR interview, Carol, 1 June)

In this extract, Carol revealed that she could see Kyle's opinion at the time, even though she challenged it. In this interaction she expressed to the group she had an alternative view. Her comment indicated she was able to *understand others' worldviews* (IC element 1), such as Kyle's. Carol made her conclusive comment about Australians "as a whole" in her SVR interview at the end of semester suggesting that her knowledge about Australians has been expanded. This indicated she had engaged in a *deeper knowledge and understanding of culture* (IC element 10) in Australia and had gained some *culture specific knowledge* (IC element 22). It seems the forum interactions, such as the one discussed above, had stimulated this process of understanding others, in this case Australians.

"Ignorance leads to assumptions > knowledge is power"

Carol offered limited information in her one written reflection, writing that her lack of detail was because, "I find it difficult to put my thoughts into words!". She only offered a few points in response to Forum Two. Her first point listed: "ignorance leads to assumptions --> knowledge is power" (Written reflection, Carol, 14 March, 2018). Even though this point was brief, it drew attention to Carol's reflection around the importance of gaining knowledge to be less ignorant and perhaps to better see other people, rather than rely on assumptions,

which was the discussion topic in Forum Two. She later added in her SVR interview the forums helped build her knowledge about European history, stating “we don’t learn a lot about Europe at home” (SVR interview, Carol, 1 June). This suggested that Carol gained new knowledge and learning (IC Element 20), as afforded by the forum interactions. This focus on knowledge was also significant as Carol reported the lowest scores to the knowledge components in her self-reported IC pre-program questionnaire at the beginning of the semester. Carol seemed to value the knowledge gained from the forums and this is seen as foundational, along with the attitudes and skills that Carol feels stronger in, for developing IC (Deardorff, 2006).

“It has changed my outlook a little bit more...”

Despite Carol’s prior understanding around IC, she was able to offer in her later SRV interview how her personal perspective had further developed as a result of participating in the forums:

being more aware of just accepting other people's opinions even if they I don't agree with them - I mean sometimes I will voice what I think is right but....um – it has changed my outlook a little bit more understanding too...I like to think I already was before the forum but...I think it influenced my thinking a little bit. So until it is confronted - we don't really understand that... I don't know ...I don't know how to put this into words (laughs). (SVR interview, Carol, 1 June)

Other than feeling she was now more “accepting” of others’ opinions as vital to this process, she also highlighted in this extract that she felt her “outlook” has changed and by using the descriptor of “a little bit” suggested she was aware that this process is slow. She indicated here her growing awareness around the need for *cognitive flexibility to switch frames* (IC element 15) along with ability to *adapt and adjust in a new environment* (IC element 3). When Carol referred to gaining understanding through being “confronted”, her description aligned directly with dialogic theory, believing that one must be confronted by others’ ideas dialogically in order to understand and confirm one’s own understanding of and make sense of the world (Baxter, 2010; Dervin, 2016; Ferri, 2018). This is never a clear or complete process and requires one to manage and negotiate a certain sense of uncertainty, a notion that Carol seemed to hint at when she stated “I don’t know” twice, and adding, “I don’t know how to put it into words” (SVR interview, Carol, 1 June).

5.7.4 Carol's views and attitudes

“Pushed me forward to open up”

Carol's personal motivation highlighted her strong desire to make the most of her experience in this new context, to express herself and her thoughts clearly to others. She shared in her pre-interview that she was highly motivated to study abroad and engage with other international students. Carol seemed to be driven by *curiosity and a sense of discovery* (IC element 19), seen as important foundational attitudinal components for IC development (Deardorff, 2006). She further added to this reporting at the end of semester that the forums were able to help her in this process, as she commented the forums helped “shoot me forward” and also that they “pushed myself forward to open up” (*openness toward intercultural learning and the people from other cultures*: IC element 5). In her SVR interview she commented, “To empathise with others is obviously a very important step for understanding other people and not everybody can empathise with others” (SVR interview, Carol, 1 June). What Carol reflects here is her *respect for others* (IC element 11). Equally, having *cross-cultural empathy* (IC element 12) is considered an important element to enable internal frame of reference shift (Deardorff & Jones, 2012). It is clear that Carol not only held attitudes that are conducive to her continued growth in IC, but continued to reflect on how this related to others, as she made sense of the different people she met in this academic context.

“They just shoot us down”

One topic that Carol reported changed her view related to the group discussion around English as a global language in Forum Three. In her SVR interview, when we revisited this interaction, she commented:

I think this conversation with Stephan and Elke changed my opinion on English as a language - I thought it (English) was hard because there are rules and things you have to follow – but I guess I don't have experience with another language really. But I think them talking about how they find English easy changed my opinion on that and then we came to the conclusion that that's why English is such a popular language kind of thing. Yeah - Kyle and I in the beginning... we were just like English is so hard...and then they just shot us down... be like - No!” (SVR interview, Carol, 1 June)

It is clear from Carol's recount of this moment in the forum that it was significant for her, and thus dialogic, as this interaction enabled her to rethink her view on how this topic was

viewed by others. She stated, “they just shot us down”, referring to the European members, who viewed this topic in a different way to Carol and Kyle, the native English speakers. Carol is pointed out her *learning through interaction* (IC element 20) stimulated by this moment but also that she was able to *tolerate and engage ambiguity* (IC element 9), given the different opinions, to reflect on this topic further. On further question Carol added, “English is probably more important to someone where it's not their first language because it allows you to communicate with more people” (SVR interview, Carol, 1 June). This comment offered insight to Carol’s continued reflection on this topic since the forum interaction to consider the role language can play for people living in different locations. This shift in Carol’s view and recount of the dialogic moment can also be linked to her developing knowledge about Europe and the views of participants from this region.

5.7.5 Carol’s skill development

Carol’s sense of self seemed to be emerging through her desire to adjust her personal communication style to be less internal, to voice what she thinks to others accurately and clearly. It can be said that Carol, to some extent, was driven by a desire to adjust her ability to communicate with others to be more assertive in this new context. She demonstrated clear skills in observing, interpreting and listening in the forums and this is also reflected in her self-reported IC questionnaire.

“I stepped in and I started to talk”

Carol had suggested in her pre-interview that she highly values developing the skill to be able to communicate across difference as she felt it would be relevant to her future, “I feel like being able to work with a diverse group of people it can benefit anyone especially when you're working in a very public business like in design ... you need to understand their perspectives – exactly anyone” (Pre-interview, Carol, 26 Feb). In terms of communicating with others during the semester, Carol provided in her SVR interview one example of her role in negotiating a misunderstanding during the semester. She relayed needing to mediate a heated argument between two of her friends, one from Germany and the other from America, in relation to the acceptance of immigrants. She elaborated on this memorable encounter:

I have my own opinion but did not want to feed the fire. Eventually I think I stepped in and I started to talk about why allowing immigrants in the country is important and so I think I tried to help my friend from America - like she's a great person and

it was just because of the way she was brought up in her family. (SVR interview, Carol, 1 June)

Carol's retelling of this incident was interesting as it highlighted her development in two ways. First, that she could relate to why her friend from America was thinking in this way about the topic, based on her understanding that "only six months ago did she really start to think about politics in her own way - she kind of just like followed her parents and things like that before then". This demonstrated her ability to use skills to *listen and observe* (IC element 4) and then skills to *analyse, interpret and relate* (IC element 8) to her friend's view and what was going on in this conversation. It was also a potential example of Carol demonstrating her ability to engage in *cross-cultural empathy* (IC element 12). The second thing Carol's reported encounter highlighted is that Carol waited for a moment to intervene to voice her own opinion on the topic. It seemed from this recount that Carol had developed in terms of being able adapt her communication skills to express herself by being more "extraverted" rather than "internal". This was highlighted earlier in relation to Carol's personal goal, which seemed connected to her identity. This recount by Carol also highlighted her developing *ability to adapt to varying intercultural communication styles* (IC element 6).

5.7.6 Summary of shifts for Carol:

- Carol learned more about herself and was able to express herself to others by "sticking to her ideals" during interactions. (IC 2, 3 & 15)
- Forums helped her to gain knowledge and be more aware and accepting of other people's opinions. (IC 1, 10, 20 & 22)
- Carol felt forums pushed her forward to be more open. (IC 5, 11, 12 & 19)
- Forum interactions changed her view on English as a global language. (IC 9 & 20).
- Carol had learnt to say what she thinks to others, to meet her aim to be more open and "extroverted". (IC 6)
- Carol developed an ability to use skills and empathy to overcome different opinions during interactions. (IC 4, 8 & 12)
- She discovered that she did not really understand her own opinion until it was confronted. (IC 3 & 15)

5.8 SUMMARY OF IC DEVELOPMENT IN INDIVIDUAL PARTICIPANTS: PART 1

Thus far, I have presented detailed portrayals for four participants with a focus on how they developed in terms of IC components (Deardorff, 2006). An overview of these shifts are presented in Table 5.2. From this overview, it can be noted that Elke, Amber, Kyle and Carol, reported development in terms of how they conceptualised themselves and understood others. These shifts were linked back to discussions and reflections stimulated by the IC program. Elke commented on why it was important for her to define herself to others as having a dual culture, both Swedish and Polish. She concluded that this is intricately linked to her sense of identity but had become more aware of this through dialogic discussion with others. Both Kyle and Amber reported that they had not thought much about themselves as having a culture prior to the forums. In Amber's case, she described this as being a "citizen of her country" and Kyle reported seeing himself as a product of Western culture. These comments emerged from discussions about culture with others in the forums where participants reported being stimulated to think about their own sense of cultural identity and how they might describe this to the others. Carol's sense of self was reported to have developed in terms of her personal motivation to become more extroverted and open in this new context. She reported that interactions in the forums had helped her to project a stronger representation of her own voice, enabling her to "stick to her ideals" whilst reflecting her desire for openness and acceptance towards others. For Carol, as with others in the forums, becoming more open and accepting to others in response to forum interactions was also associated with feeling comfortable to engage with others. It is suggested that this enabled Carol to move forward on the trajectory she has envisioned for herself as a commencing student at this institution.

These individual profiles also suggested specific interest in topics raised by forum interactions; these topics included the role of English as global language and making assumptions, which seemed to stimulate a rethinking of ideas and views. Data also suggested that participants were required to utilise the skills of listening and observing in order to interpret, analyse and relate to others. Discussion around relevant communication skills was also linked to developing skills that might be important for future professional practice. Participants also seemed to become more aware of their personal style of communicating, and this was commented on when viewing videos of forum interactions during their final SVR interviews, such as in the case of Elke.

Table 5.2. Overview of Key Shifts in Participants (Elke, Amber, Kyle and Carol) based on IC Categories

Participant	Knowledge & Comprehension: Cultural self-awareness, understanding others, deep cultural knowledge of context, and the world from others' perspectives. Learning through interaction.	Attitude & Views: Respect, openness, curiosity, and discovery. Adjusting/rethinking perspectives on topics.	Skill: Observation, listening, evaluating, analysing, interpreting, and relating. Awareness/adjustment of personal communication style. Learning through interaction.	Internal shift: Flexibility, adaptability, empathy and an ethno-relative perspective. Application/response based on attitude, knowledge & skill
Elke	<ul style="list-style-type: none"> •Elke changed her thinking about her identity and the way she defined herself for others Explaining she has a dual culture is the only fair representation of herself. (IC 2, 10 & 14) • Elke concluded that Australians are open but slightly less open than she first thought after discussions in forums and beyond. (IC 1, 7, 13, 14, 15 & 20) 	<ul style="list-style-type: none"> •Changed her view on assumptions. She realised that they can be positive and negative. Forum discussions helped pushed back some of her assumptions. (IC 17 & 18) •Forums helped spark critical thinking for her, to take a step back and think less about others as part of a group but more “one by one”. (IC 7, 9, 11, 15, 18 & 19) 	<ul style="list-style-type: none"> • Elke had become more patient to be asked questions and to share information as she realised curiosity and sharing is important. (IC 20) • Elke has learnt that it is important to respond to others views by taking time to think and consider where others are “coming from” and not to always trust her prior learning. (IC 4 & 8) 	<ul style="list-style-type: none"> •Elke had learnt to “triple check” before responding to others in case something was missed as she had learnt it could be different for each individual. (IC 6)
Amber	<ul style="list-style-type: none"> •Amber discovered, through forum discussions, that others think Australians have a “culture”, other than stereotypes. Amber now felt she was a citizen of her country. (IC 1, 2, 7, 10 & 14) •She discovered there were many differences in world views and how things appear for other people compared with her own view. (IC 1, 2, 9, 13, 20, 22) 	<ul style="list-style-type: none"> •Amber elevated her curiosity and interest to be more open. Forums raised interest and desire for Amber; for example, increased her desire and motivation to travel and meet new people in the future. (IC 5, 13, 18 & 19) 	<ul style="list-style-type: none"> •Amber extended her belief, through forum discussion and other interactions, that non-verbal communication is just as important as verbal communication. (IC 4, 6, & 8) 	<ul style="list-style-type: none"> •Amber identified and located her position and experience of Australia as “in the middle” and reflected that she saw herself differently to others because she was “immersed” in her own culture. (IC 2, 10 & 13, 22)
Kyle	<ul style="list-style-type: none"> • Kyle gained clarity that he clearly identifies with concepts of being western due to being exposure to this. (IC 2 & 13) • Knowledge gained will be useful in his future profession (IC 2, 6, 13, 14) • He developed a new understanding of how he had taken for granted the power of English as a global language. (IC 1, 10 & 20) 	<ul style="list-style-type: none"> • Kyle was surprised and concerned at how assumptions can determine if people pursue a connection with others or not. (IC 3, 9, 18 & 19) • He learnt that other countries have different attitudes to language and are more accepting and tolerant of it than he first thought. (IC 6 & 15) 	<ul style="list-style-type: none"> •Kyle gained a better understanding of how terms, hand signals and body language can be interpreted as inappropriate by other people/cultures. (IC 6 & 14) •He learnt more about his own personal style of interacting in groups and felt forums helped prepare him to be more assertive in class. (IC 3, 4 & 8) 	<ul style="list-style-type: none"> •Kyle reported he had become more embracive and accepting of people from different cultural backgrounds, and that this will be useful in the future. (IC 3, 5 & 6)
Carol	<ul style="list-style-type: none"> • Carol learned more about herself and was able to express herself to others by “sticking to her ideals” during interactions. (IC 2, 3 & 15) • Forums helped her to gain knowledge and be more aware and accepting of other people’s opinions. (IC 1, 10, 20 & 22) 	<ul style="list-style-type: none"> • Carol felt forums pushed her forward to be more open. (IC 5, 11, 12 & 19) • Forum interactions changed her view on English as a global language. (IC 9 & 20). 	<ul style="list-style-type: none"> • Carol had learnt to say what she thinks to others, to meet her aim to be more open and “extroverted”. (IC 6) • Carol developed an ability to use skills and empathy to overcome different opinions during interactions. (IC 4, 8 & 12) 	<ul style="list-style-type: none"> • Carol discovered that she did not really understand her own opinion until it was confronted. (IC 3 & 15)

As discussed earlier in section 5.3, the 22 IC elements are found to be interconnected and interdependent. When looking for internal outcomes or shifts that related to elements associated with internal frame of reference shifts (Deardorff, 2006) in these participants, these were generally linked to elements of change and adapting in order to reframe or refresh views of topics, the self or others, or practice in terms of skill or attitude development. These emerge in the component areas of knowledge, attitude or skill, in line with Deardorff's (2006) process model of IC; however, they are also seen as internal shifts as they represented strong change or adaption as indicated by participants' data (Table 5.2). For Elke, her reported shift towards more critical thinking has made her more determined to always triple check how she is judging a person in the future, and Amber's sense of change in terms of how she see or positions herself as an Australian, she realises is largely based on how others see her. For Kyle, the realisation that assumptions are a typical reaction of all people seems to have prepared him to be more open and embracive of others; whereas Carol reported discovering that she feels stronger in her own opinion when it is confronted and more able to voice this. This understanding of change in how participants developed IC aligns well with principles of dialogic interaction and Bakhtin's (1981, 1986) essential concept of "dialogic struggle" (Bakhtin, 1986, p. 143). This process of finding oneself in the other enables one to learn how to be in the world, a process that may require taking risks to reach enriched understandings. The IC element 20 of *learning through interaction* is evoked by this, where views and understandings are seen as constantly changing and never becoming stagnant.

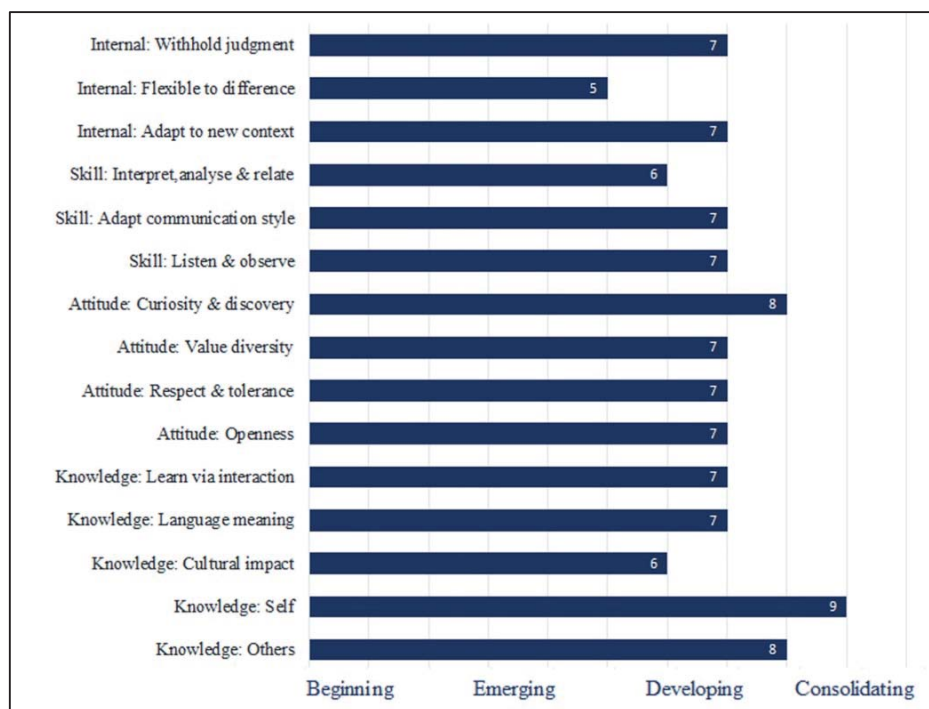
I now move to present the developmental profiles of the remaining four participants, Eva, Yuan, Stephan and Tammy.

5.9 EVA'S IC DEVELOPMENT PROFILE: "TAKING THE GOOD BITS BACK"

5.9.1 Background:

Eva was a 20-year-old Swedish international student joining QRU to study first year subjects, mainly with a business focus, for one semester. She came with the experience of having studied two semesters in Hawaii, US, and is yet to enrol in her Bachelor degree in Sweden. As she was able to credit some previous studies, she will be able to gain a Diploma at QRU. Eva hopes to enter a degree in Sweden with a focus on global communication when she returns home, so she viewed her study abroad experience in Australia as a way to improve her English and her resume, and her home degree will be partially delivered in

English. Eva had travelled with her family and had completed a short study tour to China while at school. Eva reported wanting to have a “laid-back” semester at QRU after her



intense study experience in the US.

Figure 5.7. Eva's self-reported IC (pre-program) questionnaire.

Eva’s responses in her pre-program IC self-evaluation questionnaire (Figure 5.7) indicated she saw herself as having a strong sense of self and knowledge of others at the beginning of the semester. Her scores to IC attitude statements were high as well, especially for curiosity and discovery, followed by openness and valuing diversity, as developing. However, her self-rated ability to be flexible to difference was lowest, rated as emerging. Eva also reported slightly lower levels in her knowledge around cultural impact and also felt her skill to interpret, analyse and relate to others were only emerging.

5.9.2 Knowledge: Eva’s sense of self and identity

“I’m Swedish for sure”

Unlike some of the other participants, Eva reported having a very strong sense about her cultural identity, and this was consistent with her self-reported questionnaire, gaining the top score. In her pre-program interview, Eva stated “Well I'm a third German - I guess but I am Swedish for sure because I'm proud of Sweden - so that's why I want to identify with Sweden because I'm really proud” (Pre-interview, Eva, 27 Feb). Eva discussed the cultural concept of “Lagom” in her pre-interview explaining it as a Swedish thing, “you should be in

the middle and then you will fit in". However, Eva then located her position in this concept, "But for me I feel like...I'm a little bit above the line because - I feel like that's how you get to succeed in life". This comment suggested how she was perceiving her sense of self outside of the cultural norms that she was strongly aware of and proud of, *indicating her cultural self-awareness and capacity for self-assessment* (IC element 2).

"I would tone it down a bit"

In Eva's first written reflection, responding to Forum One, she explains how her identity as Swedish was challenged by interacting with other participants. Eva wrote, "Why I identify with the Swedish culture - I had a hard time explaining why...After the forum I was able to rethink my own cultural knowledge" (Written Reflection, Eva, 5 March, 2018). Eva's reflection suggests that she was surprised at how it was difficult for her to relay to the other participants and as a result, she needed to reflect further on this. In Eva's SVR interview, we discussed how she now felt about relating to others about her cultural identity. Eva explained her approach had shifted on this, "I think it's just hard when I'm sitting with a lot of people trying to explain that I'm Swedish because I'm proud of Sweden - I think I don't want to brag that much". Eva elaborated:

I would tone it down a bit and I would just say that I'm Swedish because I'm born in Sweden - my parents are Swedish and everything - but deep down inside I want to say that because I'm proud of being Swedish - I think we have a good culture and everything. (SVR interview, Eva, 29 May)

This extract suggested Eva had decided to adjust the way she described herself to others in Australia, as a result of not wanting to "brag that much", meaning she was more aware of what seems to be appropriate in terms of communicating in this context. This demonstrated Eva is developing a *deep knowledge and understanding of culture (one's own and others')*(IC element 10) and also that she had become more aware of the *role and impact of culture* (IC element 14); in this case comprehending reasons behind the different responses to her how she represents herself to others. This comment also suggested Eva's *ability to adapt to varying intercultural communication and learning styles*, IC element 6. Eva, however, clarified that "deep down inside" she knows herself in terms of identifying with Swedish culture but has adjusted to the context and her understanding of it. It seemed the discussions in Forum One helped to raise her awareness of how others receive information and made her reflect on how she should relate her sense of cultural self to others (IC element 2).

5.9.3 Knowledge: Eva's understanding of others and context

“She is not at all what I imagined”

Eva was surprised, as were some of the other international participants, about the reaction by the Australian participants to the discussion point concerning how open Australian culture is:

I was kind of surprised that's not how they (Australians) see it yeah after telling them that I think we are strict in Europe – I realised that maybe we aren't that strict compared to others - so that was funny. (SVR interview, Eva, 29 May)

Eva recounted her surprise as “funny” adding that it seemed to have forced her to rethink that perhaps “we aren't that strict” in comparison. Here she again drew on a comparison between different cultural understandings of norms engaging in *deeper cultural knowledge* (IC element 10). In her SVR interview, she spoke more of her surprise at Amber's perspective, one of the Australians, “I remember her the most because ... she is not at all what I imagined — and she's actually from this area as well so she knows exactly how it is but –ahhh I don't know”. Eva indicated interest in Amber's thoughts because she saw her as local and therefore thought she knows “exactly how it is”. However, Eva pointed out that Amber was “not at all what she imagined”, suggesting that Eva had preconceived ideas about what Amber would be like as a local Australian. In relation to this interaction re-watching in Eva's SVR interview, she added, “I think this is the forum where I actually started to realise how it actually is and how people - you know”. This comment suggested Eva was drawing attention to this moment as a point in time when her thinking started to change about others, “how it actually is”. Eva's comment indicated that this interaction, in particular with Amber, promoted her to a better comprehension of *cultural specific knowledge* (IC element 22); in this case, offering her a perception around how a young local Australian like Amber might see things differently to what she had expected. Such an understanding would also be important to enable her to *understand others' worldviews* (IC element 1). She pointed out that the Australians in the forum, “are very different to the ones I hang out with as well so you know I get to see both sides - you know”. Eva's comments showed she was aware of the differences in the Australians she met and seemed to value the opportunity the program gave her to interact with other Australians.

5.9.4 Eva's attitudes and views

Eva's data suggests she possesses strong attitudinal skills associated with Deardorff's IC model for development (Deardorff, 2006). She expresses *curiosity*, *openness*, and a willingness to learn from others (IC element 19). In her pre-interview she commented, "for me I think it's more opening up to people because you don't know that much of other people that you actually think", suggesting her *openness toward intercultural learning and the people from other cultures* (IC element 5).

"I'm going to try to bring that cultural thing back home"

Eva also expanded in her SRV interview how her views had evolved over the semester and how she saw this influencing her in the future. Eva elaborated on her view about stereotyping of Australians when we re-watched an interaction about this topic in Forum Two. Eva stated, "I believe it's a good stereotype you know, if it were a bad one I would try to be more open and actually see that they are actually good" (SVR interview, Eva, 29 May). Eva's elaboration on this topic in her SVR suggested not only her openness but her ability to *tolerate and engage with ambiguity* (IC element 9), as stimulated by others in the forum as she seems to construct a personal relevance. She commented:

Even though she (Amber) said that they (Australians) are not open enough, that they are not that nice and laid back, I'm still going to try and bring that back home as that's what I see and feel that's going on here ... I think that's what I meant before with if I find something that's good in Australian culture - that we don't do that good at home - I would bring that cultural thing back home and try to keep it. (SVR interview, Eva, 29 May)

This extract highlights how Eva values her interaction with others to clarify her understandings about stereotypes, which she now viewed as positive in Australian culture. Eva is able to observe "things" that are different to her home culture, and reported she intends to "bring that cultural thing back home and try to keep it". She mentioned more than once the idea of taking qualities home, like being "laid back", a quality she sees as positive. In this extract, Eva not only draws attention to her *ethnorelative view* (IC element 21) but her ability to *adjust to a new cultural environment* (IC element 3).

This data highlighted Eva's openness to *learn through interaction* with others (IC element 5 and 20). Eva seemed to also demonstrate her desire to merge the perceived positive aspects of another culture with her own behaviour. This concept of rethinking one's sense of self, contextual engagement and the continual borrowing and assessing of aspects offered

by others is critical for what dialogic theory views as Eva's process of ideological becoming (Bakhtin, 1981, 1986). That Eva can be viewed as engaged in this process because of her dialogic interactions with others in the forum and with others over time is somewhat confirmed when she added in her SVR interview her belief that, "you should pick all the positive stuff from different cultures and put it together and make it your own culture – I guess" (SVR interview, Eva, 29 May).

"Assumptions influence a lot about how we think"

Eva's data indicated that the topic of making assumptions was of specific interest to her, as it also proved to be for other participants. Recall that Eva scored herself lower in her ability to be flexible towards difference, in comparison to other IC statements on her self-reported questionnaire (Figure 5.8). Eva wrote, "The forum I remember the most was number two because I think it was interesting to see how people's assumptions about others influence how we communicate or think about them" (Email, Eva, May 15, 2018). She pointed out in her SVR interview that she valued the forums as "you know I get to see both sides". Eva indicated a raised awareness that she must be mindful not to judge others as a result of understanding the influence making assumptions may play on her. This developing understanding around the influence of assumptions aligns well with Eva's personal learnings around stereotyping in the earlier section, which pointed out that she had gained a raised awareness that it was important to question her thinking and reassess her stereotyping, when interacting with others. Just as Eva indicated wanting to incorporate things she finds she likes in Australia to taken home, she also admitted her views are always changing, "You are never fully intercultural (sic) developed. There is always something new to learn" (Written Reflection, March 5, 2018). She needed to embrace *flexibility* towards difference to enable this thinking (IC element 7) and this potentially suggested an internal *shift in her cognitive frame* (IC element 15). Eva's reported adopting of the view that you are never fully interculturally competent, also echoes Deardorff's assertion about becoming IC as an ongoing cycle (Deardorff & Jones, 2012). Eva's fluid approach and *openness to learning through interaction* (IC element 20) also aligns with Bakhtin's (1981, 1986) view that our understanding of ourselves and the world is never fixed or static, as we are always in an ongoing dialogue with the other.

5.9.5 Eva's skill development

"I'm still learning with the communication part"

In Eva's pre-interview, she shared "I'm still learning with the communication part" referring to her skill growth in terms of communicating in English. She also showed her awareness of comprehension issues and understanding barriers that can occur for non-native speakers within the context of this regional university. She stated in her pre-interview, "Irony - Yeah - Sarcasm - yes - I'm starting to learn but there's a lot of students who aren't that good with English and they wouldn't understand" (Pre-interview, Eva, 27 Feb). Eva related in her pre-interview that through her prior experience with having a Chinese roommate, she had learnt how important it was to read body language to understand if there was a miscommunication and had learnt to adjust her language to communicate better with her roommate. She relayed her ability to observe and adjust her language so she could "connect": "I know if I say it this way it will work and then I caught myself sometimes - OK I can't say this sentence too long because then I won't connect with her, I can't be ironic because her English isn't that good". Aside from developing her *sociolinguistic skill*, suggesting that Eva was becoming more aware of how language was used in this university *context* (IC element 16), Eva's extracts indicated that she was able to *analyse, interpret and relate* to others, as also pointed out in the earlier section (IC element 8).

"It is easier to relate to the others"

Eva elaborated on her sense of relating to others in the forums in her second written reflection:

At the forum I feel like it is easier to relate to the others. Even-though we all have different cultures, it is easy to connect because of that. It makes it easier to have conversations and it also makes the conversations more interesting. It is fine with the communication with others at USC as well but it is more small talk, such as the weather and what studies you are doing. In the forum it is easier to develop conversations which I hopefully can learn from and use when having a conversation with other people at USC (Written reflection, Eva, March 12, 2018)

Eva's written reflection, after the second forum, indicated she was feeling that despite the different cultures, the forum interactions had become more than just "small talk". She compared this to the type of talk she had experienced so far in her classes. Eva reported she believed it is easier to "develop conversations" in the forums with the other participants. These comments indicated Eva's skills to *analyse, interpret and relate* (IC element 8) in the

forum interactions but also her skill to *listen and observe* (IC element 4) in other situations which had potentially drawn different communication outcomes. Eva expressed her appreciation of conversation that moved beyond small talk, as noted when reflecting on interactions in the forums. Importantly, she also suggested an awareness that this skill enabled her to better relate to others.

“I realised I like being the one in charge”

In Eva’s pre-program interview, her personal style for communicating in groups was discussed. She relayed how she would normally work in groups at home and highlighted that she usually would be the one to take “charge” in groups. She commented, “since I’m always taking the charge in groups...because I feel like no one else does usually... everyone just sits there...until the one who actually tries and that’s usually me so it’s going to be interesting to see”. In Eva’s SVR interview, she commented on her own communication skills in the forums saying, “Let’s just say I’ve got to work on my body language” (SVR interview, Eva, 29 May). She demonstrated her ability to *observe and analyse* a situation re-watched to reflect on how to improve her skills (IC elements 4 & 8). Eva pointed out how she was less likely to take a leading role when communicating in groups during class because she would feel that the Australians have better language skill than her and thus would probably wait. Eva also reported that at QRU, she had changed her style of interacting in her classes saying, “So I became the quiet one and I’m never really the quiet one. So I was probably one of the ones there who was more quiet - you know, trying to find your place in the classroom”. Eva was asked to elaborate more on this topic to explain how and why she adjusted her mode of communicating in a group in class, as opposed to the forums or to her usual practice at home, as described in her pre-interview. Eva’s interest in how she and others interact in group activities in class became clearer when she explained that she had decided to take a more “laid back” approach while here as a student in Australian. This revelation suggested that Eva had decided to be less focused on directing group discussions as she had done in the past and also had been observed in the forum interactions, which we revisited in her SVR interview.

Eva reflected further on this decision in her SVR interview making it clear she has now rethought her approach, in a context where the language of communication was not her native tongue. Eva concluded, “I realised that I think that I like being the one in charge. I miss having control and coming to class and talking - I think it’s not fun” (SVR interview, Eva, 29 May). It seemed from this comment that Eva had discovered that her preferred mode

of communicating with others in groups was to take a leading or a more active role. Eva's response to the forum interactions had helped her to rethink her preferred mode for interacting and developing conversations with others as a student. This shift in Eva's awareness about skill and extending of her understanding resonated with her developing *ability to vary intercultural communication and learning styles* (IC element 6) and also her growing understanding *around the role and impact of culture* (IC element 14). In this case, she also drew attention to the impact of *sociolinguistic competence* (IC element 16).

5.9.6 Summary of shifts for Eva

- Eva learnt more about her own sense of cultural identity and how it compared to others. (IC 1, 2 & 22)
- She had adjusted how she defines herself as a Swede in this Australian context. (IC 6, 10 & 14)
- Eva shifted her view around the impact of assumptions and stereotyping of others, realising that this is not always negative. (IC 5, 7, 15, 19 & 20)
- Eva learnt more about her preferred role and mode of communication in group interaction.
- Eva realised she prefers to be in charge rather than take a "laid-back" approach. (IC 4, 6, 8, 14 & 16)
Eva gathered new concepts based on her experience gained here. Eva feels she will take back aspects of Australian culture to use in the future at home. (IC 3, 9 & 21)

5.10 YUAN'S IC DEVELOPMENT PROFILE: CHALLENGES AND CONNECTIONS

5.10.1 Background

Yuan was a 22-year-old international student from southern China. She joined QRU to study in a Business degree. Prior to commencing she had completed 20 weeks of an English for Academic Purposes program over the summer, as she did not have the English requirement to enter directly into the first year business degree. Based on her prior studies in China, she had gained credit for one year, meaning she could complete her degree in Australia in two years. Her future aspiration was to work for a Media company. At the end of her study, she explained that she will have two choices, to stay and continue into Public Relations or to return to China and pursue Screen Media there. She had rented a

room locally and had a Korean house mate, who was also a commencing international student at QRU.

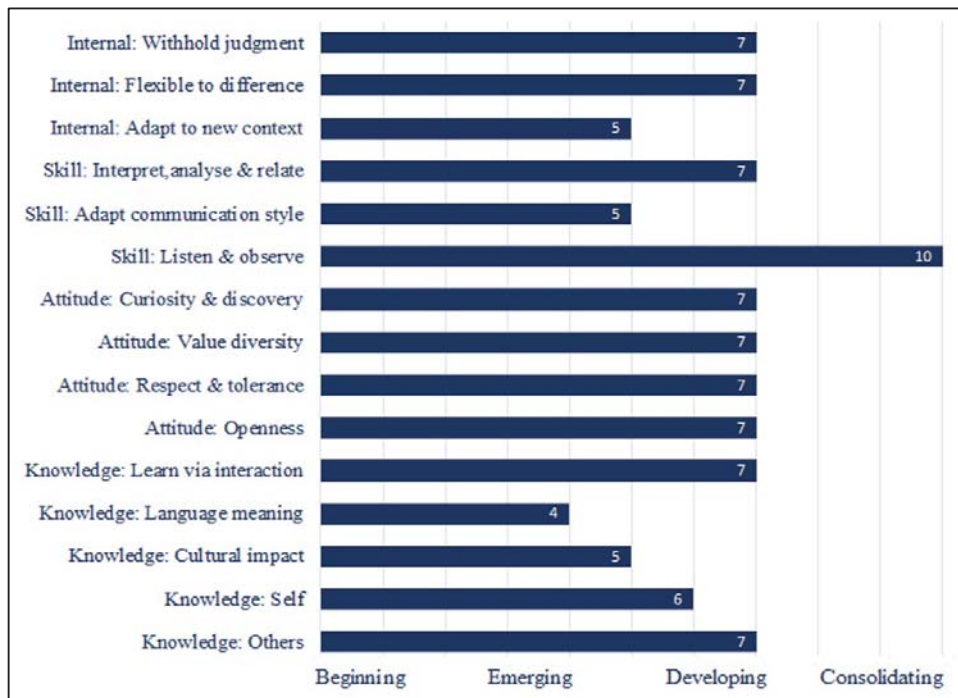


Figure 5.8. Yuan's self-reported IC (pre-program) questionnaire.

Yuan's responses in her pre-program IC self-evaluation questionnaire (Figure 5.8) indicated at the beginning of semester she viewed herself as having strong skills in her ability to listen and observe. Her lowest score was placed against her knowledge around language meaning and understanding cultural impact, both reported as emerging. Yuan also reported an emerging score for her skill to adapt her communication style, as well as adapt to this new context. Yuan's scores to IC attitude statements relating to openness were strongest, along with curiosity, discovery, and valuing diversity placed at a developing level. Yuan also reported a slightly lower score in her self-awareness in comparison to her understanding of others' views. Her ability to withhold judgment and be flexible was also rated as developing at the beginning of semester.

5.10.2 Knowledge: Yuan's sense of self and identity

"My experience makes me what I am"

Yuan did not offer a lot of information about her personal sense of identity in the pre and post program interviews. When asked in her pre-interview what she felt she identified with, she offered "Buddhism" elaborating further that "Yes my mother is a Buddhist and so I am a Buddhist" (Pre-interview, Yuan, 1 March). Yuan chose not to elaborate more on her

beliefs or values other than to offer “I think that what makes me is - comes from what I suffer for... So-what is my experience before makes what I am now”. This comment suggested that Yuan saw her identity as very much tied to what she has experienced. So in terms of Yuan’s *self-awareness and capacity for self-assessment* (IC element 2), she alluded to her perception that she was embarking on personal growth through her experience as a student at QRU. This early comment in the data also drew attention to a theme that would emerge throughout Yuan’s interviews and reflections relating to the concept of what she terms “suffering” and also referring to how she valued the importance of experiencing things in order to learn and know what to do. In her final interview, Yuan spoke of what seemed to her to be a necessary process for learning through experience:

Mmm... I think - make a comparison at the beginning and the final...You did a beginning interview - and then after the new student they suffer – suffer whole semester and then they know what the – how the semester is going and how they have to figure out the assignment. (SVR interview, Yuan, 20 June)

It is interesting that Yuan uses “you” and “they” to talk about this process, which is clearly reflecting her own personal experience as a new student over this semester. As this was recounted at the end of semester, it seemed to be her perception of what “they” and “you”, as in all students’ experience, rather than just herself. This extract also drew attention to IC element 3, relating to Yuan’s *adaptability and adjustment to new cultural environments*. Perhaps, Yuan was referring here to her personal experience and willingness to engage in this process of “suffering” in order to “know” and “figure out” how to adjust to the different academic context. She spoke of having gained a *deeper knowledge and understanding* of the academic *culture* of this context (IC element 10). So it could be said that this process of experiencing is important for understanding her identity as a student in this new context. Recall that the topic of “Identity as a student in a new context” was the focus in Forum Two of the IC program and this stimulated much insightful and dialogic discussion amongst most participants, especially for Yuan.

5.10.3 Knowledge: Yuan’s understanding of others and context

“I’m not sure if they want to”

Yuan’s data highlighted that she was very keen to connect with others. In her pre-interview, she described her feelings towards commencing her studies in the undergraduate program as, “totally strange...difficult because you have to meet other people - remember faces and names. I’m looking for to meet other student but I’m not sure if they want to make

a go with me or not?” This suggested that despite her desire to connect with others, she had been unsure how to comprehend if others wanted to connect with her in return. An important skill for IC development, as noted by all IC experts in Deardorff’s (2006) study is to be able to *understand others’ views* (IC element 1).

When responding to the pre-program interview question around the importance of developing IC, Yuan responds saying, “ I think it is challenging - Yes it's important but if you cannot get used to other another situation or another atmosphere – you cannot live very comfortable or maybe when you leave to another place you can feel stressful” (Pre-interview, Yuan, 1 March). She then suggested that the answer to this is to “become a group with people and make other people know what you're feeling about”. Here Yuan highlights her view in terms of her developing knowledge, comprehension and understanding of this new context. She commented on her belief that it is “challenging” and she saw “getting used to” a new context as important to be able to stay here. Additionally, she suggested that feeling comfortable was vital to this process, and that of connecting with other people, being able to communicate with them and share feelings, seemed important to her to manage the feelings, “you can feel stressful”. These comments in Yuan’s pre-interview suggested that she was not only keen to engage with others but saw *learning through interaction* (IC element 20) as important for *adjusting to new a cultural environment* (IC element 3), in this case, QRU.

“It made me think...”

Yuan indicated in her pre-interview that she valued gaining knowledge about the “habits” of a new context when she said, “I think – you have to – if you going to a new country – you have to know their...their habits”. After Forum One, Yuan raised the topic of understanding habits in relation to her trying to make sense of how people had greeted her and what this really meant to her. She wrote:

‘how are you?/how are you going’. This situation makes me think. What I am wondering is why they want to know how is my feeling. Maybe they very care about me? But, why? They are asking about how I feel. This makes me think...In China, we usually don’t say like that. (Written Reflection, Yuan, 14 March, 2018)

This reflection showed that Yuan was attempting to comprehend greetings and ways of interacting with others in Australia potentially so she could respond appropriately, requiring the *ability to adapt to varying intercultural communication and learning styles* (IC element 6). She questioned what seemed to her to be an odd expression of feeling from strangers and she wondered if “they care” about her. Yuan’s interest and developing understanding around

the contextual expectations of this new academic environment were demonstrated throughout various interactions during the three forums. Her data suggested that Yuan was aiming to understand and gain *culture specific knowledge* (IC element 22) in order to *adapt to this new cultural environment* (IC element 3).

“We have the connection and sharing our opinion ...”

In her SVR interview, Yuan confirmed her belief in the value of connecting with others. She also pointed out that she saw benefits for both herself and the others through such interactions. In relation to what she gained out of participating in the forums, she commented, “We have the connection and sharing our opinion – we can know quite different – so maybe they will broaden their opinion” (SVR interview, Yuan, 20 June). Yuan’s comment directly referred to her belief that the forums promoted *learning through interaction in*, highlighting IC element 20, not just for herself but also for others to “broaden their opinion”. However, it seemed it also enabled her to adjust her thinking and learning, potentially making her more knowledgeable about the academic expectations that she had noted were so “different” and “strange” in comparison to her previous context of study. It was noted that Yuan self-rated herself as low in the knowledge components in her IC questionnaire at the beginning of the program (Figure 5.8); however, her extracts suggested stronger development and shifts in these areas. Equally, as discussed above, Yuan’s data also related to how she had *adapted to varying intercultural communication and learning styles* (IC element 6). What was also highlighted was that forum discussions had helped Yuan in this process of *adapting and adjusting to this new cultural environment* (IC element 3), one that her reflections and forum comments indicated to be quite different compared to her experience in China.

It seems that for Yuan, the other, to refer to Bakhtin’s (1981) use of the term, is much more than other people for her. The other can be viewed as anything that is not “me”, and in this case, Yuan seemed to be negotiating the other in terms of a new and different environment (Bakhtin, 1981). Dialogic theory argues that this would be a critical part of Yuan’s process to “become” in this new environment and that would require ongoing interactions around these points of difference so that she can “see” herself better in this new context. It could be said that this process of “ideological becoming” (Bakhtin, 1981) is necessary for Yuan to “live comfortable”, to use her words, and also to successfully engage as a student in this alternative academic context. Yuan’s data seemed to give insight to her making the most of the IC program to access *deeper knowledge and understanding of*

Australian culture (IC element 10), and that on campus, as evidenced by her comments, reflections and discussion with others during the forum interactions.

5.10.4 Yuan's attitudes and views

“We cannot see people on the inside”

Yuan made an interesting comment in her pre-interview about how she understands what it means to be interculturally competent. She said “Of course. Not only language and not only study...it’s the attitude for your life...Because we cannot see other people inside” (Pre-interview, Yuan, 1 March). This personal elaboration around her perception of IC showed that she was aware of the important role attitude plays in communicating across cultural difference, and that she also recognised that there are unknown factors when interacting with others, as they cannot be seen “inside”, only outside. Such a comment aligned with earlier discussion, displaying Yuan’s willingness to reach out and connect with others. Despite her reported uncertainty, it seemed evident her attitude was *curious* and she was keen to *discover* (IC element 19) in this new context. In the discussion on Yuan’s approach to others, in Section 5.10.3 above, extracts indicated Yuan’s attitude of *openness toward intercultural learning and the people from other cultures* (IC element 5), had helped her to adapt and better understand the context of which she is studying. This suggested her belief and also willingness to embrace “suffering” to connect with others and to *learn through interaction* (IC element 20).

“The teacher just guides you”

One topic that Yuan expressed great surprise about in relation to forum discussions was the role of a teacher. In her written reflection Yuan wrote:

When we were discussing the topic: Nowadays, what... who inspire you, or something like influence you? At that moment, the person, who first came to my mind, is a teacher. However, when we were talking, no one mentioned teacher, people are talking about social media people and relative, parents and friend. No one thought about a teacher, I was shocked at that moment and thinking about why. And they said: teacher just teach you, not guide you. Not telling you who you have to be, or it is better for you to do something like that. However, in my opinion, all the teacher I had before, almost all of them are telling you who you have to be, or it is better for you to do. (Written Reflection, Yuan, 28 March, 2018)

This extract is rich and gave insight to one notion of identity for Yuan, which she suggests had been given to her by her teacher “telling you who you have to be”, which she mentioned

twice in this extract. The fact that Yuan was “shocked” in that moment seemed related to her realising that her thinking is very different to the others in her group.

This moment in Forum Two was revisited in Yuan’s SVR interview at the end of semester. Yuan commented, “The teacher just guides you but they don’t give the correct answer...but for my country, it is like this is the answer – you have to write exactly the same” (SVR interview, Yuan, 20 June). Yuan further explained that even though she was surprised in the forum, Eva’s comment was confirmed to Yuan later: “Like the first time I thought what she (Eva) said surprised me but later, when I went to the workshop and what the teacher said was similar, the same as what she said (Eva)”. It became clear that Yuan’s view on the teacher’s role had shifted since her earlier reflections in the beginning of the semester. The opinion expressed by Eva in the forum “surprised” Yuan and made her reflect on this concept for “the first time”. Yuan then claimed “later”, as a result of interactions with her teachers during the semester, she realised that Eva’s view was correct, “the same as what she said”. Yuan seemed to have rethought her approach to teachers in this new context, as stimulated by the Forum Two interactions. The change in her view on the teacher’s role at QRU was clearly stimulated by interactions in the forum, but to take this new view on board, as expressed here, she had to tolerate and *engage with ambiguity* (IC element 9), and become *open to the learning from other cultures* (IC element 5). For Yuan, this was confirmed over the semester as part of her experience.

“You cannot copy and paste”

This adjustment in her perspective on the role of teachers also aligns with helping Yuan to understand that there are different expectations around how to write assignments at QRU. She reflected on the value of talking with others about these difference early in the semester, as noted by her comments in her SVR interview, stimulated by video from Forum Two discussing sharing written work with others, “Before you start to do your assignment...you have knowledge about you cannot copy and paste at the beginning... and then when they need to face the assignment, they knew already... we cannot copy and paste”. Yuan raised here the value she saw in discussing this topic with others, as occurred for her in Forum Two, “at the beginning” to help give students knowledge about academic expectations, such as “we cannot copy and paste”. Yuan again used “they” and “you” to refer to all new students but seemed to be again relating this to her own experience and learning. Yuan seemed to have changed her view about teacher’s role and how to write an assignment as a result of these forum discussions, again demonstrating IC element 20: *learning through*

interaction. Her data showed she had drawn comparisons between this new culture and that of her own to understand how to act as a student, which aligns with her growing understanding of *the role and impact of culture in different contexts* (IC element 14). Recall that Yuan rated herself low for this element in her self-rated IC questionnaire.

Yuan has also expressed in her SVR interview at the end of semester some internal shifts in terms of being able to *adapt and adjust to new cultural environments and learning styles* (IC element 3 and 6) as a result of interacting with others. These changes seemed to be stimulated through her attitude and desire to connect and engage with others, as observed in the forums, and by tolerating and seemingly remaining open to ambiguity between different practices that she was observing (IC element 9). Thus, she demonstrated growth in what Deardorff (2006) claims are foundational IC components, gaining cultural contextual knowledge and adjusting views and attitudes towards other practices.

5.10.5 Yuan's skill development

“If we can talk, I don't mind which country you come from”

In discussion with Yuan in both her interviews, it was clear that she not only values the importance of communication skills but had reflected on this. In relation to managing misunderstandings she said, “If we can talk – I don't mind which country you come from but if we can talk – use English or other language – we can communicate – we can figure out the problem” (Pre - interview, Yuan, 1 March). Yuan also demonstrated her skill to *listen and observe* the communication skills of others (IC element 4). She commented in her SVR interview on Stephan's communication style in the forums, “And Stephan. Usually he didn't speak. And usually what he say like the point - what he wants to say. He is a good listener I think...then he will listen and give his own opinion” (SVR interview, Yuan, 20 June). This demonstrated her applying the skill of *analysing* how different people communicate in order to *interpret and enable her to relate* (IC element 8).

“The body language is quite important”

When showing Yuan a segment from the final session in Forum Three, around the topic of whether English should be a dominant language for global communication, Yuan pointed out that she disagreed with Tammy, the Australian participant. She recalled, “Actually - I remember the most what – I forgot (Tammy) said - I think so – actually I don't agree with her opinion (SVR interview, Yuan, 20 June). Despite her making this point clear to me in the SVR interview, she did not express this to the others during this forum

interaction. When asked to explain how she might now interpret this discussion and what Tammy thought, she said, “I think Tammy - her expectation is like everybody can speak English”. Yuan was demonstrating here her skill to interpret why she thinks Tammy was expressing her view. She indicated that she had reflected on this topic since the forum interaction where it was raised. She explained her thinking:

I think English is important because it's global language but actually ... so maybe like the body language is quite important – some people they do not know the other language like English...Koreans and Chinese they are not good at English so I think body language is also fine. (SVR interview, Yuan, 20 June)

Yuan highlighted her belief in the role that body language played when communicating across barriers. She also expressed her experience and thought around communicating in a more global context, indicating that people needed to be willing to call on more than verbal skills to communicate with others. Yuan’s extract gave some insight to her awareness around the role of *sociolinguistic competence* (IC element 16) and her ability for *cross-cultural empathy* (IC element 12). She suggested in this extract that her understanding around the ability to *adapt to an intercultural communication* situation may require the use of body language (IC element 6), which was “also fine” and important in her view.

“I never think about doing something to change the world before”

Yuan showed her reflection on the global relevance of communicating across language barriers, as shown above and this could also be linked to a comment made in her written reflection about her role in the future as a global citizen:

To be honestly (sic), I never think about to do something different to change the world before I saw this question. In China, everything changes quickly and dramatically, we are trying to not be change by the world. However, I start to think about what should - I can do to change the world right now. (Personally opinion, I like this question). (Written Reflection, Yuan, 28 March, 2018)

Yuan made it clear in this reflection that she had started to think about her role more globally, as stimulated by the IC program, and seemed to be embracing this as important. She suggested that she had not seen herself as a change agent before and that this was a new thought for her, and potentially an internal shift in her “frame of reference” (Deardorff, 2006). Becoming IC involves an internal *shift in cognitive flexibility and ability to switch frames* (IC element 15). This shift in thinking could also be linked to a process of critical reflection, viewed as central in dialogic theory, if one is to reach refreshed thinking and

potentially embrace change (Bakhtin, 1981, 1986). It could also be said that her earlier interest in the debate around communicating in a global world had stimulated Yuan's emerging thinking about the role she would play in her future.

5.10.6 Summary of shifts for Yuan

- Yuan developed new understandings around how to be a student and about practices in this new cultural and academic context, for example, greetings. (IC 1, 3, 6, 10, 20 & 22)
- Yuan valued the role attitudes play in life and gained a new view on approaching learning in this context. (IC 5, 19)
- Changed her view about the role and influence of teachers in the Australian education system in comparison to China. (IC 3, 5, 6, 9, 14 & 20)
- Yuan learnt to understand more about communicating across difference and feels body language and knowing habits are also important. (IC 4, 8, 6, 12 & 16)
- Yuan claimed that for the first time she has started to think about her future role and what she could do to change the world. (IC 15)

5.11 STEPHAN'S IC DEVELOPMENT PROFILE: "A LONE WOLF"

5.11.1 Background:

Stephan was a 35 year-old international student, who was close to completing an Engineering degree at home in southern Germany. He was studying at QRU for one semester as part of a Diploma of General Studies. Stephan's main experiences with other cultures had involved meeting international students during his studies in Germany. He had worked as a driving instructor in Germany and claimed this had given him confidence to speak in front of others, in addition to claiming himself to be outspoken. Stephan had intentionally decided to delay completing his degree, so he could take this opportunity to study and travel abroad, as recommended by colleagues. He planned to travel around Australia for four weeks at the end of the semester before returning home. Stephan reported feeling he needed to take this opportunity to study abroad at this time as he would be 36 once he finished his degree. In Germany, this was in Stephan's thinking "quite old".

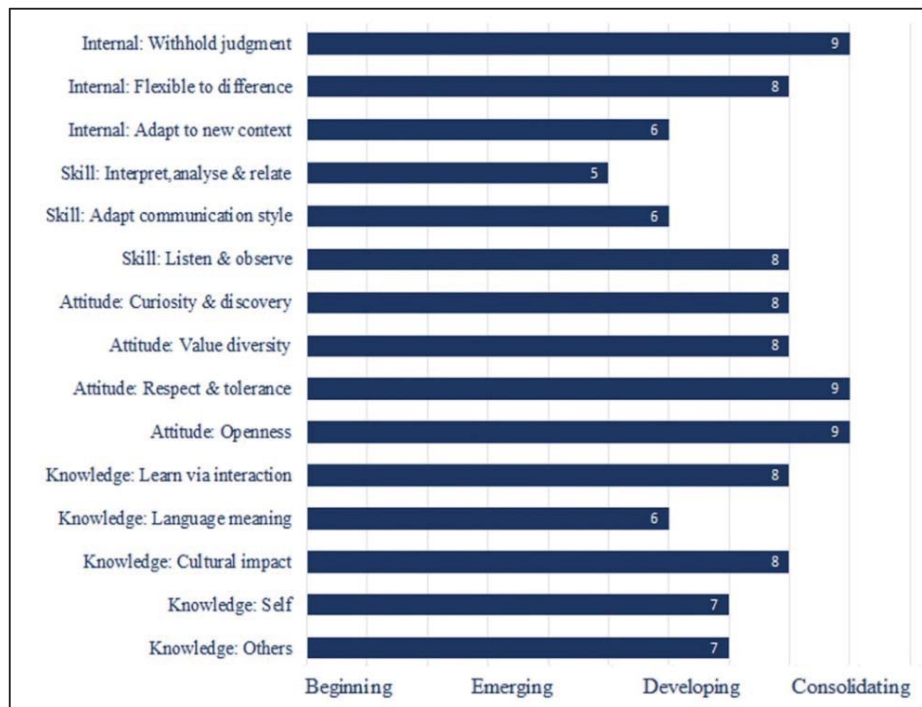


Figure 5.9. Stephan's self-reported IC (pre-program) questionnaire.

Stephan's responses to his pre-program IC self-evaluation questionnaire (Figure 5.9) indicated he felt weaker in his skill to interpret, analyse and relate, as well as his ability to adapt his communication style and adapt to the new context; these areas were reported as only emerging or developing. On the other hand, he reported as having a stronger ability to withhold making judgements about others, and give this the top score of consolidating. Areas in attitudinal and knowledge development were generally also rated strongly by Stephan at the beginning of semester.

5.11.2 Knowledge: Stephan's sense of self and identity

"I also learned a lot about myself"

In Stephan's pre-program interview (Pre-interview, Stephan, 27 Feb), when asked if he related to anything in terms of culture, religion or group, he stated, "No - I'm pretty much a lone wolf". He repeated this claim about being a "lone wolf" again during the interview while pointing out that he had "always tried to fit in somewhere" but did not really identify with German culture. In his SVR interview, Stephan commented, "I also learned a lot about myself...in my opinion, this really pushed me forward" in relation to his experience studying abroad for the semester at QRU (SVR interview, Stephan, 14 June). This comment suggested that Stephan felt he had developed in terms of *self-awareness* and was applying a capacity for *self-assessment* (IC element 2). From further discussion about this, he explained he was

able to adopt a different approach to things because of his experience here. He explained that before, in Germany, he was always “stressed out” but this semester he has learnt “that it doesn't always have to be perfect” and “don’t stress too much...no one cares”. This comment indicated that Stephan was able to take a more laid-back approach in this new environment, and by *adapting to a new cultural environment* (IC element 3), he was able to learn more about himself, thus pushing him forward in his personal *self-awareness* (IC element 2). It also suggested that Stephan’s experience in this new context, which reported as “totally” different, has enabled him to reflect on his approach to things, based on his reaction to perceived differences noted in this context. To achieve this, suggested that Stephan had been able to engage in a better understanding of *culture specific knowledge* (IC element 22), as relevant to his study in Australia.

“I know who I am”

What Stephan referred to in his data extracts above was that he had learnt more about himself as a result of being an international student in a new and different context. Although he also highlighted that he had reflected on his experience and reassessed himself to have not changed when he claimed in his SVR interview, “I don’t think I changed that much...I think they see me the same as before”. We discussed if he saw himself as a German student, or a traveller and why he had said in the forums that he was not a typical German. He replied: “A typical German - I think – you go to school and afterwards you go to uni, then you get a family – that’s a typical German”. He clarified: “I’m 35 and I am still studying...again”. When questioned further on what else makes a typical German, he added:

Whooh! Um... in some ways I am a typical German – that’s what this guy from Switzerland said that I meet this weekend –he told me I’m really held back – so you need to push me to... No – I know who I am.. Like I said the first time – I’m a lone wolf. (SVR interview, Stephan, 14 June)

What is interesting about this extract from the SVR interview with Stephan is that he seemed to adjust his response when encouraged to elaborate. The “whooh” suggested some searching in thought, before reporting what others had said to him and at the same moment suggesting that despite taking on board the fact that he was judged by others he met as a German, he came back to “I know who I am” with some confidence. It appeared that the interactions that Stephan had experience with others had helped him to contemplate his sense of self, confirming his thinking about his sense of self had not changed since reporting on it in his pre-interview. What was unclear, however, was the role the forums had played in this

reassessment of his personal identity. It seemed from this extract in his final SVR interview that being questioned about being a “typical German” by others, had stimulated Stephan to think more about his own sense of self and how this related to how others perceived him. His clarity about “knowing who I am” indicated he had engaged in a process of understanding more *deeply his own culture in comparison to others* (IC element 10) while in Australia and had thought about how this impacted on his *self-awareness and self-assessment* (IC element 2).

5.11.3 Knowledge: Stephan’s understanding of others and context

“We are not even that different”

One of the key points Stephan claimed to have gained from the forums was a better understanding about Asian perspectives. He reported that he had wondered about this as Asia was much further away from Europe than Australia. He concluded in the SVR interview, “But it is not that far away – you don’t have to go to Hong Kong or China – even some friends in Germany – they are from Turkey....totally the same. Totally the same!” (SVR interview, Stephan, 14 June). This new knowledge gained was confirmed at the end of Stephan’s SVR interview when he discussed and explained his view of others based on forum interactions, “what I definitely learned because of the Asian girls is that we are not even this different even though we are very far away from each other”. This confirmation of knowledge and comprehension by Stephan also suggested he had achieved a clearer *understanding of others’ worldviews* (IC element 1), in this case Asian participants.

“It is a little tough to meet and talk to them”

It was interesting that Stephan did not comment much during in his interviews on his interaction with Australian students outside of the forums. It seemed that this opportunity was not readily available to him outside of the forums in the program. When asked about what connections he had made during the semester, he commented, “I don’t know - it’s a little tough to meet some people and to talk to some people because –Most of them are like - ahh Internationals you are only here for some weeks and so why should I care about it”. Stephan scored lower in his self-reported questionnaire (Figure 5.9) on being able to adapt to new contexts at the beginning of semester. Yet, his comment above suggested that he had reflected on his understanding of others he had encountered in the new context (IC element 1). This also demonstrated his *mindfulness* about the role cultural factors may play. He referred to understanding the fact that he was an international student and not here for long,

and the potential influence this fact had on those in this context at QRU, thus demonstrating his *understanding of the role and impact of culture* (IC element 14).

“In my opinion sharing is a good thing”

Stephan expressed surprise and concern at the way others worked in the new study environment in his written reflection early in the semester:

But here it's more like a shark tank. No-one seems to be willing to help others out, even if asked. I don't know, but working as a team, as a unit, seems to be considered less important. That is very disconcerting to me. (Written Reflection, Stephan, 13 March, 2018)

In this written extract, Stephan highlighted the fact that “no-one” here seemed to be willing to work “as a team”. This theme of working together and sharing resonated throughout Stephan's interviews and was a topic of discussion in the forums around the notion of sharing work (Forum 2) and also working in a group (Forum 3). Stephan later commented in his SVR, “I learnt from that - that it is not common here to share” adding “lots of people are surprised as we shared a lot back in Germany” (SVR interview, Stephan, 14 June).

At the end of semester, Stephan confirmed that his thinking was “still the same. In my opinion sharing is a good thing but it is not only giving but also receiving something”. Stephan here seemed to be interpreting why others had reacted to his concept around willingly sharing his work in such a strong way, as seen in Forum Two. Despite Stephan's development in understanding of why others had different approaches to academic work, he maintained and perhaps strengthened his own approach through this rethinking of about his own beliefs on this topic. As he recounted in his SVR interview, he believed his learning was attached to working together because it, “helps a lot to explain to others - three or four brain cells thinking about it and not only one” (SVR interview, Stephan, 14 June). It seemed this shift in understanding others' study approaches had enabled him to better see his own ways of understanding and learning. This indicated that he had not only *adapted to varying intercultural communication and learning styles* (IC element 6), but had also questioned these styles to understand his own sense of being a student better. Stephan's thinking here resonated with Bakhtin's (1981, p. 341) notions of “ideological becoming”, a process of learning to be in this context and through the interactions with others, finding one's voice. In Stephan's case, he clarified his approaches to learning, as he had had his habitual practices questioned by others. This seemed to have had the impact of helping him to confirm and

better define his sense as a student in this context, one that valued collaboration, despite being discouraged by others in this context.

5.11.4 Stephan's attitudes and views

In relation to Stephan's attitudes towards learning about different cultures and others, it was implied that he was keen to travel and experience new things. He described this study in Australia in his pre-interview as a "once in a life-time" opportunity as a student. It could be said that Stephan displayed a sense of *curiosity and discovery* (IC element 19) by choosing to study at this university, especially when he could have completed his degree at home. Stephan also demonstrated his curiosity, although this was not so clearly demonstrated in his interviews, it was more evident in the forums, as he rarely spoke or asked questions of the others unless prompted. As discussed earlier, Stephan's curiosity and ability to engage and observe others in the forum had helped develop his own understanding about personal topics of interest, for example, helped him to better understand if Asian culture and people differed, or not, from what he had known while living in Europe.

"She was talking like a leader"

One shift in view that Stephan reported on, as based on his experience of interacting in the forums, was that he had come to believe that women are better leaders. This comment in the SVR interview emerged after watching a segment in Forum Three, session 3. Stephan recounted in his SVR interview, "I felt like she was talking like a leader. I told her that she might be a leader." When asked what he thought about how Tammy responded to him, he said, "I think – as a positive thing". He elaborated further when asked what he had learnt from this forum:

We have a big debate in Germany about women being leaders. And I have never had a problem to work for a woman. And in this forum you can definitely see women are good leaders. But you know female as a leader – you can't fool her... She can remember it all. (SVR interview, Stephan, 14 June)

What was noteworthy about this extract from Stephan's SVR interview was his thinking around how women and men communicate and relate, potentially in groups or at work. He seemed to draw on his understanding of previous experiences in relation to working "for a woman" and then recycled this thinking in response to his observations of the eight different women he interacted with in the forum to conclude and formulate a clearer perception. Stephan seemed to relate his adjusted thinking to his observation of females being confident,

such as Tammy had demonstrated in the forum. This shift in thinking suggested that he had engaged in an *openness towards learning from other people* (IC element 5), with females in the forums in this context. This concept of rethinking and understanding the difference between ourselves and others, drawing on conversations from our past experiences in order to formulate and reassess thinking, is clearly presented as dialogic in the theory (Bakhtin, 1981; Holquist, 2002).

5.11.5 Stephan's skill development

Stephan's shift in understanding around how women interacted differently in the forums also suggested he was applying his skills of *observation and listening* (IC element 4) to make interpretations around others in the forums. His recount and observation around females also highlighted his ability to *interpret and analyse* (IC element 8). What was less clear and forms the focus in the discussion following, was Stephan's ability to relate to others based on his skill to listen and interpret others in the forum.

“You really need to know how to talk to that person”

Stephan demonstrated a high level of awareness and discussed his understanding around a *need to vary his communication in an intercultural situation* (IC element 6). This was expressed through discussion in his SVR interview when asked about his experience of interacting with others in class throughout the semester and what he had learnt about meeting others in Australia. Stephan commented, “you really need to know how to talk to that person” because it “depends on the person” (SVR interview, Stephan, 14 June). When prompted to elaborate on how he communicated with others, he replied, “Slightly - you know...just try something – how far can I go and also by observing them...seeing how they interact with other people... what can I do – what I can't”. This response indicated that Stephan potentially possessed the skill to observe, listen and interpret a situation, using what he called a “slightly” approach, meaning he would apply such skills as he would slowly test out another person to understand how to relate and respond. He clarified this with an example when asked if knowing or assuming about a different culture helped him in this process, he said, “for a complete unknown culture – like for me the Chinese culture or let's say the Arabic culture – I wouldn't even try to (be humorous/sarcastic)...I don't know how they react to my way and was it funny”. Such comments in Stephan's SVR interview suggested he was able to *adapt to varying intercultural communication and learning styles* (IC element 6) based on an informed judgement of the intercultural situation. However, Stephan also added

that he did not feel that anyone in the forum interactions, or those in his classes, made him feel this way, as in having an unknown culture.

“I just wanted to tell the Aussies that please do not be offended”

When revisiting the Forum Three discussion around languages, in relation to the stimulus question: if English should be a dominant language, Stephan in his SVR interview said:

I just wanted to tell the Aussies that please do not be offended if we ask 3 or 4 times what do you mean and also to – myself like and all the others – if you don’t understand – just ask even if it is 3 or 4 times. (SVR interview, Stephan, 14 June)

This extract was noteworthy because it showed Stephan attempting to help the “Aussies” to relate to his understanding around the impact of communicating in a language that is not native. It seemed that he was encouraging them to adopt an empathic attitude, one that was tolerant of difference, rather than make a judgement of it, that is, try not to be “offended” but rather to understand why they may be asked three or four times. He also advocated here his personal belief that it was important to “just ask” and this was a comment repeated in this interview, as well as raised in Forum One when the group were discussing their adjustment to the new context (Session 2). What seemed evident here was Stephan demonstrating his understanding around the impact of *sociolinguistic competence* (IC element 16). Stephan was able to make this request and shared his thoughts on this due to the forum interaction around language and global communication in the future.

“Maybe sometimes being quiet can be misunderstood”

Stephan’s personal communication style, and how it was interpreted by others in the forum, was discussed in his post-interview. Stephan tried to clarify for the women that he speaks when he has something to say and that he was not expressing his “excitement” on the inside about the topic as Tammy was, but was instead “quiet” by nature. He suggested that his body language was not expressing what was going on in his head in the same way as it was expressed by others, for example Tammy’s use of body language in this case. This concern by the others about Stephan’s lack of comment had been raised more than once during the forums so Stephan was asked what he thought about this in his final interview. He replied, “But that’s the point – my whole life if there is something interesting to say – I say it. If you don’t have to say anything - just be quiet”. He was asked why the others seemed to misunderstand his personal approach about when he would choose to “say anything”. He reflected on this in the SVR interview, responding, “Maybe sometimes being quiet can be

misunderstood as having another opinion but being afraid to tell it. But I've never been afraid to say it. I've always spoken my mind. Even if it got me into problems" (SVR interview, Stephan, 14 June

"Just express myself more"

On further discussion in Stephan's SVR interview, he expanded further on this to say that perhaps he should adjust the way he listens: "Maybe just yeah – say something like – you are right and stuff so they know – all right – he is still alive" (SVR interview, Stephan, 14 June). This raised how Stephan perhaps had shifted in his thinking by realising how he was perceived by the others in the forum, even if this was not accurately in his view. He confirmed this shift in thinking at the end of his post-interview when asked about how he might apply his learning from the program to his future. He explained:

For my own future it's um...that I have to be way more open...and show people ways...no no – treat myself, train myself to ways that I can show people what I am thinking. Um – maybe just in work – when I am working at home again – I don't know – just express myself more – even if it is just letting the others know that I agree. Not just sitting there like- hmmm hm. (SVR interview, Stephan, 14 June)

Stephan raised that he was now more aware that he needed to develop further the important IC attitude of being "way more open" in the future (IC element 5). Stephan then extended on this rephrasing from "show" to "train myself to ways", thus highlighting his recognition that this skill was in ongoing development, aligning with Deardorff's theoretical IC approach that it was always in development as a life-long skill. Recall that Stephan felt less strong in the self-reported IC skill of being able to interpret, analyse and relate at the beginning of the semester. He has learnt from the reactions he observed from the others in the forums that he could in fact improve his way of responding to others, perhaps by expressing himself more, offering a clearer message that he is interested, listening and "alive". This comment indicated Stephan was more aware that he needed to *adapt and vary his communication style* (IC element 6) in different intercultural situations.

5.11.6 Summary of shifts for Stephan:

- Stephan gained some personal learning about himself and his preferred style of study from his experience here. (IC 2, 3, 6, 10 & 22)
- He has learnt that Asian perspectives are not so different to his own based on talking to participants from Asia during the forums. (IC 1 & 14)
- Stephan had intentionally sought out new study experiences in Australia. (IC 19)
- He adjusted his view on women as better leaders as this was confirmed by forum interactions. (IC 5)
- Stephan learnt more about the impact of communicating in a language that is not your first. He advocated for others to be more open and asking as a way to improve communication flow. (IC 4, 6, 8 & 16)
- Stephan had decided that in the future he needed to adjust his communication style, especially with females, to express himself more and show he is listening. (IC 6)

5.12 TAMMY’S IC DEVELOPMENT PROFILE: “A BIG PERSONALITY”

5.12.1 Background:

Tammy was an Australian 19-year-old student commencing a Bachelor of Business at QRU. After graduating from a regional Christian college in 2016 she completed a Certificate III and had gained employment, including an internship in Event Management. Tammy lived regionally and had originated from Mackay; she had only decided to come to university as the Diploma she wanted to do at TAFE was replaced. She described herself as “not very academic” in comparison to her mother, who was a doctor. Tammy worked most days and could only meet to attend this program after 3 pm. Tammy had extensive travel and cultural experience, mostly resulting from her mother’s work, including living in a remote areas in Cambodia and Laos. Tammy reported that completing a school exchange in Alabama, America, helped her to become more independent and really opened up her eyes to differences in other places. Tammy’s commencement at university was driven by her career choice in Event Management, which she was working in and balancing around her study commitments. As Tammy’s work and living location kept her away from campus, she reported focusing on being independent and financing herself, rather than connecting with other students on campus.

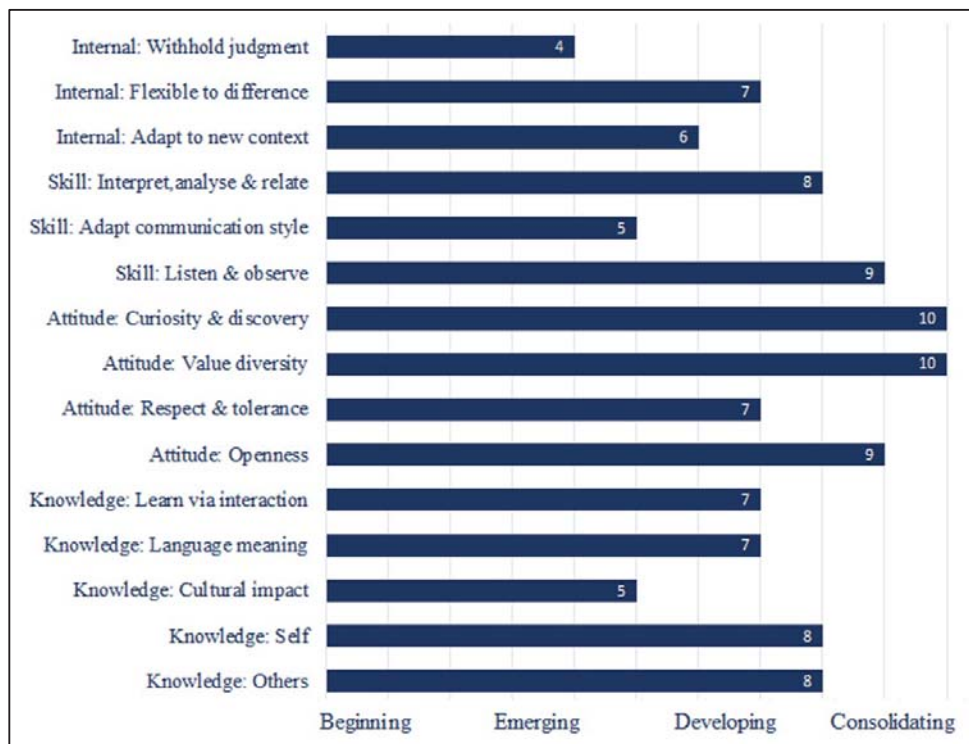


Figure 5.10. Tammy's self-reported IC (pre-program) questionnaire.

Tammy's responses in her pre-program IC self-evaluation questionnaire (Figure 5.10) indicated that she saw herself as having strong attitudinal skills at the beginning of the semester. Attitudinal scores to IC attitude statements related to curiosity, discovery, openness and valuing diversity were higher than her ability to tolerate and respect others. Tammy reported lower scores for her skills to adapt her communication, to adapt to new contexts and her ability to withhold judgement about others, which were the lowest self-rated score. Tammy indicated these IC elements as emerging even though she recognised herself as having an open and curious attitude. Tammy also reported a low score in her knowledge in terms of understanding cultural impact, despite feeling stronger about her sense of self and others, and rated a high score for her skill in language and interaction.

5.12.2 Knowledge: Tammy's sense of self and identity

"This is who I am"

Tammy explained in her pre-interview that her extensive travel experience has helped her understand what makes her different as an Australian. She was conscious of differences across Australia stating, "Even like the different parts of Australia – like the people from Perth are completely different to people from Queensland and people from Tasmania are completely different from us". A clear message Tammy delivers in her pre-interview was

that her exchange experience in the US made her more independent. She claimed it “helped me so much over here” and added “the contrast was insane”. She explained she was “thrown into many sorts of deep-ends in America you know that was the first time travelling by myself”. Tammy suggested this experience had given her a *deeper knowledge and understanding of culture (one’s own and others’)*(IC element 10). She clearly valued the study abroad experience for enabling her to be more confident living apart from her mother on return to Australia. It was also clear in Tammy’s pre-program interview that she had a clear sense of herself. She stated “this is who I am” when discussing how she communicated with others (Pre-interview, Tammy, 19 Feb). She added “well I’m a very open and honest sort of person” and commented further in her post-interview, “I already know that my personality is so big and can be over the top for some people”. This comment indicated that Tammy had an awareness about how she may be perceived by others, indicating her *self-awareness and capacity for self-assessment* (IC element 2). Unlike most of the other participants discussed early, what is unclear from Tammy’s data is if there was a shift in how she saw herself as a result of participating in the forums. However, one thing that became clear when revisiting the forum interactions and discussing these with Tammy was that her “big” personality and “open and honest” style of communicating in the forums had stimulated reactions from other participants, and had potentially promoted dialogic moments for others.

5.12.3 Knowledge: Tammy’s understanding of others and context.

“Taking a broader perspective”

In Tammy’s SVR interview, we revisited an interaction in Forum One where Tammy was discussing the stimulus question with others around how open she thought Australian culture was. I asked Tammy after watching this segment, what she thought was happening as there were different opinions being expressed. She explained her surprise: “Yeah that’s it – but we are not open...and I found that so weird (what the others thought). I understand it in a way but then it’s also like...in a way we are... it’s is kind of...” (SVR interview, Tammy, 21 June). Tammy’s response in this interview and her trailing off at the end of this comment suggested that she was still unsure about the response by others to her representation of Australians, which she stated more than once during this forum as “not open”. She expressed surprise, saying it was “so weird” but at the same time she indicated that she was able to “understand it in a way” and recognised the other view on this topic. Tammy explained this as, “I was kind of like you know sharing more of my personal story than -‘being open’- this

is the broader perspective of Australia”. Her comment suggested she is now more conscious that perhaps the others were seeing her as representing the “broader perspective of Australia” and she realised she had been offering them her “personal” view. When asked how she would respond to this situation if it happened again, Tammy offered “thinking about it - I would be like a bit more broader perspective and know that it was a broader perspective of Australia instead of having just my own personal view”. This response indicated Tammy’s thinking about *varying her intercultural communication with others* in the future, as a result of this forum experience (IC element 6). This comment showed Tammy reflecting and taking into consideration the perspectives held by others, suggesting Tammy might change the way she would respond in the future. Here Tammy is demonstrating her emerging ability to better *understand others’ views* in this specific context (IC element 1), in this case a culturally mixed group of students wanting to know how Australians think, as a result of this particular forum interaction.

“More on my own”

One area that Tammy reported as a surprise for her was the difference between the university academic culture in comparison to her previous experience of being a TAFE student. This was also supported by Tammy reporting a lower rating to “adapting to new context” in her self-rated IC questionnaire (Figure 5.10). She spoke in her SVR interview, “you can’t really fathom what it’s going to feel like until you’re here - like people can tell you stories and stuff but it is really like it’s so different from any other sort of education”. She offered that her experience at TAFE had involved different practice where, “we all would be comparing our notes on our booklets...they were our assessment”. In contrast, she explained how she had learnt to adjust to university during the semester, “It is just like I had to keep reminding myself - I’m more on my own here - I can’t just be like - I’m struggling with this and like fall back onto the others” (SVR interview, Tammy, 21 June). By saying she had to “keep reminding” herself that it was different here at university suggested Tammy had become aware of different expectations and had had to find other ways to manage her studies. It seemed due to Tammy’s work commitments, living away from campus, and perhaps the lack of interaction with other students, that she had focused on being independent and drawing on other resources to “get things done”. Tammy’s data showed her emerging knowledge in relation to joining this new academic culture, where she has had to *adapt and adjust to a new academic environment* (IC element 3). For Tammy the “other” (Bakhtin,

1981), as also noted with Yuan, seemed to be as much represented by the new academic culture as it was by other diverse students.

5.12.4 Tammy's views and attitudes

“She must be so out of her comfort zone”

Tammy self-rated herself highly to the attitude related statements considered conducive for developing IC (Figure 5.10). However, she felt she was still developing in terms of her respect and tolerance for others. During her SVR interview, Tammy demonstrated her ability to emphasise and respect others by relating to others in the forum interactions. When revisiting a video segment (Session two, Forum Two) where the group shared what they would do in the specific scenario of being asked by another student to share a completed essay, Tammy offered insightful comments about how Jade had reacted to this when she commented, “You see that a lot with not having to say no. Just kind of putting herself down in a way...It must be so weird for her...so out of her comfort zone”. Tammy's comment indicated her ability to draw on her prior experience with what she called “Asian culture”, suggesting that she understood Jade's response of “putting herself down” by drawing on her knowledge about how other cultures differ to her own. What was of interest in this extract was how Tammy took this further to reflect on how Jade must feel in this context, as “so weird” because Tammy felt she must be “so out of her comfort zone”. This comment reflected Tammy's empathetic attitude towards Jade based on her observation of this forum interaction, and also demonstrated her having *respect for other cultures* (IC element 11) and an ability to respect others, as shown by this example of *cross-cultural empathy* (IC element 12).

“It kind of opened your view of if it is OK”

When asked more about what she had potentially learnt from this interaction, Tammy commented, “well it kind of opened your view of – if it is actually OK to ask for that sort of help from someone like you know”. This comment suggested that the interaction had helped Tammy think more deeply about what was “OK” in terms of academic practice. Tammy made one last comment on this scenario that indicated that she had shifted her thinking around her view of how others might think about this scenario. She stated:

So like if I were to go up to someone and say “hey can I have some help with this?”
It wouldn't be me trying to hurt them or offend them in any way or trying to get them
to help me cheat or whatever ... but kinda opening me up to realising that that could
be their (other participants) view to it. (SVR interview, Tammy, 21 June)

Tammy admitted that she was clear on her own view in this scenario. It seemed she had come to realise, based on her repeated use of “open”, that she had changed her view of how others may perceive this scenario. Recall, Tammy scored herself lowest on withholding judgement as an emerging IC element in her self-reported questionnaire. Here, she was pointing out that she could recognise the somewhat different views to her own in this case. Importantly, this example also potentially reflected Tammy’s ability to show openness *toward intercultural learning and the people from other cultures* (IC element 5) and to be tolerant and to possibly *engage with ambiguity* (IC element 9).

5.12.5 Tammy’s skill development

“I try to dial it down a bit”

In terms of Tammy’s personal communication style, she spoke of not having “much of a filter” in her pre-interview in regards to what she says. Tammy seemed to be aware of the possible negative impact her personal style could have on others, as indicated by her comment, “I am so brutal and honest - so I do get a fair bit when I would say something to someone and they take it in the wrong way”. When asked in her pre-program interview about her skill to recognise and manage such situations of miscommunication, she relayed:

It's just little tell-tale signs that it's just like you really just said the wrong things – maybe it is just time to go back and I go back and say look – what I meant was - and then you know this is who I am, this is the type of person I am. You know I just apologise for what I've said - feel like ... this is how it is. (Pre-interview, Tammy, 19 Feb).

This data suggested Tammy possessed the skill to *analyse and interpret* (IC element 8) how her style of communicating may impact others. More importantly, she detailed in her comment how she had attempted to repair any negative implications to enable her to better *relate* with others (IC element 8). Later in her SVR interview, Tammy commented again on her personal style saying, “So I am aware of that (her personality) and do try to dial it down a bit but that's just who I am” (SVR interview, Tammy, 21 June). Tammy’s response here again highlighted her strong sense of self and that her personal preference was not to reflect too much on how others would see her. Of interest, Tammy demonstrated in these comments that she was able to *adapt or vary her style in intercultural communication* situations (IC element 6), based on her awareness and understanding around how others had responded to her. This was a skill she felt less strong about in her earlier IC self-reported questionnaire (Figure 5.10).

Tammy is happy to offer her observations and understandings around the body language used during the forums as we revisited segments during her SVR interview. These comments suggested Tammy had developed skill to draw meaning through her ability to interpret non-verbal interactions. Returning to the video segment from session two, Forum Two, Tammy not only expressed surprise at Carol's reaction to the scenario but also commented on how Jade physically communicated:

Like her (Carol) body language was open – she sat up whereas Jade – she was very closed off. She was like hands over the face – ‘no you can't do that’ sort of thing- she was very nervous kind of thing. (SVR interview, Tammy, 21 June).

It seemed from this comment that Tammy was using her observation around non-verbal communication to better understand what was going on in this interaction. Thus, Tammy was demonstrating her potential ability to *learn through interaction*, IC element 20. This skill, as well as the skill of being able to *listen and observe* (IC element 4), are viewed as important to enable one to read an intercultural situation in order to relate to others (Deardorff, 2006). Despite respecting the opportunity to share in the forum space, Tammy also talks about her work communication context where she shared that there was pressure and constant time constraints. She commented that in this work context, she was used to communicating in a snappy way. She related this to one moment in the forum, “and it was all like snappy – quick...kind of what my response was like there – snappy quick” (SVR interview, Tammy, 21 June). These comments by Tammy suggested she was on the path of becoming more aware about her personal communication style and how the context can impact how she relates to others. This was of interest to Tammy as she clearly valued open and effective communication as important for her future work in event management.

“Have proper open communication”

When considering further the important IC element 8, the skill *to analyse, interpret and relate* to others, what becomes clear from Tammy's data was she felt gaining a sense of comfort with the forum participants enabled for more “open communication”. She commented in her SVR interview about how this sense had developed for her over the three forum meetings:

I did feel that - even for me I felt more comfortable after every forum because you got to know the people – it was more like a friendship rather than like the first forum - it is like who are you? Like it's oh we're friends we can have like a proper open communication - like not be so scared. (SVR interview, Tammy, 21 June).

Of interest in Tammy's extract above was that she related "proper" communication to a sense of feeling and comfort and not being "so scared". During Tammy's SVR interview, she offered her analysis of how she saw the forum members connecting. She pointed out, "It is just now that I am watching it – like we are so different. So opposite but we can have little snippets where we just joined together". By using the words "just now", Tammy indicated that she was only then thinking about this. She noted that despite the differences between the forum members, she felt important moments occurred, what she called "snippets", enabling connection and understanding between forum members. This comment aligns with literature around dialogic interaction, claiming that group members need to be similar enough to communicate but different enough to stimulate new thought and make dialogue worthwhile (Burbles & Rice, 1991).

For Tammy, the value of the forums were related to the concept of communicating and understanding others. She added in her final interview that she saw such forum discussions as especially beneficial to students who were shy, unlike herself. She explained:

This sort of thing would really, especially for students who are held back, the whole forum thing and sitting there sharing your thoughts without that background pressure. I think that's really important to have. (SVR interview, Tammy, 21 June)

Her reflection about the importance of being able to share thoughts without "background pressure" suggested that Tammy had thought about how communication is perhaps restricted or less effective in a situation of pressure or less comfort. Tammy was valuing the importance of how one communicates based on context. Just as she related about her "snappy quick" style, which was appropriate in her workplace, here she reflected that for others, who are less confident, feeling "less scared" without "background pressure" was really important to allow for open and proper communication to occur. In other words, she pointed out the importance of feeling safe and connected to others was needed for dialogic interaction to evolve for all. This point by Tammy is supported by literature around dialogic pedagogy (Alexander, 2008; Ferri, 2018).

5.12.6 Summary of shifts for Tammy

- Tammy had a strong sense of self but was surprised at some different academic practices in this new learning context. (IC 2 & 10)
- She gained a better understanding that others may see topics differently to herself. (IC 1 & 6)
- Forums opened up to her other views about sharing work and what is considered OK in this context and this was quite different to her previous study experience. (IC 5, 9, 11 & 12)
- Tammy was able to evaluate different potential meanings and body language use by group members during the forum interactions.(IC 4 & 20)
- She had learnt to observe the impact of her personal communication style and to be more aware of this impact. (IC 6 & 8)
- Tammy realised she needs to consider the broader perspectives of others so she can help them understand her better. (IC 1, 6 & 20)

5.13 SUMMARY OF IC DEVELOPMENT IN INDIVIDUAL PARTICIPANTS: PART 2

The developmental profiles presented for each participant suggest the different ways each had reflected on and engaged with forum interactions and had drawn on specific IC elements, utilising attitudes, views, knowledge and skills, as they engaged in the IC program and negotiated the academic semester at this institution. All participants suggested some form of critical reflection and shifts around concepts of identity, personal communication and how they viewed others and certain topics discussed. Such rethinking could be traced back to forum discussions, as illuminated in post-interview comments and those made about specific forum moments. Participants were asked about specific forum moments to identify if these stimulated or opened them up to new lines of thinking and shifts in views, attitudes, knowledge, understandings and skills. Table 5.3 provides an overview of notable points arising from analysis of the remaining four participants, Eva, Yuan, Stephan and Tammy. This extends on the analysis of individual shifts in: knowledge and comprehension, attitudes and views, and skill development in the first four profiles presented for Elke, Kyle, Carol, as detailed in the first part of this chapter (Table 5.2). Together Table 5.2 and Table 5.3 provide an overview of summaries of how each participant was found to be developing IC, as supported through Deardorff's (2004) IC components.

Table 5.3. Overview of Key Shifts in Participants (Eva, Yuan, Stephan and Tammy) based on IC Categories

Participant	Knowledge & Comprehension: Cultural self-awareness, understanding others, deep cultural knowledge of context, and the world from others' perspectives. Learning through interaction.	Attitude & Views: Respect, openness, curiosity, and discovery. Adjusting/rethinking perspectives on topics.	Skill: Observation, listening, evaluating, analysing, interpreting, and relating. Awareness/adjustment of personal communication style. Learning through interaction.	Internal shift: Flexibility, adaptability, empathy and an ethno-relative perspective. Application/response based on attitude, knowledge & skill
Eva	<ul style="list-style-type: none"> Eva learnt more about her own sense of cultural identity and how it compared to others. (IC 1, 2 & 22) She had adjusted how she defined herself as a Swede in this Australian context. (IC 6, 10 & 14) 	<ul style="list-style-type: none"> Eva shifted her view around the impact of assumptions and stereotyping of others, realising that this is not always negative. (IC 5, 7, 15, 19 & 20) 	<ul style="list-style-type: none"> Eva learnt more about her preferred role and mode of communication in group interaction. Eva realised she prefers to be in charge rather than take a "laid-back" approach. (IC 4, 6, 8, 14 & 16) 	<ul style="list-style-type: none"> Eva gathered new concepts based on her experience gained here. Eva feels she will take back aspects of Australian culture to use in the future at home. (IC 3, 9 & 21)
Yuan	<ul style="list-style-type: none"> Yuan developed new understandings around how to be a student and about practices in this new cultural and academic context, for example, greetings. (IC 1, 3, 6, 10, 20 & 22) 	<ul style="list-style-type: none"> Yuan values the role attitudes play in life and gained a new view on approaching learning in this context. (IC 5, 19) Yuan changed her view about the role and influence of teachers in the Australian education system in comparison to China. (IC 3, 5, 6, 9, 14 & 20) 	<ul style="list-style-type: none"> Yuan had learnt and understood more about communicating across difference and felt body language and knowing habits were also important. (IC 4, 8, 6, 12 & 16) 	<ul style="list-style-type: none"> Yuan claimed that for the first time she had started to think about her future role and what she can do to change the world. (IC 15)
Stephan	<ul style="list-style-type: none"> Stephan gained some personal learning about himself and his preferred style of study from his experience here. (IC 2, 3, 6, 10 & 22) He had learnt that Asian perspectives are not so different to his own based on talking to participants from Asia during the forums. (IC 1 & 14) 	<ul style="list-style-type: none"> Stephan had intentionally sought out new and diverse experiences in Australia. (IC 19) He had adjusted his view on women as better leaders, as this was confirmed by forum interactions. (IC 5) 	<ul style="list-style-type: none"> Stephan learnt more about the impact of communicating in a language that was not your first. He advocated for others to be more open and to ask as a way to improve communication flow. (IC 4, 6, 8 & 16) 	<ul style="list-style-type: none"> Stephan had decided that in the future he needs to adjust his communication style, especially with females, to express himself more and show he is listening. (IC 6)
Tammy	<ul style="list-style-type: none"> Tammy had a strong sense of self but was surprised at some different academic practices in this new learning context (IC 2 & 10) She gained a better understanding that others may see topics differently to herself. (IC 1 & 6) 	<ul style="list-style-type: none"> Forums opened up to her other views about sharing work and what is considered OK in this context, and this was quite different to her previous study experience. (IC 5, 9, 11 & 12) 	<ul style="list-style-type: none"> Tammy was able to analyse and evaluate different potential meanings and body language used by group members during the forum interactions. (IC 4 & 20) She had learnt to observe the impact of her personal communication style to be more aware of the impact. (IC 6 & 8) 	<ul style="list-style-type: none"> Although she believed explaining and representing Australian culture as more about sharing her own personal story, in the future Tammy has realised she needs to consider the broader perspectives of others, so she can help others understand her better. (IC 1, 6 & 20)

5.14 CONCLUSION

This chapter has presented the findings for each individual participants, showing their intercultural shifts, allowing each to emerge as an individual and unique portrayal (Simons, 2009). Each profile has been formed by weaving together findings from various data sources in order to map the reported IC growth evident for each participant by highlighting potential shifts in knowledge, attitudes and skill. In summary, the analysis in this chapter has raised some key findings:

- Participants reported on shifts in their sense of identities and how this related to having a common culture. They were observed to be co-constructing their sense of selves both culturally and in relation to how they saw themselves as students adjusting and fitting into this university context.
- Participants were found to adopt broader perspectives as they became more aware of how the other participants were thinking and that this thought might differ to their own views and beliefs.
- Participants' shifts were linked to a process of becoming comfortable to connect and relate with others in the forum and additionally to the new academic culture on campus. Feelings and experiencing were noted as an important part of this process for many participants.
- Shifts in understanding and thinking about skills important for others were noted. Several of the participants reported becoming more aware about their personal or preferred style of communicating in groups and reflected on the impact this could have on others. However, even though some participants had become more aware about the importance of developing a range of communication skills, they also reported limited opportunities to put these into practice, outside of the forums.
- Several participants reported growth in understanding and awareness around the importance of developing IC for their future role as a global citizen.

I will now move to provide a fine-grained analysis to document how participants interacted during specific dialogic moments in the forums. The interactional analysis provided in Chapter 6 will explicate how group interaction promoted the learning, reflection and refreshed intercultural understandings that have been outlined in this chapter. Chapter 7 will discuss the overarching themes that emerged based on a cross-case analysis of individual profiles combined with analysis of key interactionation moments during the three forums.

Chapter 6: Dialogic moments: Looking at how interaction can build intercultural understandings

6.1 INTRODUCTION

Having offered an interpretation of shifts in intercultural competence (IC) for each participant in Chapter 5, I now present a deeper analysis of selected moments from the three forums. Specifically, I look closely at how the participants interacted. This chapter addresses the second research question: *How do students interact during a series of dialogic intercultural forums, and what might this contribute to their developing intercultural competence?* It explores this question by providing an in-depth, fine-grained analysis of specific moments captured by video and audio datasets collected during the forums. As with the thematic analysis provided in Chapter 5, this chapter will draw on both Bakhtin (1981, 1984, 1986) and Dearsdorf's (2006) elements of IC to demonstrate how selected moments represent dialogic interaction and made way for the development of specific IC elements, as found in Chapter 5. Specific sequences and excerpts have been selected from each forum. These sections of data were selected because data provided by participants in written reflections and in SVR interviews indicated that these moments were relevant to shifts in thinking and understanding. Extended sequences of interaction offer an analyst the opportunity to identify the sequential pattern of talk, including moments when participants enter talk, when topics shift, and features are used to show understanding of the input by others (Psathas, 1992). Therefore, these sequences potentially represent moments of authentic dialogic interaction. Drawing on dialogic theory (Bakhtin, 1981, 1986), this means participants were engaged in exploratory dialogue and exchanges that stimulated fresh thinking and the challenging of others' ideas. I link these exchanges to specific shifts noted in the participants' profiles from Chapter 5.

Analysis provided in Chapter 5 has mapped and explored notable shifts in elements of IC for each participant. This chapter identifies how IC development manifested and was observable through the student-to-student group interactions. The analysis in this chapter will also respond to the overarching research question: *What influence does participation in an IC program based on dialogic interaction have on participating students?* To do this, a close analysis was undertaken of how participants interacted, offering deeper insights into the

outcomes from these interactions, and interpreted shifts in IC development. As such, further layers of analysis were applied to the data collected, enabling a focus on the micro-level of talk in these interactions (See Table 4.7).

Analysis in this chapter focuses on the intersubjective nature of the participants' interactions. This is important for identifying suggested development of IC in participants, as intersubjectivity involves looking closely at the relations between perspectives and these "perspectives can belong to individuals, groups, or traditions and discourses, and they can manifest as both implicit (or taken for granted) and explicit (or reflected upon)" (Gillespie & Cornish, 2010, p. 19). To achieve this, transcription needs to show extra-verbal features, such as gesture and body orientation, speech tempo, rhythm and intonation, as these are all important resources related to how communication occurs and subjectivity is formed during interactions. The analysis in this chapter, therefore, provides a micro-level focus on how ideas circulated, how participants used prosody for emphasis, and mediated with each other through non-verbal communication to engage other participants and do interactional work (Markova et al., 2007; Skidmore & Murakami, 2012). This approach is in line with Roth's (2005) suggested process of first describing what is being said and then looking at how the interaction was being undertaken (Section 4.8). Thus, applying an interactional-style transcription convention enabled me to highlight the dynamic, non-linear and open nature of discussion emerging in the forums. Conversational analysis (CA) research also informed the analysis of the talk at a micro-level as it offered valuable insight to various aspects displayed in these interactions (Hepburn & Bolden, 2017). CA's (Sidnell & Stivers, 2012) close attention to features of talk helped to better interpret the uptake and response of the participants as they interacted with each other. It was possible to gain potential dialogic insights to the flow of student-to-student interaction, and to understand how dialogic moments may emerge, by using this style of interaction, as demonstrated by the work of Skidmore and Murakami (2012) and Markova et al. (2007). The transcript convention used in this chapter, including some related terminology, is presented in Appendix E.

In order to holistically analyse utterances for potential meanings, a dialogic analytical tool was used to capture the fullness of dialogic interplay, as proffered in Bakhtin's theory (Bakhtin, 1981, 1986; Gillespie & Cornish, 2014). The micro-level transcription of selected segments of data made possible the additional layers of dialogic analysis, guided by the dialogism framework, as outlined in Chapter 4 (Table 4.7) (Gillespie & Cornish, 2014;

Markova et al., 2007). To recap this layered approach, as presented in Chapter 4, the data in this chapter was considered for: (1) content as interpreted through an understanding of the activity and the context; (2) the addressivity of the utterance, noting the speaker's sense of responsibility as an active participant and responder to others, and if they evoked other voices; and (3) participants' changing consciousness about others and themselves, and if they spoke to the future or voiced their story through a process of becoming.

To achieve the dialogic micro-level analysis, as noted above, the selected vignettes were coded for extra-verbal language and behaviour. This also enabled a closer analysis of how participants used communication skills to interact with each other. Communication skills are identified in Deardorff's (2006) model as involving the ability to: listen, observe, interpret, analyse, evaluate and relate to others. Thus, the analytical approach utilised in this chapter aimed to identify some of the elements associated with developing IC, such as internal frame of reference shifts (Deardorff, 2006), as revealed by participants in response to the intercultural communication exchanges prompted by the forum activities. Video footage of the forum interactions allowed me to observe if, or how, participants behaved and communicated in response to these interactions. Recall, Deardorff's (2006) model of IC views an external outcome as achieving appropriate behaviour and effective communication in an intercultural exchange; however, as this desired outcome can only be determined by the other person (Deardorff & Jones, 2012), it is important to carefully observe all interactants in such an encounter. Development in an individual's sense of self and identity, as well as relational connections formed as a result of interacting with others, were also highlighted (Bakhtin, 1981, 1986). It is argued that requisite IC elements are vital for laying the foundations required for IC development within a person. The analysis of interactions in this chapter identified IC elements (see Table 6.1) as they become visible during the encounter between participants. To recap these, the elements are listed in Table 6.1 and these are referred to throughout this chapter.

Table 6.1. *Elements of Intercultural Competence (IC)*

IC Element

- (1) Understand others' worldviews
- (2) Cultural self-awareness and capacity for self-assessment
- (3) Adaptability and adjustment to new cultural environments
- (4) Skills to listen and observe
- (5) General openness toward intercultural learning and the people from other cultures
- (6) Ability to adapt to varying intercultural communication and learning styles
- (7) Flexibility
- (8) Skills to analyse, interpret and relate
- (9) Tolerating and engaging ambiguity
- (10) Deep knowledge and understanding of culture (one's own and others')
- (11) Respect for other cultures
- (12) Cross-cultural empathy
- (13) Understanding the value of cultural diversity
- (14) Understanding of the role and impact of culture
- (15) Cognitive flexibility – ability to switch frames
- (16) Sociolinguistic competence
- (17) Mindfulness
- (18) Withholding judgment
- (19) Curiosity and discovery
- (20) Learning through interaction
- (21) Ethnorelative view
- (22) Culture specific knowledge

Adapted from "Identification and assessment of intercultural competence as a student outcome of internationalization" by D. Deardorff, 2006, *Journal of Studies in International Education*, 10, pp. 249-250. Copyright 2006 by Sage Publications.

6.2 ORGANISATION OF THE DATA ANALYSIS PRESENTED IN THIS CHAPTER

This chapter is organised into three sections to present analysis of the eight selected moments taken from each of the three forums, and presented in the order in which they were delivered. I chose to take a forum by forum approach in order to observe if and how the nature of interaction evolved over the course of these forum meetings. My interest here was to present how the earlier forums built to moments of dialogic struggle in the final forum where it seemed everyone's voice was heard (Simpson, 2016) and ideas were more likely to be dialogically circulated (Markova et al., 2007). The analysis of dialogic moments begins with a consideration of the context for each selected sequence. This includes a clarification of the seating, setting and the facilitated activity for the session the sequence relates to. A visual is provided to

demonstrate how participants were arranged for each particular moment. Markova et al. (2007) refers to this as “external framing” (p. 73), which includes: physical location, seating arrangement, timing and instructions given. This influences what Markova et al. calls “internal framing” (p. 73); this involves how participants build their discussion while it is in progress through ongoing interaction from moment to moment. As this exploratory study was viewed through a sociocultural, dialogic lens, consideration of context was seen a critical part of analysing utterances (Bakhtin, 1981; Gillespie & Cornish, 2014). In addition, Markova et al. noted that the situated activity of the context and its relationship to the historical and culturally shared knowledge requires consideration by the analyst. After providing contextual information for each selected dialogic moment, an analysis of the related extended sequence was presented. A close analysis of the communication sequences follows to show how these helped participants understand “what is going on here”, as they interact in these moments (Goffman, 1974, p. 8). Table 6.2 maps out the order of specific forum moments selected for analysis in this chapter. This table also identifies which participants and what excerpts have been selected from each forum, as participants interacted in discussions that aimed to build skills and developing IC. To recall, dialogic moments have been selected based on a number of factors, including the participants informing me that they were of interest or important (Step 2, Section 4.8.4). A full table listing all the video and audio capture (568 minutes) collected for the three forums is presented in Appendix G.

Table 6.2. Overview of Selected Dialogic Moments and Related Excerpts

Dialogic Moment Topic	Participants	Video/audio counter	Excerpts
Forum 1		Date: 1 March 2018	
Dialogic moment 1: Do we have a culture? Awareness around one's cultural identity	Amber, Elke, Bella, Sunju	Session 1 Audio Tape 2, 7.00 min/Video Tape 3, 0.00 min	Excerpt 1 Excerpt 2
Dialogic moment 2: Defining oneself and using voice Speaking up and defining oneself	Amber, Elke, Bella, Sunju	Session 1 Audio Tape 2, 13.00 min/Video Tape 3, 3.34 min	Excerpt 3 Excerpt 4
Dialogic moment 3: Talking about and using non-verbal communication. Understanding others' views	Tammy, Carol, Kyle, Yuan	Session 2 Video Tape 2, 18.38 min	Excerpt 5 Excerpt 6 Excerpt 7
Dialogic moment 4: Are Australians open compared to others? Communicating across different cultures	Elke, Tammy, Bella	Session 3 Video Tape 6, 12.30 min	Excerpt 8 Excerpt 9 Excerpt 10
Forum 2		Date: 8 March 2018	
Dialogic moment 5: Talking about assumptions and stereotypes Thinking about Australian stereotypes	Eva, Kyle, Amber, Yuan	Session 1 Video Tape 3, 5.22 min	Excerpt 1 Excerpt 2
Dialogic moment 6: Understanding Australian greetings Understanding Australians	Eva, Kyle, Amber, Yuan	Session 1 Video Tape 3, 5.22 min	Excerpt 3 Excerpt 4
Forum 3		Date: 15 March 2018	
Dialogic moment 7: You are so quiet Women as leaders. Using one's voice.	Carol, Stephan, Tammy	Session 2 Video Tape 4, 24.08 min	Excerpt 1
Dialogic moment 8: But why English? Understanding different perspectives about communicating in a common language	Yuan, Eva, Amber, Tammy Stephan, Elke, Carol, Kyle	Session 3 Video Tape 7, 41.25 min Audio Tape 3, from 3.50 min	Excerpt 2 Excerpt 3 Excerpt 4 Excerpt 5 Excerpt 6

The chapter concludes with a summary of relevant insights gleaned through the analysis of these selected moments at the micro-level. This provides a response to the question of how participants engaged in dialogic interaction and learning during the forums, creating a foundation from which IC development has flourished. I argue that dialogic moments, such as the vignettes analysed in this chapter, played a significant role in activating these shifts in IC.

6.3 ANALYSIS OF SPECIFIC DIALOGIC MOMENTS IDENTIFIED IN FORUM 1: MAKING CONNECTIONS AND BUILDING RELATIONSHIPS

In the first forum, I show how selected dialogic moments offered insight to how participants interacted with each other as they negotiated new encounters and began to form intercultural understandings so they could relate and communicate with each other. One of Deardorff's (2006) IC elements is *learning through interaction* (IC element 20). This is important as it highlights the important "interaction" element in Deardorff's process model of IC (Figure 2.1) and clearly links to the theory of dialogic interaction that underpins my study, and that I argue enables shifts in IC development possible. The focus of this first forum focused on how participants utilise different rhetorical and prosodic devices to arrive at intercultural sharing and understandings. As Schegloff (2002) argued, the analysis of interaction needs to include how gesture, posture and facial expression are offered as "physically implemented ongoing activities, which speakers weave into the interpretation and production of conduct" (p. 288). In this case, I was observing how these actions led to signs of intercultural understandings among participants, through the potential forming of alliances and relationships during interactions, as determined by how they addressed and responded to each other, thus calling on Bakhtin's (1981) notion of addressivity, when participants first met each other in Forum One.

6.3.1 Dialogic moment 1: Do we have a "culture"?

I begin by looking at an extended sequence (Part 1) (lines 1-33) from session one at the beginning of Forum One, where Amber, Elke, Bella and Sunju discussed the stimulus questions: *Share what culture means to you?* and *What culture do you identify with personally?* The first session had followed an activity where participants moved around the room to discuss and identify what they believed was a good definition for Australian culture (see Activity 1, Forum One, Appendix K). This moment was identified as dialogic based on Amber's data, as she reported "discovering" that international students thought Australia had a culture. This was a shift in knowledge for her. For Amber, as with many of the other participants, discussion around cultural identity stimulated internal reflection around how participants positioned the self in terms of defining themselves to others. To recall, Amber reported in her reflection that she discovered that "international students think we have a culture", stating she saw herself as "very much a citizen of my country" and concluded in her SVR interview that she was unable to see her culture as others could because she was "immersed" in it. Amber was a young local domestic Australian; Bella was a young domestic Australian student from Cairns; Sunju was a 34 year-old international student from South Korea and Elke was a Swedish international

student. Bella and Sunju were not represented as participants in Chapter 5 as they were unable to attend Forum Three. However, they are included in some of the interactions selected as dialogic moments that formed the focus of Forum One.

The following excerpt is taken from the first session of Forum One and therefore is the first time these participants have met or engaged in discussion with each other. After a brief foregrounding activity (see forum overview, Table 4.3), participants were grouped and seated in different locations. The participants were grouped by myself, as the facilitator, to maximise diversity, that is, a mix of domestic, international, male and female students. These groupings were mostly remixed for each session in each forum. I took notes after watching the first forum to be reflexive about my role and power as the facilitator directing these participants into groups in this first forum. I had explained to participants at the beginning of Forum One my intentions for mixing the groups and observed that they did not mind being remixed each session. One participant, Elke, wrote in her reflection after Forum One that she liked the remixing of groups for each of the three sessions in each forum. This particular group in Forum One were seated on one of the couch formations in the back corner on the left-hand side of the main room. Their physical seating location in relation to each other is displayed in Figure 6.1. To transcribe this sequence accurately, audio tape capture was relied upon to inform the interactional-styled transcription. On examination, the video capture did not capture clearly all the prosodic features so the audio tape was also used to fill in these gaps.

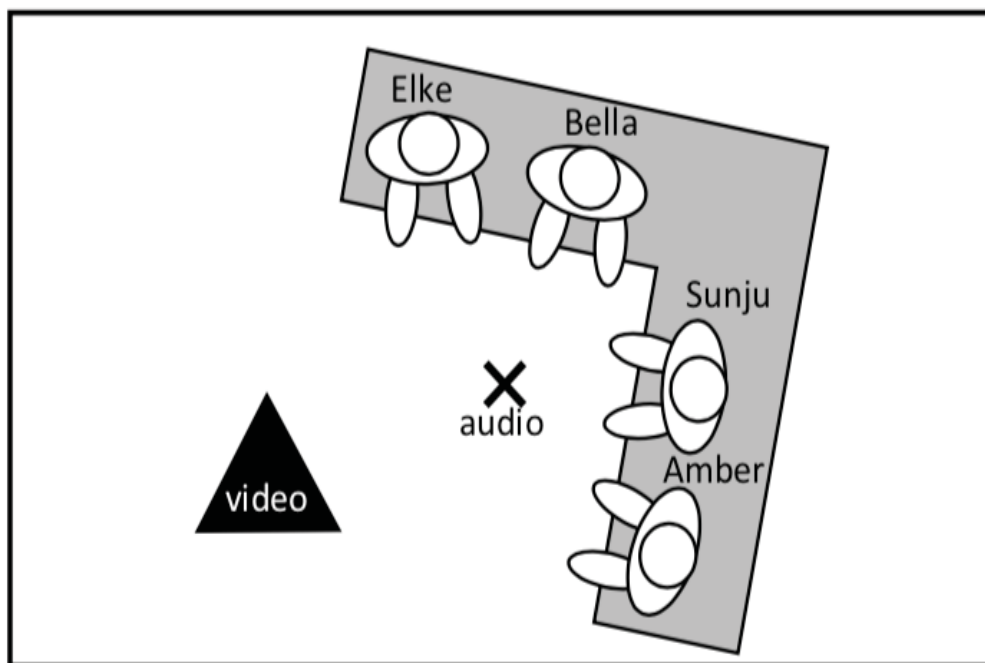


Figure 6.1. Seating arrangement of group 1 (Forum 1, Session 1).

The extended sequence begins with Elke reading out the stimulus questions to the group. Elke assumed the role of task-directing, which she did in most sessions she participated in; this role seemed to be self-appointed during all forum interactions, mostly taken up by the member that seemed more confident or suited to this role. The interest in this first excerpt was in how participants positioned themselves interactionally with each other and starting to offer each other their thoughts and opinions. Myers (1998) pointed out that participants in a group will position themselves based on how they connect to each other and find a sense of location. Markova et al. (2007) added that participants' relationship between their perceived social role and sense of self is important as they aim to socially construct shared knowledge. In other words, patterns of interactional positioning between the individual participants are viewed as developing rather than pre-determined as participants gradually orientate and identify with a role and each other as they negotiate different topics during interactions (Markova et al., 2007). Thus, participants co-construct in situ their interactional status in response to social expectations and relational opportunities that emerge within the discussion. As such, the relational opportunities provided by the group interaction makes way for a reconceptualisation of how each participant understands and culturally perceives the other, as they become more aware of each other and themselves. In order for Amber to understand how others see Australians, to shift her understanding to see things differently as shown in her profile, she had to negotiate her sense of self and how she represented herself during this group interaction (Bakhtin, 1981). This illustrated growth in her thinking around cultural *self-awareness* (IC element 2) and gave the participants insight to *other's worldviews* (IC element 1).

Excerpt 1 (Forum 1.1, Audio Tape 2, 7.16 – 7.46 mins)

- 1 ((Elke reads out the stimulus questions on the paper: *Share what culture means to you?*))
 2 Amber: I've never-I don't have a culture ((laughs)) *So::o* (.) I've never (.) ↓really
 3 °identified with anything°
 4 Elke: But you have an Australian culture (.) don't you?
 5 Amber: [Um:::M]
 6 Bella: [um:::M] I don't know (.) [yeh (not) a culture
 7 Amber: I think its] difficult (.) yeh A(.)Australi (.) yeah like we don't really have a
 8 culture (.) we have stereotypes (.) and that's about it↓
 9 Elke: You have like a bit of [a culture]↑=like I've heard that [but you have a bit]of
 10 a culture.
 11 Bella: [yeh like] [it depends ah um]
 12 Amber: I DON'T know (0.1) yeah like-
 13 Bella: Why (0.2) Australians don't as such↓ <have a culture.

In excerpt 1, the use of hesitation, rephrasing and false starts suggests it is marked with features of participants “thinking aloud” (Barnes, 1992, p. 28) or what Markova (2003, p. 89) describes as “thinking through the mouth”. Amber begins this sequence claiming not to have a culture or identify “with anything” (lines 2-3). Amber’s turn is marked by several features: a quick self-repair of “I never” to say “I don’t” without pause; use of laughter; lengthening delivery of the discourse marker “So” followed by a return to “never” and a softening in volume and intonation in her claim of not identifying with anything. These interaction features suggest that Amber is unsure of what she is reporting here. The use of “so” as a discourse marker in everyday talk can help in many different ways to accomplish understanding by offering discourse coherence to an interaction (Bolden, 2009). In this case, the use of “so” as a prosodic feature followed by a downward intonation and a change in volume seemed to suggest a “trail off” and Amber’s readiness to “relinquish her turn”, compelling a “hearer to assume speakership” (Bolden, 2009, p. 976). In the interactional moment, Amber and Bella are contributing in a careful and uncertain manner as indicated by the trailing off and relinquishing of turns. The impact of this action encouraged Elke to continue and work harder to engage them in her thoughts around Australian culture. As Elke expressed her openness and curiosity to know more about how the other participants explain this apparent lack of Australian culture, she probed this topic further. The uptake of this invite by Elke could make way for intercultural understandings if there is an *openness toward learning from and about other cultures* (IC element 5).

Elke takes up this opportunity to respond and positions herself with her claim and opinion on this topic, as noted in excerpt 1. She displays both her disagreement, in her use of the discourse marker “but” and her stress on “have” in the clause “But you have an Australian culture (.) don’t you?” followed by a request for more information or clarification in her use of an upward intonation on the tag question “don’t you?”, signalling her questioning of Amber’s claim about not having a culture (line 4). At this point, Bella, the other Australian member in the group, overlaps with Amber’s interjection of “umm” (lines 5-6) siding with Amber that she is also unsure about this concept of having a culture. Bella’s contribution aligns with Myer’s (2004, p. 180) finding in a study of group interaction showing that alliances and subgroups may be formed on certain topics. Bella’s use of “I don’t know” confirms her uncertainty about Elke’s claim, also forming an alliance with Amber. Amber proceeds, offering slightly more information (lines 7-8). She states that we only have “stereotypes”, as indicated by her downward intonation on “that’s about it”, as a signal for the completion of this idea.

In Elke's continuing turn in excerpt 1, addressivity can be noted as she questions this suggestion in her response. Elke responds to both Amber and Bella by taking her turn and leading with a statement "You have a bit of a culture" (line 9), adding stress to "a bit", indicating her more confident stance. However, Elke also softened the strength of her statement, as she has used a strong declarative statement that could be interpreted by the others as offensive. It is worth thinking a little deeper about Elke's addressive stance here, as all utterances are formulated and addressed to an audience in anticipation of a crafted response (Bakhtin, 1981). It is worth asking: *What prompted the utterance?* and *What is the speaker doing?* (Gillespie & Cornish, 2014). She was more direct in her request for more information than either Amber or Bell and this may be intimidating or confronting for them. By using a re-voicing technique (Myer, 2004) and repeating her statement twice, Elke seems to justify her claim. However, her insertion of "a bit of" to her description of culture, offers a slight variation on her earlier comment. She rephrases her request twice but also inserts the comment "I've heard that", placed directly between her repeated claims. Thus, Elke brings in other voices by indicating she has encountered this debate before. This draws attention to Bakhtin's (1981, 1986) notion of heteroglossia, the rolling mass of different social discourses that a speaker may call on, indicated by what Elke has heard from other people. This inserted comment also distances herself from the claim she is making. As Gillespie and Cornish (2014) and Markova et al. (2007) have noted, speakers may quote an absent "third party" to distance themselves and to support their position. This is also supported by Holt's (2000) work on the use of reported speech, which found reported speech to be characterised by contradiction.

This interaction highlights the contradiction in ideas by members in this group related to whether Australia has "a bit" of a culture. Becoming aware, *tolerant and accepting of ambiguity* in intercultural situations is represented by IC element (9), and noted as important for developing IC (Deardorff, 2006). Despite introducing the presence of what others may have said in the past, Elke reinstates her position, and as such strengthens her stance on Australians having "a bit of a culture". She seems to be indicating that this is not the first time she has thought about this and is now offering her conclusion, an assessment that seems to incorporate previous voicings on this topic, and thus speaks to other audiences. Elke indicates here her reflection and thought about this *ambiguity* in views on culture (IC element 9) and further demonstrates her *respect for other cultures* (IC element 11). This was also corroborated in Elke's profile in Chapter 5.

Overlapping speech and hedging is noticeable as Bella, and then Amber, counteract Elke's claim that Australians have a culture (lines 11-13). Overlap can demonstrate speaker's attempts to start their turn and project a desire to project what might be a completion point in Elke's turn (Hepburn & Bolden, 2013; Schegloff, 1984). Overlapping responses can also suggest a "mouthing" (Markova, 2003, p. 89) of thoughts about this topic as Elke speaks. This is significant because it indicates engagement by the listener and a shift in frame of reference (Deardorff, 2006) or internal voice (Bakhtin, 1981). Hedging phrases, such as "it depends" and "I don't know" are offered by both Bella and Amber and can suggest different actions. Findings around the phrase "I don't know" shows it can function at the same time in different ways during talk (Schegloff, 1996). It can both hedge the response, suggesting uncertainty, or can attempt to initiate a turn (Pichler, 2007). In this case, Bella's seeming alliance with Amber also expresses her thinking aloud or "thinking through the mouth" (Markova, 2003, p. 79). This moment demonstrates an important change in thought, or shift, as they dialogically assess the new knowledge offered by Elke; thus, this enabled them to explore realisations about their own cultural awareness (IC elements 1 and 2). In excerpt 2, I show how Amber comes to align with Elke to see her point. This moment in the interaction shows a shared understanding around some of the differences between practices in different contexts. This is marked as important for *building culture specific knowledge and understanding* in the participants around traditions (IC element 22).

Excerpt 2 (Forum 1.1, Audio Tape 2, 7.57 – 8.38mins)

- 1 Elke: Yeah but it is just not that clea:r I think (.) it's tiny [but] like the way you guys
 2 Bella: [yeh]
 3 Elke: spend so much time with each other outside (.) Like in my country we don't
 4 hang out like you guys [go out for] breakfast like you go -yeah
 5 Bella/Amber: [oh yeah]
 6 Elke: yeah everyone's out like eating=like you do dinner and do=this on Sunday's
 7 ((all laugh))
 8 Amber: Um->me and my roommates only knew each other for a day< and we are
 9 already eating together=
 10 Elke: =Exa::CTLY yeah like Southbank Brisbane it's like full (.) every Sunday it is
 11 full >people have birthday parties=people hang out< (.)<WE don't do that >
 12 (.) it can be because of the weather but you guys socialise WAY more (.) than
 13 I think you realise=like that might=like if you were to go to the (xx) like ((low
 14 laugh))

Elke proceeds to put forth her argument in excerpt 2 using both explanation and examples she has gathered about eating practices, to support her alternative view. She uses different pronouns as she proceeds to offer comparisons and this offers some insight into how she aligns

herself with Bella and Amber and with groups in the community. Elke refers to “you guys” (line 1), meaning the Australians in this group and also Australians more broadly, and as such she could be said to be essentialising Australians. Elke elongates the word “clear”, perhaps to draw attention to this as being key to her perception of why they cannot see what she can see (line 1). Her repeated use of the pronoun “you” in her turn, distances herself from the others and she confirms this with use of “we” and “my country” (line 3). By using “we”, Elke addresses a third party, suggesting she is a member of this group and is speaking on behalf of her country in this case. By doing this, she is placed herself in comparison to the others, perhaps as a Swedish international student, who comes to this context with a concept of different practices. Elke emphasises the differences with a strong, loud use of “we” (line 3) and continues to interchange between this and repeated use of “you” (3 times) in her turn. As Elke receives positive acknowledgement tokens from Bella and Amber (“oh yeah”, line 5), she lists other eating examples to strengthen her point. Elke does this in a rushed way, as indicated by the latching (lack of pause between different speakers’ words in line 10). This could be seen as a “rush through”, a means of holding the floor to ensure she gets to the end of her point (Schlegloff, 1982). Amber and Bella seem to be shifting in their understandings around how practices around eating, something they had perhaps taken for granted, are viewed as different to Elke. By holding the floor, Elke has been able to list several examples in support of her view. Thus, she seems to have stimulated new *understandings around her alternative view* in Amber and Bella (IC element 1), as indicated by Amber’s turn (line 8) and confirmation tokens (line 5). It seems Elke in this interaction had made way for the others to engage in *learning through interaction* (IC element 20).

Distinct laughter by the group is noted at this point in excerpt 2 (line 7). Jefferson (1984) and Hepburn and Varney (2013) have shown that laughter is designed to coordinate with ongoing actions and can play an important role in resisting trouble by displaying good spirit in the speaker and receivers. It seems to indicate a relief in terms of an understanding of Elke’s point and perhaps being amused by the spirit in which she delivered it. Amber takes the floor at this point and aligns herself with Elke by offering her own example of eating together in support of Elke’s point. Amber’s speed of delivery (line 8) could also indicate her excitement around seeing a connection with Elke’s example. Elke responds passionately with “exactly” (line 10). Her loudness, extension and stress in delivery of this word shows her positive sense of having made her point to the others. Encouraged, she continues to add further examples from her experience. She also repeats and stresses “way, way more” (line 12), now seemingly

more confident to reclaim her evaluation that Australians are less aware about the difference she has attempted to make clear to this group. The use of these prosodic resources of stress, speed, repetition and the ensuing laughter all indicate Elke's sense of recognition that she has communicated her point successfully. This interaction seemed to have promoted intercultural understanding for Amber and Bella, a shift in understanding around *others' worldviews* (IC element 1). This was stimulated by Elke's observations since her time in Australia; to recall, Elke has travelled and worked for two years prior to embarking on her degree at QRU.

This first extended sequence has been analysed to demonstrate how participants made use of various features of prosody to establish socially shared understandings with each other. Thinking about how this dialogic moment relates to Deardorff's (2006) IC elements, a knowledge transfer seems to have occurred through the sharing of views around the concept of how each person understands whether Australians have a "culture". It should be noted that the concept of culture, as noted in the participants' discussion here is problematic as it potentially shows them essentialising the idea that there is a singularity around the notion of culture. This has been raised in the literature, in more recent conceptualisations of IC and approaches to culture (Ferri, 2018; Kramsch, 2004; Spencer-Oatley, 2007). However, this dialogic moment is witnessed to make way for Amber, and perhaps Bella, to develop a better understanding of others' views, such as Elke's view of Australians in comparison to her home culture (IC element 1: *understanding others' worldviews* and IC element 2: *gaining cultural self-awareness*). Importantly, it also demonstrates these students are starting to access personal communication skills required for relating to other members in this group. In relation to group discussion, Markova et al. (2007) found that the "circulation of content is intertwined with the management of relationships and negotiating of identities and emotions" (p. 204). This suggests some *flexibility* (IC element 7) and illustrates her *ability to switch frames* (IC element 15). Participants in this moment were observed carefully negotiating their positions as they offered views to the other group members, building on their personal *skills to be able to relate to others* (IC element 8).

The use of laughter, emphasis, pace, and overlapping talk were highlighted in this sequence as they enabled participants to negotiate the discomfort raised by Elke's directness as she probed to better understand the views of the Australian participant and to put forth her own ideas in a stronger light to bring around concessional agreement and understanding in the group. What is also evident in this early stage of Forum One is that the prosodic techniques described played a role in establishing a sense of connection between these participants. This

relationship can promote the participants' ongoing learning through interaction (IC element 20: *learning through interaction*) and help them develop tolerance when confronted with ambiguity (IC element 9: *tolerating and engaging with ambiguity*). The features of talk examined thus far can also be seen as destabilising what some participants in this group took for granted, for example, that Australians do not have "a culture". Bakhtin (1981) claims that individual identities only truly emerge when they are tested by others. In other words, this interaction gave witness to potential new insights as these participants become aware that what was familiar to them was found strange to the others (Bakhtin, 1986; Ferri, 2018). I will now move to the second part of this sequence to further examine how this group continued to build connections and relationships with each other as they moved to discuss a new topic of interest.

6.3.2 Dialogic moment 2: Defining oneself and using voice

Continuing with this group's interaction in session one, Forum One, I now examine part two of this extended sequence (lines 1-47), taken from a later stage in the same session. This interaction is between Sunju, Elke, Amber and Bella, sitting in the same positions as noted in Figure 6.1. This specific moment was flagged as significant to Elke in her reflections, where she questioned how different people are able to have voice, especially in relation to their own identity as defined by others. The stimulus question sparking this sequence extends on the earlier discussion in session one around cultural identity to further ask: *What is valued by others/different people/groups?* Elke commented in her written reflection (14 March) that this interaction made her think more about how some people speak up, or not, when explaining themselves to others in this new context. Elke's data, as presented in her profile, demonstrated her consideration of how using voice to identify oneself can be different for individuals from other locations, such as South Korea.

Elke again leads this conversation in excerpt 3 when referring to the third question on the stimulus handout for this session. She begins by alluding to the earlier discussion in the group, as indicated by her use of "So" (line 1).

Excerpt 3 (Forum 1.1), Audio Tape 2, 13.23 – 14.18mins/Video Tape 3, 3.27 – 4.23mins)

- 1 Elke: So (.) now I feel like asking this one (.) ((looking at the paper)) um so what is
2 valued by other different groups people so do you feel like (.) so when you say
3 you're from South Korea do you feel like (.) it is valued more or less than any
4 other cultures↑((waves hand back and forth towards Sunju))
5 Sunju: (0.8) UM:::mmm
6 (2.0)((looks away, frowns then looks back at Elke))
7 Sunju: it depends yeah °depends°=
8 Elke: =>it depends< yeah like when I say I'm from Sweden here in Australia (.)
9 people think it is up here ((holds right hand high as she speaks)) because like
10 Sweden (XXX everything) is up here but when I say I'm Polish
11 [(.) I]feel some of [them] drop it↑((moves hand down lower))
12 Sunju: [ahhh] [O.K.]
13 Elke: and they think Poland is a poor country la [la I feel like ((waves both hands as
14 she speaks))
15 Amber: =yeah there's] definitely a lot - like a hierarchy in Australia.
16 Elke: =exactly >and I feel like< some people (.) especially (.) if I >would be able to
17 say that < come across one that is pretty lowly educated (.) they would be like
18 straight away ((holds hands palms out as she speaks)) JUMP >like I can see
19 them< jump to conclusions ((points to her temple with both index fingers)

Excerpt 3 gives some insight into Elke's attitudes towards her partners and her skill to interact with others, which are important components in the model for IC development (Deardorff, 2006). Elke appears to play a role in facilitating the sharing of group information around a rather complex topic. Several features of prosody come into play during this second part of the extended sequence. Additionally, gesture is clearly noted to play a role in how participants interact. Elke's specific query of interest is directed to Sunju, as indicated by a micropause and the use of the discourse marker of "so" (line 1) twice in her turn. The use of "so" has been found to preface sequence-initiation actions (Bolden, 2007, 2009) and this seems to be Elke's intent as she initiates her interactional agenda based on her *curiosity* around what is *valued by others* (IC 11 & 19). Elke directly asks how Sunju "feels" about explaining she is from Korea, and if she feels it is valued in the same way as if she were from another culture or country. Elke uses the word "feel" four times in her turn and also uses vivid and quick hand waving between them, motioning with enthusiasm towards Sunju, but also towards herself. Moving hands while speaking has been referred to by researchers as "co-speech gestures", considered unique and of interest as they offer a promising "window to the mind" (McNeill, 2012, p. 501). Despite this promise, co-speech is not formally guided by any rules, as Cartmill and Goldin-Meadow (2016) noted, but it can offer the analyst a raw but rich insight to a form of support for the language it accompanies. My analysis of interaction in this chapter also

considered how gesture was used in the context of interaction and delivery during conversations (McNeill 2012; Muller, 2013; Wagner, 2014). In looking at the forum moments, individuals are found to use co-speech in different ways for different reasons, such as to demonstrate different levels of peoples' thinking, as done here by Elke (line 11), and later in this sequence (Excerpt 4) both Amber and Sunju are observed gesturing to themselves and then to others in the group in line with the focus and orientation of ideas (line 32 and line 42). In this moment (Excerpt 3), Elke seemed to be enthusiastically driven by her curiosity around her query, attempting to draw Sunju into discussing her thoughts and feelings on this topic.

The interaction in the following turns suggested that Elke has introduced a potentially challenging topic. Sunju's response is marked by hesitation, her looking away (line 6) and using the filler response of "umm" (line 5). Clark and Fox Tree (2002) proposed that speakers use announcements, such as "um", when they are deciding what to say or searching for a word. This could also indicate her uncertainty and discomfort with what Elke has asked her or could equally be a sign of thinking aloud (Barnes, 1992). Sunju looked away and then back to Elke. Goodwin's (1980) work on eye-gaze as co-ordinated between participants in conversation is useful here. Elke and the others hold this moment by not interjecting during the two second pause. When Sunju responds with a concessional filler of "it depends", which she then repeats more quietly, Elke is quick to attach to Sunju's hesitant response by latching her response (Hepburn & Bolden, 2013); this means there was an absence of any discernible pause as she begins her turn (line 8). This action by Elke enabled her to keep the topic active with her reclaiming the floor from Sunju. The increased pace of her repeating "it depends" could also indicate acknowledgement and agreement to Sunju's response, as Elke uses the acknowledgement token of "yeah". Elke's use of a rush-through (line 8), indicated a desire to hold the floor (Schegloff, 1982). Elke's efforts to maintain the topic became clearer as she begins to offer her own opinion, marked by an emphasised "like" (line 9). Elke explained her concept of experiencing different reactions from people using vivid hand signals, thereby giving insight to her personal interest in this topic as she explained to the group she thinks this depends on where she says she is from. Elke has introduced a potentially challenging topic for the others to digest and even though she may have sensed Sunju's discomfort, she rushes through to share her own experience of feeling that people shift from "up here" (line 9) to "drop" their opinion (line 11), based on different perceptions about Poland's wealth in relation to Sweden's (line 13). Elke punctuates this explanation with clear "gesture strokes", an effort aimed to maximise information offered (Wagner, 2014). Sunju responds with

acknowledgement tokens of “ahhh” and “OK” (line 12), during the end of Elke’s turn, suggesting she may be possibly agreeing with Elke’s point.

It is important to note here that Sunju, as a Korean speaker of English as an additional language (EAL), may have a different listening proficiency level than that of Elke, and certainly in comparison to that of Amber and Bella. It is not uncommon for international students from Korea, or other Asian countries, to struggle when listening to the Englishes spoken by other people who are more familiar with spoken English. In this interaction, English is the lingua franca (EFL) or “communication in English between speakers with different first languages” (Seidlhofer, 2005, p. 339). In this group, there is Elke’s European English and Amber and Bella’s Standard Australian English, each of which consists of different linguistic features and which together place a certain load on a listener, such as Sunju in an EFL space. What is significant though, regardless of whether Sunju fully understood the question, is that Elke takes up Sunju’s contribution and builds on it. As an EAL speaker herself, perhaps Elke understands Sunju’s difficulty signalled by the frown and shifting gaze, and Elke accommodates this by *adapting to her different communication style* (IC element 6). For those working to develop IC in EFL spaces, where English is the lingua franca, this interaction shows how important it is to pay attention to the participants’ English language proficiency levels in listening and speaking, and the diversity of world Englishes (Jenkins, 2003) as represented in this group, and how these may impact on the interaction.

Amber’s attempted entry point to this conversation in excerpt 3 is marked by an overlap (line 15), which possibly influences Elke’s ongoing utterance in moving the talk forward or what Jefferson (1984) identifies as progressing. Elke’s offering elicits an interesting reflection from Amber about hierarchy within her own culture. Amber seems to be thinking deeper about how this concept of hierarchy applies, and raises the idea of social strata. Instead of elaborating further on this deeper idea, Elke’s response of providing a strong enthusiastic agreement “exactly” (line 16) is latched to Amber’s comment. This is an example of Elke using what Myers (1999, p. 30) calls a “continuer”, that is directed to other group members. This enables her to further elaborate to the others in relation to her topic of specific interest, which seemed to be more personal than the theoretic idea around hierarchy offered by Amber. As Elke explained her personal experience with different types of people, her delivery is marked by changes in pace, volume and delivered with emphasis, such as repeating of the word “jump”, which gave strength to her conviction. Elke supported her delivery of “I can see them” (line 18-19) with strong hand gestures to her head, suggesting she is able to see inside their heads.

Her use of co-speech here seems to have the impact of drawing her audience into her recount of past experiences. Her use of these non-verbal techniques acted as a resource for Elke who seemed keen to convince her audience of the validity of her claim. Elke supported her point by recounting her history with these encounters. As has been explored in Elke's profile, in a future conversation in her final SVR interview (SVR interview, Elke, 1 June), she later reported that she felt the only fair way to represent herself is to explain herself as both Swedish and Polish. Therefore, it could be said that the utterances expressed by Elke to the others in this interaction speak to the future. So we can also look at this moment from the prompt question: *How does the utterance make history?* (Gillespie & Cornish, 2014). Elke shared in this extract that she expected to receive different responses from people depending on where she said she was from, Poland or Sweden. Bakhtin's (1981) notion of addressivity can be noted here as Elke is indicating she was conscious of the potential response she would receive from her audience depending on how she explained her origin. To recall, Elke's sense of identity and *understanding of self* (IC element 2) were reported as shifting based on her time at QRU, as noted in her profile. She reported feeling it was important how she represented herself to others so that her identity was "fairly represented" (see Elke's profile in Chapter 5). At the same time, her personal interest in this topic on defining herself to others has elicited interest by the other participants in this extract as the different experiences and understandings are observed to be shared and circulated in this first meeting in Forum One.

Amber then takes her turn, in excerpt 4 below, by providing her version of what she understands Elke's example to mean, based on her understanding. However, what Amber also seems to be doing in her turn (Excerpt 4; line 20-26) is drawing Sunju back into the conversation by offering her understanding of the original point Elke had made, taking the interaction back to where the conversation had started: an attempt to initiate what Sunju has experienced when explaining herself to others. Importantly, this initiates Sunju to respond to Amber's version (line 23-26), as presented below. Perhaps Sunju also needed time to formulate her ideas on this topic. As Markova et al. (2007, p. 96) found, participants in groups may reflect, sit back and come back later to intervene and therefore position themselves as "observers" for a period of time. Thus, this could be a demonstration of members in this group exploring their *ethnorelative views* on each other (IC element 21).

Excerpt 4 (Forum 1.1), Audio Tape 2, 14.19 – 15.27mins/Video Tape 3, 4.24 – 5.32mins)

- 20 Amber: Yeah they value the more European countries like (.) umm (I can't say) where
21 did you say you were from↑
22 Elke: Oh Sweden >that's fine=yeh<
23 Amber: Right >let's say< you would say you're like from Sweden and they would be
24 OH that's fine (.) they'd be friendly ((waves right hand to Elke as she speaks-
25 left hand holds paper)) >but if you say< you're from like South Korea (.)
26 they'd be like urrh=Errh↓ ((waves right hand now to Sunju))
27 Bella: ((laughs))
28 Sunju: yeah if they don't have any (.) knowledge or information from schooling then
29 ((opens both hands from lap as she speaks)) [they-
30 Bella: they] assume
31 Sunju: I'm often asked by people (.) whether I'm from China or Japanese because
32 they're bigger than South Korea↑((raises right hand to throat then down
33 again)) Yeah
34 Elke: Hmmuhh=mmm
35 Bella: Well (0.2) you look Chinese (.) but like (.) ((speaks carefully and looks at
36 Sunju))
37 Sunju: ahh for you it is a little hard to (.) determine [this
38 Amber: yeah] I don't-
39 Sunju: for me it is easier [to ((points both hands to her chest))
40 Amber: *yeahh*] I understand >I don't really like to assume (.) I ask
41 people where they are from↑((left hand now free and waves towards Sunju
42 then touches her own shoulder))
43 Sunju: for example when I see people that is different we normally think they are
44 from America↓ ((uses both hands to speak then back together in her lap))
45 Elke: Hmm (.) ((all laugh))
46 Amber: *everyone's* from America ((all laugh)) no it's fine yeah ((smiling))
47 (2.0) .

In extract 4, Amber is observed engaging with co-speech and overlapping as she recycles Elke's rendition. Amber's hand waves first towards Elke and then towards Sunju as she uses them as examples whilst delivering her claim that people value European countries more than other regions (line 24-26). This represents Amber recounting of what others have said as she invokes both Elke and Sunju's experiences and effectively illustrates her engagement, *cross-cultural empathy* (IC element 12) and *respect for other cultures* (IC element 11). Sunju responds to Amber stating that she thinks a lack of "knowledge" is at play (line 28). Of interest here is that Bella adds to the conversation first by laughing at Amber's rendition (line 27) but then by overlapping and finishing Sunju's clause with "they assume". This sort of overlap aligns with Jefferson's (1984) concept of a recognitional overlap, where Bella is predicting the completion of Sunju's turn and also the word Sunju was going to complete with. The use of gesture here by Sunju is open, with her palms faced up. Sunju continues her turn to offer more detail on how she is often asked if she is from the other, larger Asian countries (line 31-33).

Her hand movements change from being open on her lap when talking of others, to motioning her hands to herself as she speaks. Of interest, she clearly gestures to herself when she is speaking about defining herself. It can be noted that she used a similar gesture towards herself (line 32 and 39) when responding to Bella's carefully offered comment that she looked Chinese (line 35). Bella's main comment is accompanied by the word "Well", plus use of pauses and the use of "but, like..." perhaps signalling that she thinks Sunju has non-Chinese characteristics. In doing so, she may be aligning herself with Sunju; this could indicate that she was challenging stereotypical interpretations made by her own culture group (IC element 2: *cultural self-awareness and capacity for self-assessment*) that all Asians are Chinese or that they all look the same. This is corroborated when she says "I don't like to assume" in line 40.

This interaction also seems to aid in the process of managing face (Goffman, 1981, Johansson, 2007). Face is something that must be constantly attended to and negotiated when communicating with others. It involves emotional investment and can be maintained, enhanced or lost during the course of interaction (Johansson, 2007). Sunju's comment about it being hard for them to tell that she is not Chinese (line 37) represents her saving Bella's face, as does Amber's comment (line 46) about it being fine, relating to not being offended about Sunju's comment about assuming they are American. Sunju's use of motioning towards herself (line 39), potentially offering a window to her thought about herself in relation to others, is of relevance. She is showing a sense of understanding and *empathy* for others (IC element 12). Recall that the forum topics were guided by questions around different concepts of identity in an effort to stimulate thinking around each participant's self in comparison to others. Notions of identity, potentially signalled by the gesture and speech observed in these interactions, are considered important for individual IC development through the mobilisation of refreshed thinking, to draw on dialogic theory (Bakhtin, 1981, 1986); these can also help develop deeper awareness and knowledge about one's self to better understand other cultures (IC element 10) (Deardorff, 2006).

Movement in footing (Goffman, 1981) were noted; this means the stance between participants changed in terms of who was observed to be leading the topic. The authoring in this sequence was observed to move from Elke to Amber. Amber's turn is marked by a series of overlaps as she aimed to make her point. This moment also potentially represented an addressivity shift when Sunju moved from using "I" to "we" (line 43-44), as she distanced herself slightly and brought in discourse from her culture and history from South Korea. To use the prompt question: *Who is doing the talking?* (Gillespie & Cornish, 2014), it could be

said Sunju is managing her position on this topic by calling in what is more generally said, the “we”, as opposed to her personal belief, the “I”. This was followed by Elke’s use of “Hmm” as a non-descript comment, followed by laughter from the group. The laughter here (line 45), and then Amber’s use of the common saying that “everyone is from America” (line 46), seemed to release any possible seriousness or tension raised by this interaction. This was in line with Jefferson’s (1984) findings around the management of potential trouble through the display of good spirit (Hepburn & Varney, 2013). Additionally, Amber’s added comment of “no - it’s fine”, delivered with a smile, suggested no offence had been caused by this assumption being made. Bringing in the common saying that “everyone is from America” also added distance to the previous comment by Sunju, which could have been taken as offensive. Instead, Amber reaffirmed the commonality between them, that every cultural group has a way of stereotyping others. In doing so, she created a sense of solidarity indicated by the shared laughter. The use of gesture has also acted as a key resource in this interaction. As Wagner (2014) has pointed out, “gestures have much in common with prosody in their potential for structural nuancing that is non-discrete” (pp. 219-220). In this sequence, gesture has been observed to add corresponding importance and novelty to the sharing of a potentially risky topic.

To sum up, the participants in this extended sequence were observed utilising different prosodic and co-speech resources to gain a shared understanding with each other. These were the use of: hesitations, restarts and rephrasing, gestures towards the self and others, laughter, hand motions to narrate explanation and tentative offerings made at lower volume. These resources were observed as the participants cautiously tested ideas and shared thoughts with each other. Laughter has also played an important role, potentially negotiating any sense of trouble by releasing tension. This tension is critical in dialogic interaction as it helps to establish one’s identity by assessing what is offered by others to confirm one’s own sense of self in a given context (Bakhtin, 1981, 1986). The rethinking of concepts first authored by Elke, were recycled by Amber and relayed back, resulting in bringing in a less outspoken speaker, Sunju. The use of other voices were also evoked, especially in terms of speaking for one’s country, speaking from the past, and introducing common sayings to be questioned in laughter, but importantly, potentially setting up some internal dialogue in these individuals. Additionally, hand gestures and co-speech gave extra insight during this sequence to the potential movement between addressing concepts of the self and those related to the other.

The voicing and rethinking of concepts around identity, as raised by both Amber and Elke and noted as shifts in their profiles as provided in Chapter 5, have highlighted their

individual development in thinking about the “self” and “others”. This relates to Deardorff’s (2006) IC elements 1: *understanding other’s worldviews* and 2: *cultural self-awareness and self-assessment*. Elke made reference to her own internal debate about how she presents herself to others. Through this, she potentially stimulates internal dialogue in Amber and Sunju. What is also documented as emerging in this extended sequence relates to these participants gaining an understanding around the role and impact of culture (IC element 14: *understanding the role and impact of culture*), as they use skills to communicate, engage and interact. In order for them to access this learning through interaction (IC element 20: *learning through interaction*), each individual needed to take on social identities in the group discussion as they orientated towards each other during these moments of interaction. As Markova et al. (2007) posits, participants in groups need to position themselves and orientate towards the various activity roles required by the group discussions. This is a dynamic process and one that is built on developing a connection to gain trust and skills which come with experience. It will be illustrated how these group dynamics continue to develop over time, through further analysis of selected dialogic moments that are representative of the three forums. These moments will give a snapshot of how participants engaged in dialogic interaction, accessing the necessary elements of IC that are viewed as generating ongoing IC development (Deardorff & Jones, 2012).

6.3.3 Dialogic moment 3: Talking about non-verbal communication

I now move to examine an extended sequence from session two, in Forum One, involving four different participants: Tammy, Carol, Kyle and Yuan. Both Tammy and Kyle are domestic Australian students from regional locations, with Anglo backgrounds. Yuan is an international student from Southern China and Carol is from Nova Scotia in Canada. Session two of each forum began with participants watching a scripted scenario interaction. This session was stimulated by a scenario around using colloquialisms which can cause confusion and needed explaining to complete the interaction. These students were responding to the stimulus question on the handout: *What role does non-verbal behaviour play in such a scenario?* It should be noted here that these forum moments chosen for analysis were segments intentionally selected based on the fact that I did not intervene in these participants’ discussion together. I became aware from my notes taken when reviewing the footage after this forum that I had occasionally intervened in group discussion, acting in the role of a teacher wanting to encourage the flow of ideas and less like a facilitator allowing these to naturally occur. In further reflection on my potential influence this role could have on the nature of the data collected, I realised this

interference was not necessary and importantly that it could impact on the natural flow of ideas as students engaged in conversing with each other. I therefore avoided intervening in later forums and also chose moments where I was not involved.

This dialogic moment has been selected for a number of reasons. First, it provided a good example of the participants discussing and sharing their understandings of cultural variations in both verbal and non-verbal communication, drawing specific attention to their knowledge around the impact of body language in communicating across cultures, which is also seen as foundational for IC development (Deardorff, 2006). Second, it demonstrated members in this group carefully negotiating first encounters with each other. Third, Kyle specifically highlighted in his first reflection that he learnt how words and phrases synonymous with Australian culture could be interpreted differently in other countries and how body language could be interpreted as “crass, rude and inappropriate” (Written Reflection 1, Kyle, 3 March, 2018). Despite this self-claimed learning on topics discussed in this extract, it was noted that neither Kyle nor Yuan take strong vocal roles in this interaction. This extract is also interesting to explore how both Kyle and Yuan are brought into the moment by the other participants. Finally, the importance of body language was raised by several participants, including Tammy, as important for communicating, especially in intercultural situations; thus, this was identified as a topic of interest.

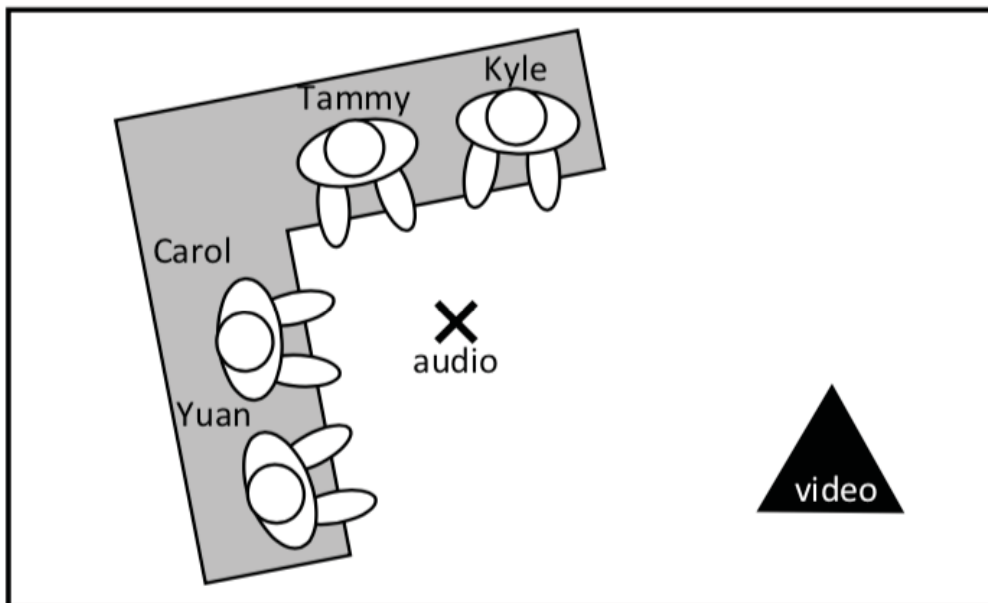


Figure 6.2. Seating arrangement of group 1 (Forum 1, Session 2).

Extract 5 begins with a non-verbal description (lines 1-2) of what the participants were doing as they attempted to engage with the question prompted by the scenario, which had been demonstrated at the beginning of the session (by the facilitator and a non-participant volunteer). Tammy decided to take charge in this interaction, often signalled by the participant who read out the prompt question to the others. Tammy then introduced her experience of needing to use non-verbal communication during her American exchange as an example of communicating when misunderstandings had occurred due to different terminology.

Excerpt 5 (Forum 1.1 Video Tape 2, 18.30 – 19.37mins)

1 ((looking at the handout of the scenario that was role-played. Kyle pulls at his
 2 shirt. Tammy reads out loud.)) (1.0)
 3 Tammy: So many times that (.) I like cue tip in (.) America and like we couldn't
 4 understand what each of us was saying. ((Tammy looks at Carol, paper on lap
 5 and both hands on the couch. Looks at Kyle)) I was saying cotton bud and
 6 they were like what↑(0.2) and >so I had to like POINT< ((mimics pointing,
 7 excitedly)) at what I was talking about and so < that's like communicating by
 8 non-verbal means>
 9 ((Kyle has right thumb to mouth watching Tammy and Yuan leans forward on
 10 couch, one arm folded watching Tammy speak. All hold paper in one hand
 11 except Tammy))
 12 Carol: ((nodding and smiling while Tammy speaks)) Yep
 13 Carol: ((moves hair behind right ear while looking down at paper)) (0.4) I guess like
 14 [non-verbal] (.)°helps°(.) helps (.) helps a lot when there is a language
 15 [barrier=] ((looks down to floor then to Tammy. Tammy puts her hands on
 16 hips. Carol looks down again))
 17 Kyle: [ahhh] ((Kyle looks at paper))
 18 Tammy: =Yeap (.) ((nods slightly)) that's it (.) and even when you are just talking to
 19 anyone if you don't have that ((takes right hand off hip and waves between
 20 Kyle and Carol)) eye contact. If you don't really care ((sits back on couch,
 21 folds arms and turns head away)) just like SHE'll be right MATE ((mimics
 22 with facial expression and flaps hands out))
 23 Carol: ((left hand out to Tammy as she mimics then looks away in counter-mimic))
 24 you're trying to talk to me and I'm like ((leans back looks away smiling))
 25 Tammy: *yeah*(laugh) like I'm going to stop talking to you ((uses a deeper tone to
 26 mimic someone not her)) if you're like [looking somewhere] ((she turns to
 27 wall briefly with elbow on the back of couch then back))
 28 Yuan: [yeah right ((nodding))]

In excerpt 5, the prosodic features of pace, intonation and volume are utilised by Tammy to engage her audience as she sets herself up in a leading position in this extended sequence. Kyle was noted as pulling at his shirt, which could perhaps be a sign of his discomfort or

shyness sitting with a group of unknown peers. Yuan leans forward, indicating her engagement in the interaction, even though she did not speak in this excerpt.

Tammy launched into her explanation in an excited way (lines 3-8), using both her hands and gesturing to demonstrate her experience in America and by looking directly at group members. She spoke quickly as she relayed her experience in America and then she slows down when she clarified by carefully enunciating “that’s like communicating by non-verbal means” (line 7-8) to link her example to the stimulus questions. Even though Yuan and Kyle seemed to be physically attending to Tammy (lines 9-10), suggesting openness towards learning from the speaker (IC element 5), it is Carol who slowly responds to Tammy’s instigation. Carol used a filler of “Yep” (line 12) and smiled at Tammy in acknowledgement but was slow to respond with “I guess like” (line 13). Her body language of moving her hair and looking down at the paper suggested her uncertainty and that she was collecting her thoughts. Carol could also be thinking aloud, which is usually marked by rephrasing, hesitation and false starts (Skidmore & Murakami, 2012). However, her soft use of “helps” (line 14) and then repetition of this word also indicated her uncertainty and lack of confidence as she perhaps collected her thoughts to respond to Tammy’s turn. Tammy placed her hands on her hips and this seemed to indicate her preparing for another response, preparing to take another turn. Skidmore and Murakami (2010) claimed that during spontaneous dialogue speakers show sensitivity to each other’s use of prosody and will use it to show nuances in expression. In this case, Tammy seemed to be responding to the hesitancy and non-response she had gained from her audience, using both her body posture and verbal cues. By putting her hands on her hips, Tammy signalled that she was ready to take the floor (line 15 and 16). Yuan had been showing physical attendance by leaning forward (line 9) and Kyle had given the speakers eye contact until Carol’s turn came to an end when they both look down (line 16 and 17). Despite the lack of words, these are physical signs of engagement by these participants, displaying they are using the skill of *listening and observing* (IC element 4), which is considered necessary for development to occur in gaining the foundational knowledge required to become IC (Deardorff, 2006).

When stepping back to consider the sociocultural variables potentially at play here, gender requires some mention. This interaction demonstrated different gestures and engagement by the women in the group, as opposed to the male, Kyle. Overall, the use of speech, co-speech and emphatic behaviour was noted in my field notes to be utilised by the female participants as opposed to the two male participants in the study. This meant that I needed to be mindful as an analyst of the many factors that could potentially influence the way

individuals interact and utilise features of communication to relay messages, such as gender, personality, sociolinguistic fluency in the language of exchange, and also cultural background.

Speakers use prosody for several different types of communication purposes, including: to highlight important information with emphasis in the utterance, to bring unity to a shared discourse, and to show emotional stance and investment towards the progress of the interaction (Skidmore & Murakami, 2010). This may include demonstrating the degree of enthusiasm or interest one feels for a topic in discussion. This sequence under investigation appeared to unfold cautiously as the participants negotiated to find their voices and place in relation to others. Despite Kyle's brief overlapping of "ahhh" at the end of Carol's response (line 17), he did not take the floor and instead remained quiet. Tammy quickly latched a "Yeah" to Carol's tentative response offered, and also showed agreement with a slight nod confirming "that's it" before adding her comment about eye contact and continuing her turn.

Tammy maintained the flow of the conversation, which had been marked by Carol's hesitations and frequent re-starts. A breakdown in the nature and rhythm of a conversation can signal a difficulty which needs to be attended to by participants (Skidmore, 2016). Tammy then takes her hand off her hip as she started to talk (line 19), suggesting she is opening up to be more inclusive as she speaks using some co-speech. She then also noted to move into providing several resources to physically demonstrate her comment about not caring, supporting her use of a common Australian saying "she'll be right- mate³" by: mimicking and pulling a face; turning her head; and using her hands to show how this may look when body language is added. Carol responded immediately to Tammy's invitation to mimic her meaning through providing an example of uninviting body language. She produced her own example, first physically in line 23, and then by adding a commentary by-line "you're trying to talk to me?". She demonstrated, as Tammy had done, by leaning back and looking away to show uninviting body language. Tammy showed her amusement at this body language demonstrating a kind of dramatic play between herself and Carol. She added in a different tone a commentary of how someone would think if they encountered this non-verbal communication. Carol seemed more fluid in her response to Tammy in this turn and they seemed to have formed a connection in understanding in this short interplay of mimicking and demonstration of related body postures.

Extract 5 also draws on Bakhtin's (1981, 1986) concept of the heteroglossic manner of society by recognising that there are multiple dialogues that make up language communication.

³ Mate is an Australian colloquialism meaning "friend". This is often more associated with being a "bloke" and a typical male in Australia.

What is also evident in this interaction specifically between Carol and Tammy is the calling in of other voices and sayings, also referred to as cultural tropes (Gillespie & Cornish, 2014), which they clearly mark in this interaction with a change in voice tone, volume and stress, and also flagged by use of the word “like”. “Like” as a discourse marker is used to introduce examples of what others might say and mean. It is used here by both Carol and Tammy to introduce other voices (an Australian saying in line 21) or other actions (leaning back or looking at the wall in lines 21 and 27) and importantly, they are accompanied by gestured examples of body language in demonstration. It seems these other sayings are used to bring relevance to the point. Additionally, Tammy and Carol have found a common ground in this moment of mimicry and this signals them positioning themselves in alliance with each other during this group interaction (Myers, 1999), even if only briefly. This alliance seemed to be stimulated by a common understanding about how these sayings *sit within culture and history* (Table 4.8, Step 4). However, in also asking the prompt question: *How the utterance position people?* (Gillespie & Cornish, 2014) it can be understood that this connection only align the participants who understand the cultural relevance of these sayings. It is unclear if others, such as Yuan, have been able to join in on the understanding shared in this moment. Despite this, the IC communication skill of learning to *analyse a situation in order to relate* (IC element 8) were illustrated by both Tammy and Carol, who seem to have reached a common understanding that they are comfortable to express themselves through this form of mimicry. This behaviour also encouraged engagement by Yuan who gives them both an acknowledgement token and nods to perhaps suggest she was willing to also engage in this interplay. She signals her desire to take the floor, as indicated by her overlap while Tammy finished her turn.

At this point, as the sequence progresses (Extract 6), Yuan entered the conversation for the first time offering a verbal back-channel (line 28), which could indicate encouragement for others’ to contribute but also her desire to say something new. Yuan’s intention became clearer as she took the opportunity provided by a small pause in the interaction to specifically ask Carol something. She does this by pointing at the paper cautiously and quietly, indicated by the low volume she uses, asking “what is this?” (Excerpt 6, line 29). As this interaction continued, Carol and Tammy in different ways show their IC skill of *empathising* with Yuan (IC element 12), both actively appearing to help her with an apparent knowledge gap. Whereas, Yuan demonstrated her resourcefulness to engage native English speakers to help her build her *sociolinguistic competence* (IC element 16); however, it should be noted that this request was done in a cautious way, as suggested by the soft delivery of her request (line 29).

Excerpt 6 (Forum 1.1, Video Tape 2, 19.38 - 20.15mins)

- 29 Yuan: ((pointing at paper to Carol)) °what is this.°
30 Carol: ((reads from paper)) what role does non-verbal (.) it is like how does non-
31 verbal ((looking at her))=do you know what non-verbal is↓
32 Tammy: =like non-verbal is not speaking.
33 Yuan: No this one ((pointing again to paper))
34 Carol: SCENARIO ((pushes hair behind ear)) (0.2) umm just like in situations-
35 Tammy: =you know how they ((waving hand to the middle of the room)) acted the role
36 play in the middle here
37 Yuan: yeah
38 Tammy: =that's a scenario
39 Carol: yeah so in a situation for you to understand [something] like how does non-
40 verbal
41 Yuan: [ahh hah]
42 in such a situation↑ ((looks down to paper nodding))
43 Carol: ((nodding)) yep
44 ((all look down to paper and Yuan takes pen to write a note))

In excerpt 6, Carol responded to Yuan (lines 30-31) by reading the question from the paper and started to rephrase it before quickly moving into questioning if Yuan knows what “non-verbal” means, after looking at Yuan and perhaps noting some confusion. Tammy without pause, as indicated by the latching, jumped in to offer her definition to Yuan, who was yet to respond to Carol’s question. Tammy’s action suggested she wanted to be part of this interaction even though it was not directed to her. Yuan took the initiative here with a clearer volume and stress on “No, this one” (line 33), pointing to another word, “scenario”. Carol, sitting next to her, was able to read out the word, and does so loudly (line 34) but her use of “um”, pushing her hair behind her ear, and slight hesitation, suggested a little uncertainty as she started to explain, “just like in situations”. Her contribution was then cut off by Tammy’s explanation. Tammy waved to the middle of the room to help Yuan see that the earlier “role play in the middle here” (line 35) was a scenario. Yuan responded with “yeah”, as Tammy attached a clear confirmation statement “that’s a scenario”. Carol added at this point by restarting her turn from line 39 with more confidence. Yuan voices a stronger sense of understanding with “ahh ha” overlapping Carol and confirming her understanding by repeating the concept “in such a situation” saying this back to them. The intonation in saying the word “situation” (line 42) seemed to imply her having gained an understanding of the concept as well as nodding and looking down to write a note. This moment illustrated Yuan’s successful effort to gain information that may be relevant so that she can participate more fully in this interaction. Her request drew responses from both women, even though she only originally requested a response from Carol, and indicated attitudes conducive for IC to develop. The

delivery of help to Yuan, although represented by different styles of delivery by each girl, seemed to represent a *withholding of judgement* (IC element 18). The interactional work of aiming to help fill in a knowledge gap as indicated by Yuan's request seemed to be achieved quickly and was also marked by a different intensity to the previous turns of mimicry and fun.

This small intermission in this extended sequence, where Yuan was seeking understanding of a word on the stimulus paper, was significant in a number of ways. It showed a degree of comfort between Yuan and Carol, possibly developed in the first session together, enabling Yuan to feel she was able to ask Carol for clarification. Carol seemed to realise Yuan had a knowledge gap in understanding a word in the stimulus question. This scenario also showed Tammy and Carol both working together. Tammy was quicker to get her words out in her enthusiasm to help with Yuan's understanding. Carol did not seem perturbed by the interruption made by Tammy but used it to reform her own words to reoffer these to Yuan. It seemed that Yuan was keen to accept the joint explanations, as noted by her body gesture and interaction with Carol.

Both Tammy and Carol were observed in this part of excerpt 6 to have very different styles of interacting with others. Carol showed more caution and gentleness in her volume and approach, in comparison to Tammy's style which was strong, intense and entertaining. Recall that Tammy reported she has "a big personality" in her profile (in Chapter 5) and that she hoped for others to accept this. In this exchange, it seemed that Carol and Yuan were finding their own way to connect with Tammy in this moment. What was also evident, despite the different approaches, was that Tammy and Carol showed a clear desire to engage in helping Yuan to understand. Even if the exact gap in Yuan's knowledge was at first misunderstood. Based on Deardorff's (2006) model, they were demonstrating in this interaction attitudinal qualities considered important for IC to develop (IC elements of 11 & 12: *respect for other cultures and cross-cultural empathy*). However, they also need the skill to manage this situation in a way that can enable effective intercultural communication to occur (IC element 6: *adapting to varying intercultural communication styles*). As Deardorff and Jones (2012) highlight, the appropriateness can only be determined by the other person, based on their cultural sensitivity, language fluency and understandings. In this case, face and positioning are noted to also be at play given this interaction is between group members who are new to talking together (Markova et al., 2007). Yuan later reported in her SVR interview that she thought it important to connect with others to gain help with understanding and learning (See profile for Yuan). Of note is that Kyle was not heard as yet to voice a contribution in this extract. As the sequence

proceeds below in excerpt 7, I examine how Kyle is brought into this conversation by the women in this group. Kyle to this point had offered minimal feedback to interaction by the others. It is possible that aspects related to gender were also at play here, potentially demonstrated by different ways of expressing a sense of comfort and emotion, using body language and perhaps he was waiting for his turn rather than wanting to interrupt and overlap as had been noted in this sequence thus far.

Excerpt 7 (Forum 1.1, Video Tape 2, 20.15 – 22.16mins)

45 (0.3) ((Tammy looks over to Kyle and leans towards him))
 46 Tammy: What do you think? ((she shakes the paper and smiles while Kyle continues to
 47 look at his paper with right hand at chin))
 48 Kyle: ((leans back on couch, pulls shirt and crosses his legs)) Ahh::h (0.3) ahh (.) I
 49 think I think it's important too because depending on your outlook ((looks at
 50 the women with paper now pushed against his chin)) because someone may
 51 think it is rude and inappropriate (.)
 52 Carol: ((nodding to Kyle))
 53 Kyle: like you're (.) like talking to someone (.) and you've got your arms crossed
 54 people might be like (.) um=
 55 Yuan: = should not talk to you
 56 Kyle: yeah might not want to [talk to]you (0.2) because they assume that you're like
 57 (.) superior
 58 Yuan: [Ye::ah] ((both Carol and Yuan nod. Tammy leans
 59 forward looking and listening to Kyle with right elbow on knee holding chin.
 60 Kyle flaps paper down))
 61 Carol: The way I was brought up (.) like having your arms crossed ((she crosses her
 62 arms)) was rude <And its> seen as closed off ((uncrosses them))
 63 Tammy: I was brought up in country Mackay (.) which is way up north ((points up
 64 briefly)) and SO (.) yeh know ((looks around group and opens up hands while
 65 speaking then back down on couch - looks at Kyle)) Mackay is a rural town
 66 and you would see farmers walking around town with their arms crossed
 67 ((crosses her arms looks at Carol)) talking to people (.) that is just what we did
 68 (.) still to this day ((shrugs looking from Carol to Kyle)) I'll be sitting there
 69 with my arms crossed like this(.) but when I go to Brisbane>my mum's
 70 university< to lectures with her Umm it is comPLe:tly different ((shakes head
 71 to Carol)) Have your arms crossed↑ ((mimics again)) HOW dare you ((laughs
 72 and looks at Kyle who looks down))
 73 Carol: That seems like casual and comfortable ((left hand gesture to Tammy)) in
 74 other places it is like [rude
 75 Tammy: Yeah] When I moved down here I went to a Christian private school here (.) if
 76 you did that (.) POOh! ((hand gesture))
 77 Carol: Yeah ((nods and smiles))
 78 ((all look down and short pause in conversation))(2.0)
 79 Yuan: Especially when you first meet another people (.) you don't know who she is
 80 ((moves right hand up and down with palm faced up)) or the kind of people
 81 she is (.) so maybe the first time you met others and ((she folds arms and sits
 82 back)) they don't want to talk to you ((shakes head)) I don't want to talk to the
 83 this person ((all look down

In extract 7, the sequence continued with Tammy leaning towards Kyle to make a direct request for his input. She does this both verbally and non-verbally by smiling and shaking the paper at him (line 46). Kyle does not respond immediately but continues to look at the paper and then leans back and pulls his shirt before using hesitating fillers of “ahh”, used twice before adding his comment (lines 48). Kyle gave the women eye contact at this point but held the paper near his chin, perhaps as a sign of feeling uncomfortable to be talking (line 50). Carol encourages with nodding and Kyle continued his turn, although cautiously as indicated by micro pauses and the filler “um”. Kyle used “I think” briefly and then referred to “you” three times as he explained an example, potentially being more generic in his explanation and distancing himself, given his choice of pronouns here. His transferral in pronoun use from “I think” to several uses of “you” thus distances him from giving a personal opinion about what he was saying. Yuan used this opportunity, when Kyle’s hesitates with “um”, to finish his comment by adding “should not talk to you” (line 55), as latched to Kyle’s “um”. This suggested Yuan was following Kyle’s line of thought and offered an ending to his sentence. She added her version of an ending for his utterance, latching to one point of hesitation marked by his “um”. This was in line with findings that participants will try to repair difficulty arising in an utterance when rhythmic flow seems strained (Skidmore & Murakami, 2010). The difficulty here was indicated by Kyle using “like” three times, three pauses, and an “um”. For Yuan, this could be more than a repair of Kyle’s ending. It could have also demonstrated Yuan’s more active participation in the interaction. She seemed to be moving from just listening and observing (IC element 4) towards *interpreting and relating* (IC element 8) to speaking.

Kyle responded to Yuan with an agreed “yeah” and rephrased her point but also added to it. Here again he used “you” to refer to others, “they” who may assume “you are superior” (lines 56-57). Both Carol and Yuan nodded in encouragement, with Yuan offering an overlapped “yeah” while Kyle completed his turn (line 58). Tammy used her body by leaning forward to show she was listening, illustrating her IC skill to adapt to Kyle’s different communication style that is slowly emerging in this context (IC element 6). Both Yuan and Carol used encouraging body language of nodding, including an acknowledgement token, illustrating openness in encouragement for Kyle to complete his turn, rather than interrupting with an overlap. At this point, Kyle flapped his piece of paper down on the couch, marking the end of his contribution having now spoken. This was a clear physical gesture, using the paper as a tool, signalling to the women that he was finished and thus relinquishing the floor to

another. In this extract, Kyle had been encouraged to have his say, especially by Tammy, and then supported by the women to complete his turn with a mixture of non-verbal and verbal encouragement. This sequence demonstrated an inclusive approach, a desire to learn about others through interaction (IC element 20), to extend the discussion beyond the more talkative speakers. It also demonstrated some adjustment in communication style (IC element 6), and a mindfulness towards different needs as expressed by members in the group (IC element 17), either being a gap in knowledge of a word or encouragement to have a say.

Both Carol and Tammy introduced analogies and personal experiences to advance the discussion of this topic. Markova et al. (2007) noted that common devices used by group participants when putting forth views on a topic is to explain how it was similar to some other thing, or something better known, such as an analogy, or to provide distinctions or contrasts of the concept as different from something else. Carol first introduced personal details about how she was brought up, and how crossed-arms, which she demonstrated, would be considered rude in her home town in Canada (line 61). Tammy shared her experiences of growing up in a rural town in Mackay, stating in contrast that this was not rude in this context, as it was how farmers would hold themselves when talking to others. Tammy moved to talk in terms of “that is just what we did”, emphasising “we” and moving to use “my” and “I”, perhaps indicating that she felt more personally attached to this interpretation. She then shared her discovery over time that this was viewed differently in Brisbane and also in her private school after she had moved away from Mackay. Her intense use of intonation and the volume of “completely different” (line 70) as she looked at the others during her turn, seemed to have the effect of not only drawing them into her explanation but highlighted her sense of surprise over time as she had to learn how to understand and negotiate different responses to “crossed-arms”. She was effectively sharing some of her history with the group to make her point valid - that this simple body language was not viewed in the same way in different locations within Queensland. She did this with strong hand gestures and concluded her point with the emphasised sound “pooh!” (line 76).

This topic of discussion and sharing of personal experience relayed important intercultural information about how body language was not set and could have multiple meanings even within the context of one country. It highlighted that depending on the relevant sociocultural variables at play, such as age, gender and occupation, body language could take a different meaning for Mackay farmers, as described by Tammy, in comparison to the small home town in Canada, as described by Carol. The sharing of this information helped to raise

IC knowledge and awareness for all the group participants. This potentially raised the awareness that messages can have different meanings based on the *impact of situational, social and historical contexts involved* (IC element 14). This was not to say that these participants have a clear understanding of this complex element but to say that thought around this had been clearly raised by this interaction. Recall that in Kyle's profile (Chapter 5), this issue of potential for misunderstandings around gestures and terms was raised in his reflection after this forum, even though he offered little verbal input during the sequence. This indicated he was in this moment using his skills in *listening and analysing* (IC element 4 & 8).

Equally, Yuan was observed for the first time in this sequence to contribute her related comment about meeting people and how it was difficult to know them. She suggested it was best not to fold your arms, which she only demonstrates through body language and not verbally, in a similar way to how Carol and Tammy had done earlier. The significance of Yuan's formulation in this response was that she also raised a topic of personal interest to her, how to talk to others, as was noted in her profile. Additionally, Yuan took opportunity to offer her more lengthy remark in the pause offered (line 78). She perhaps had been formulating her ideas as an observer, now that she had overcome her concern around not understanding a word on the handout. This would suggest that she, like Kyle, had also been applying skills in listening and observing during this interaction. This interaction has demonstrated the use of tools, especially by Carol and Tammy, to enact the IC element of being able to analyse, interpret and relate (8) to each other and the other members, Yuan and Kyle. Equally, the skill of listening and observing had enabled others to participate and an adaption of communication style was demonstrated (IC element 6) to engage both Yuan in understanding and to bring in comment from Kyle, who communicated in a different way (perhaps due to gender or shyness). The bringing into the conversation less vocal members also demonstrated *mindfulness* (IC element 17), *sociolinguistic competence* (IC element 16) and *empathy* (IC element 12) towards others and the contextual situation. These qualities also helped to build connections that make conditions suitable for IC communication to develop more effectively.

This interaction has illustrated how participants have used discursive devices in a variety of ways to distance themselves, bring in other voices, offer personal stories and examples and also as a way to support claims and opinions being raised and offered to the group. A sense of connection between participants was witnessed to be emerging, in this case the use of mimicry and body language gave Carol and Tammy a common language and also brought good spirit into the interaction. These more confident female speakers were also observed accessing the

IC elements of engagement, empathy and flexibility to bring in Kyle's voice and to help Yuan understand wording on the stimulus handout. Strong prosodic and rhetorical expressions by Tammy were offered to the group as a way to maintain the flow of ideas, making the possibility for learning through interaction more likely. This enthusiasm and curiosity displayed by members, who were more adaptive to the intercultural and learning styles presented in the group, helped to breakdown some barriers of discomfort and created conditions for the tolerance of different communication styles, as presented by individuals. The discussion around body language also gave witness to Tammy and Carol being comfortable to mimic body language to engage with each other. At the same time, there seemed to be a sense of acceptance by the group that they were all adjusting to this new learning environment made up of individuals who had not meet before. In line with IC element 20, these participants seemed to be *learning through interaction*; however, this was made possible by engaging in dialogic interaction, utilising concepts of addressivity and heteroglossia to create potentially new insights that were mutually enriched by participants. Observing these, by applying additional dialogic layers, has allowed me to look out for the different senses that evoke Bakhtin's concepts of dialogic struggle where participants may be forming fresh insights and mutually constructing social understandings (Marková et al., 2007).

6.3.4 Dialogic moment 4: Are Australians open compared to others?

The final sequence selected for analysis in relation to Forum One was taken from session 3. The stimulus question for this session was: "*Australian culture*" or *University culture (choose either topic) is sometimes considered as rigid and not open enough?* Of interest, all groups in this session chose to speak about the complex nature of "Australian culture" over the choice to discuss university culture. For example, Kyle later commented in his SVR interview, "I feel like as a nation we're not very open to people that visually don't look like us – do you know what I mean. Like physically" (SVR interview, Kyle, 21 June, 2018). This comment aligned with Kyle's strong interest around the influence of assumptions. This dialogic moment has been selected as it is the first time Elke and Tammy came together in a group. In selecting moments for further analysis, I also chose this interaction as it involved no interaction by myself as the facilitator. In their written reflections, both Elke and Tammy reported dialogic learning in relation to this session and the topic concerning the openness of Australians. In Tammy's case, some rethinking was noted about how she would communicate about this topic in the future (See profiles for Tammy and Elke in Chapter 5).

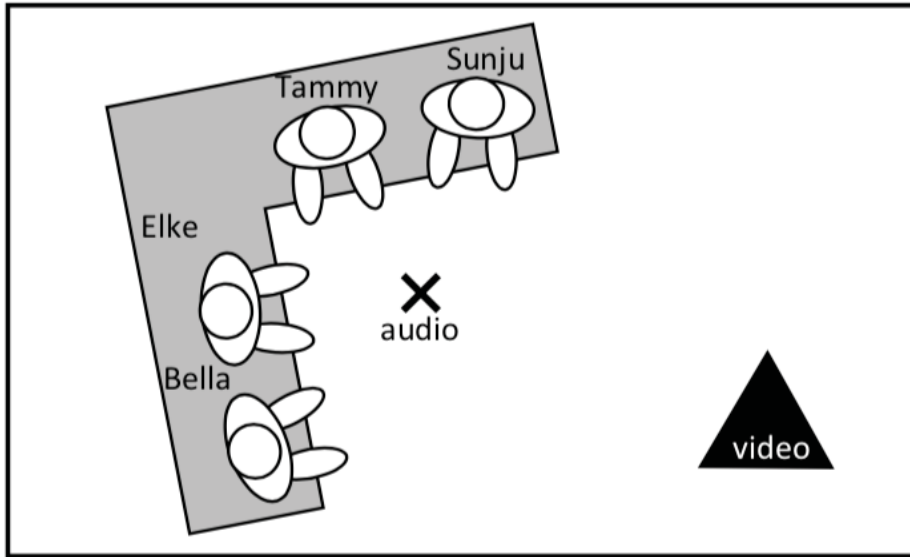


Figure 6.3. Seating arrangement of group 1 (Forum 1, Session 3).

This sequence begins with excerpt 8 where Elke becomes selected by the other group members to act as the spokesperson for them.

Excerpt 8 (Forum 1.1, Video Tape 6, 12.44 – 13.33mins)

- 1 Elke: Who wants to go↑ ((looking at Bella and Sunju))
 2 Bella: ((points to Elke)) (.) °it’s you° (0.2)
 3 Elke: OH(.) Okay (0.3) ((laughter by both Bella and Tammy)) Ahhhh ↑((Looks at paper)) (2.0) Oh↑ (.) I think this is where we had different opinions↑
 4
 5 Tammy: Yep↑
 6 Elke: ((looking at Bella)) you thought it was too open ((Bella nods)) (.) YES(.) and we agreed that it was open ((looking across at Sunju)) >Do you think it was open or too or just open?<
 7
 8
 9 Sunju: Ahh (0.2) I just said ahh what my housemate said >because she said Australia is boring < because it is similar to British culture so *boring* ((small laugh and use of hand gesture)) ((Tammy looks at her and nods))
 10
 11
 12 Elke: [Yeap] ((nodding)) yeap (.) yep ((looking back to Bella)) we agreed that it is op:en(.) ((looks down at paper)) umm >I think it is very open< ahh (.) ((looking directly to Tammy)) >especially people down here people will talk to you rather than not< ((waves left hand to Tammy as she speaks)) ((looks back to Bella)) and you said in Cairns they don’t right↑((small nod by Bella))=
 13
 14
 15
 16
 17

Session 3 began with Elke confessing to Tammy that she and the other group members, Sunju and Bella, had discussed this topic “a bit” in the previous session. Tammy requested that they “fill” her in on what was discussed. As excerpt 8 begins, Elke is noted asking the others “Who wants to go?” (line 1), rather than explaining her thoughts straight away, and Bella is seen pointing to Elke and quietly saying “it’s you” (line 2). This process of choosing Elke, the

associated loud “oh” Elke produces, and the ensuing laughter by all other members in the group suggested a few things. First, Bella feels comfortable to have Elke lead and speak for them, perhaps based on connections made during the first part of the forum, and perhaps due to her own discomfort at this new group interaction. Second, the group was amused at this interaction and laugh as Elke takes up the appointed role; this laughter tends to release some tension caused by the potential discomfort of coming together for the first time to talk with Tammy. Elke looks at the paper and explained that she thought they had different opinions. Tammy encouraged continuation with a strong “yep” as Elke carefully tries to summarise what Bella thought. She does this by looking at the other members as she reported for them, seeking clarification that she is reporting correctly and received a nod (line 6). Elke moves from “you”, reporting what others had said, to use “we agreed” (line 7) when summing up what the group decided together. This was interesting because even though she started by suggesting that “I think we had different opinions” (line 4), Elke attempted to present to the rest of the group that she had synthesised the importance of coming to a joint conclusion based on the previous session’s discussion. This seemed to demonstrate her *flexibility* by taking on this role (IC element 7) but also her *respect for other cultures* (IC element 11) as she tried to represent what others had said, and potentially demonstrating her *ethnorelative* view (IC element 21). Elke seemed to be expressing her comfort and respect for a range of different views and cultures as were discussed in the previous session. The way she expressed others views here could also be said to show her *mindfulness* (IC element 17); such thinking was reflected in Elke’s profile (Chapter 5).

Elke also aimed to bring in Sunju’s voice to clarify her paraphrase. This was done as a rushed “do you think it was open or too or just open?” (lines 7-8), offered more as an aside by directly looking at Sunju for clarification. Sunju responded by recounting what one of her housemates had thought rather than offering her own opinion. Elke overlapped with “yeap,” more as a confirmation of remembering what was said before. She then repeats “yep” twice as she looks down at the paper and draws a conclusion for the group’s overall opinion. Elke then spoke for herself stating “I think it is very open” (line 13), but not before she claimed once more “we agreed” (line 12), supporting this comment with an example from Bella.

Elke demonstrated in the first part of this sequence her ability and skill to negotiate and recount for others. She is observed *analysing and interpreting* (IC element 8) as she takes on the role of spokesperson to speak for others, attempting to carefully check her understanding with the other members through her use of body language and verbal punctuations, such as “right?”. With regards to Sunju, Elke gained direct information from her, all while maintaining

her turn so she could sum up for the group. What seemed to evolve in this interaction was that it seemed important for Elke to display honesty and trustworthiness for the members that she speaks for and this was demonstrated by the way she negotiated her turn as she reports back to Tammy. It was of interest that she was chosen by the others to lead this response to Tammy's request. As a response to her display of truthfulness, other members used body gestures, such as nodding, showing that they trusted her and allowed her to take on the role of author. Perhaps the others judged her as the most confident speaker and able to do this, or perhaps this was due to the others feeling less willing or shy at this time to speak on this topic to a new group member. As this sequence proceeds in excerpt 9, a debate unfolds as Tammy and Elke enter into what can be viewed as a dialogic struggle to try and make sense of each other's views.

Excerpt 9 (Forum 1.1, Video Tape 6, 13.33 – 14.43mins)

- 18 Tammy: =YEA::H yeh I find that really interestING ((looks towards Sunju and back to
 19 Elke))(.) I find it completely different[↑]
 20 Elke: You don't find it open[↑] like yeah (.)
 21 Tammy: [I find it-] NO (.) not at ALL[↑](0.2) Like when I was in America everyone
 22 was like ="how you going?" >well not how' ye going because they don't say
 23 that over there< But they would ask me how my day was (.) they always like
 24 just walking into a shop they'd always come up to you "can I help you with
 25 anything how's your day going" like want to have a conversation with you
 26 ((uses two hands to gesture as she speaks)) But as soon as you come back
 27 HERE (.) NO one wants to talk to you (.) you go into a shop and they're like
 28 standing behind the counter ((mimics her arms crossed)) don't really care
 29 >minding my own business< you go up to them pay for your stuff and leave
 30 ((flips hand up briefly)) [(.)UM] Yeah I think we are a VER::y closed culture
 31 like=
 32 Bella: [yeah]
 33 Elke: =NO! ((Elke looks briefly at Bella then ahead slightly shaking head. Moves
 34 from having hands holding each other during listening to Tammy to separate
 35 them)) = [Tammy laughs] >a really closed culture< like Sweden is a really
 36 closed culture like literally if you sit on a bus next to someone and there is
 37 another seat available (.) Don't do that[↑]((looks briefly at Bella and then holds
 38 hands up palms down as she continues to speak)) ((Tammy laughs and pulls
 39 back hair))(.) Just Don't ((shakes head)) (.) and if you talk[↑]to someone on
 40 *public transport* ((hands cross in a slashing movement as she turns head to
 41 talk to whole group))[↑] then you are a creep or a MURderer ((all laugh with
 42 Elke))[↑]*like do no-
 43 Tammy: = [↑]>I hate it when people talk to me< like just leave me alo:ne
 44 ((slashes air in similar way to how Elke did, then brings hands to chest
 45 together))
 46 Elke: [do not like literally]...

Tammy's strong response to Elke's turn in lines 18-19 began with her hedging and offering a concessionary comment, "I find that really interesting", and after eye contact with

the group and a micro pause, she delivered her opposing view on this topic, “I find it completely different”, stressed with strong and upward intonation of the word “different”. Elke responded to Tammy by clarifying “you don’t find it open”. The upwards intonation at the end of “open” posed this as a question more than a statement (line 20). Tammy responded with an overlapping start to her response “I find it” but this was interrupted by Elke’s question, so she restarts with a loud “No” and a strongly delivered “not at all” using volume and intonation to show her investment in this belief (line 21). Tammy continued with a long uninterrupted turn to point out her belief was based on her experience of how she was greeted in America and compared this to her experience “back here” (line 26), drawing emphasis to the difference by stating “here” loudly. Her use of loud volume helped her maintain the floor whilst she drew attention to her moving from discussing one location to a direct comparison with another, as in Australia. Again, she used mimicry, as done in the previous session, to demonstrate with body language how this closed-off manner of shop keepers in Australia would appear (line 28). She also evoked her version of their voice by saying “minding my own business” in a fast-paced way (line 29). To emphasise her point, she stated “I think we”, as in Australians, are a “very closed culture”, using volume and an extended pronunciation of “very” (line 30). Tammy used these devices to dramatically demonstrate her experience of how things differ in her opinion. She was demonstrating to the others what she has seen. Her mimicry, and claims to first-hand experience provided a way for her audience to visualise her point, giving strength to her claim. Additionally, she embellished her conclusive comment with hand gestures, by flipping her hands (line 30).

Elke responded directly to Tammy (line 33) with a latched and repeated “no”. The first “no” is louder, perhaps as a way to clearly initiate her turn. Elke’s initiation with repeated “no” was overlapped by Tammy laughing, perhaps expressing her enjoyment of stimulating this response but also perhaps to help release tension, as had been seen occurring in earlier extracts. Elke rushes through with a fast-paced comment: “a really closed culture”, to define this as Sweden and emphasised this with an emphasised use of “really” (line 35). Elke introduced an example to make her point, in this case she used sitting next to people on the bus in Sweden. She emphasised how serious this is as an offence in Sweden using the imperative statement of “Don’t do that” repeating with “Just don’t” (lines 37, 39 and 42). She expressed this as if she was giving direct advice to these members of the group. Elke used very strong word choices to bring home how some Swedes would view someone who spoke to someone on public transport as a “creep or murderer” (line 41), highlighting these words with volume and strong intonation

and also using laughter in her voice to emphasise how offensive this could appear to be in her culture. This action, and use of strong words, drew attention to the importance and passion Elke was attaching to her point. It also had the effect of giving the others an insight to how different habits and practices are interpreted in different contexts. As Elke's portrayal draws laughter from the others, it released any tension around the different views that had been emerging, but also indicated an acceptance of her point. Thus, showing *respect and around other cultures* (IC element 11) as she seemed to give a lesson on some of the differences she has observed.

Tammy then moves into sharing her upbringing in Mackay in excerpt 10, explaining how everyone knew each other and how different this was to her experience in this region and in Brisbane. Elke overlaps with Tammy as she started this explanation with a drawn out “oh OK” and nods to show that she was interested and also indicated her understanding Tammy's view based on this new information. Tammy made the point that people are more closed off in the city compared to her experience in a small rural town. Elke jumped in quickly when Tammy comes to an end with a clear discourse marker of “but” (line 1) to explain how she sees the different views they have on this topic.

Excerpt 10 (Forum 1.1, Video Tape 6, 16.12 – 16.57mins)

- 1 Elke: [hmmm] =but I think it's ((holds her hands high and apart)) just like we (.) we
 2 literally different (languages) polar opposites[on the] spectrum
 3 Tammy: [Yeah↑]
 4 Elke: because FOR ME like (.) I come from Stockholm >which is like the capital of
 5 Sweden< like I feel like (.) Brisbane has like well twice (0.3) like more than
 6 double the number of people ↑ Umm (0.2) but I feel like Brisbane is so much
 7 more open↓ ((looks ahead and plays with paper on her lap)) >than many
 8 people in < Stockholm In Brisbane >I feel like I can walk somewhere and
 9 talk< but in Sweden ((hands to chest then both pointing forward)) they
 10 literally would think you a weirdo no openness just straight to work straight to
 11 home straight to this and that ((hands move back and forward)) >mind your
 12 own business no chatting< I feel like I have had so many more conversations
 13 in Brisbane ((gestures to her face))

Elke's long turn elaborates on her experience of Brisbane compared to Stockholm. She was perhaps encouraged by Tammy's overlapping back channel of “yeah” (line 3) as a signal to elaborate and explain, due to the upward intonation. Elke used her hands to visually demonstrate and support how she sees “we” (repeated twice), meaning her and Tammy and (line 1), are on a “spectrum” of “polar opposites” (line 2). She presented her own view by using a loud “for me” and repeated “I feel” four times as she explained her experience in Brisbane.

She contrasted this with Sweden using “they” and repeating Tammy’s borrowing of others’ words from her earlier turn, “mind your own business” (lines 11-12), offered at pace, but applied now to Swedes. She ended by claiming she feels she has more “conversations in Brisbane”, by gesturing to her face as she says this. Of interest, Tammy did not respond directly to Elke’s turn here but the conversation moves to Bella’s experiences of being spoken to at lights in Brisbane. This was joked about by both Tammy and Bella at this point.

According to dialogic theory (Bakhtin, 1981, 1986), the process of mentally engaging with information provided during a dialogic interaction enables a participant to clarify their own view by incorporating, amending or rejecting available meanings offered by others. Therefore, if a person is able to engage with a variety of differing perspectives, new thought, knowledge and understandings are more likely to emerge. As discussed above, dialogic moment 4 demonstrated Elke and Tammy offering conflicting views on the topic of if Australians are open. The other participants, although less vocal, participate in this interaction, mostly by joining in laughter, providing back-channelling phrases and through physical attendance. The profiles provided for Elke and Tammy (in Chapter 5) have demonstrated shifts in thinking based on this topic. To recall, Elke concluded at the end of semester that Australians are open but slightly less open than she first thought after discussions in forums and beyond. Tammy, on the other hand, reported that although she sees explaining Australian culture as a sharing of her own personal story, to help others understand in the future, she would try to give a broader perspective of Australia. It seems, the productive struggle initiated by this intercultural interaction had offered these participants new insights and understandings about other cultural views, and therefore, an emerging and perhaps clearer sense of themselves in this context (Bakhtin 1981, 1986).

In this analysis of dialogic moment 4, the participants move from using “I”, “you” and “we” to refer to different concepts of self, others and potentially shifting cultural understandings. Gillespie and Cornish (2014) note that a change in use of pronouns by a speaker can also suggest a movement in one’s personal relationship with a topic, and a clue to the calling in of other voices. The prompt questions of: *Who is doing the talking?* and *What are the responses?* were considered in this sequence. It seems some addressivity change could be detected when participants were observed not just speaking for themselves but clearly addressing each other in anticipation of certain responses (Bakhtin, 1981, 1986). It could be said that these participants were drawing on the discourses around their sense of culture, one that always carries specific discourses, and thus expressing to others how they were attempting

to understand and position themselves as part of this cultural group. This concept could also be linked to how participants were understanding and engaging in the academic culture of the context, which was new to all these students. Such potential insights to these participants' interaction in dialogic moment 4 also highlights Bakhtin's (1981) concept of heteroglossia in action. After all, to Bakhtin (1981), an utterance is never neutral as it is "shot through with intentions and accents" (p. 324) and these are linked to cultural meanings and ideologies. As Markova et al. (2007) confirmed, a fundamental aspect of group interaction is that participants tend to reveal an aspect of their own subjectivity and presuppose intersubjectivity with others.

In this dialogic moment, Elke and Tammy are witnessed to draw on different these points of views, based on their own understandings of such cultural discourses, and possibly attempt to reach a common understandings with the others. Elke made eye contact with Bella throughout her turns when she responded to Tammy. Perhaps this related to Bella's divergent position on this topic, as discussed in the previous session, noting that Elke's had summarised Bella view as thinking Australia was "too open" earlier. Despite this, Bella offered agreement at some of Tammy's comments, using nods and "yeah", for example. Elke also made comment in her SVR interview to understanding Tammy's view based on Tammy's background from Mackay (SVR interview, Elke, 1 June, 2018). This view was supported by Tammy bringing in both voices and socio-historical experiences collected from her past. Elke's final comment about having "more conversations" (line 12) in Brisbane, as opposed to small talk, draws on another important point about different types of talk. This will be raised again by participants in Section 6.4 and 6.5 when I move to analysis of interactions in Forum Two and Three. I will now continue to look closely at how interaction occurred in later forums and how these potentially stimulated dialogic learning, especially, in light of these participants becoming more comfortable to connect, relate and interact freely with each other. This dialogic learning, I argue, paved the way for deeper encounters with elements of intercultural competence, and thus mobilising IC element 20: *learning through interaction*.

6.4 ANALYSIS OF SPECIFIC DIALOGIC MOMENTS IDENTIFIED IN FORUM 2: TELLING PERSONAL STORIES AND BECOMING COMFORTABLE

I now turn to analyse specific dialogic moments selected from Forum Two and will focus on one extended sequence broken into two moments, (part 1 and part 2): excerpts 1 and 2 relate to dialogic moment 5 and excerpts 3 to 5 relate to dialogic moment 6.

6.4.1 Dialogic moment 5: Talking about assumptions and stereotypes

I begin my analysis of Forum Two with an extended sequence (part 1) from session one, when Eva, Kyle, Amber and Yuan discussed: *Why we make “assumptions” about others and sometimes tend to stereotype other cultures* (See Forum 2 plan, Table 4.3). This extract introduces Eva, a young Swedish study abroad international student. Eva’s data identified forum discussion around stereotypes and assumptions as potentially dialogic based on noted shifts in her thinking around the role stereotypes play for her. Other participants, notably Kyle, raised concern and reported learning around the influence of assumptions in written reflections and in his interviews, as presented in profiles in Chapter 5.

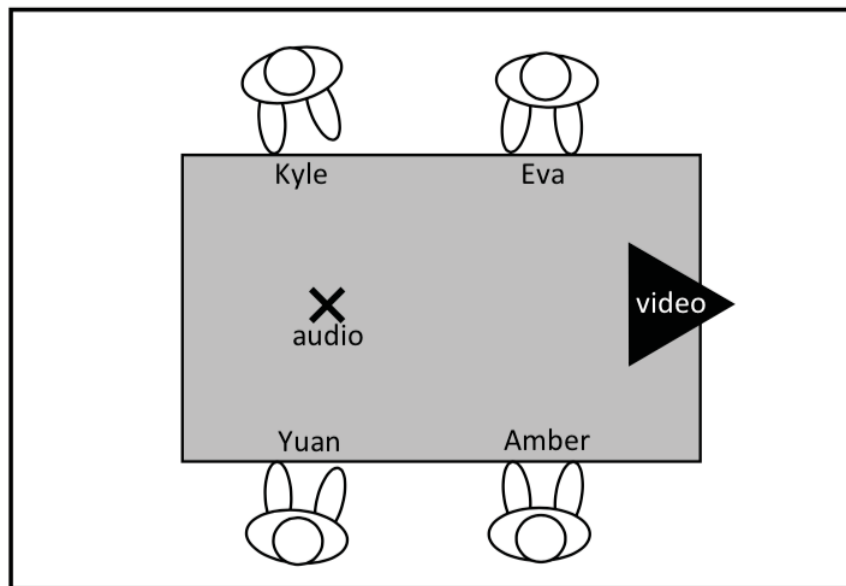


Figure 6.4 Seating arrangement of group 1 (Forum 2, Session 1).

Excerpt 1 below begins with Eva raising the point that she has been thinking about her stereotyping of Australians (lines 1-2) since Forum One.

Excerpt 1: (Forum 2.1, Video Tape 3, 5.22 – 6.20mins)

- 1 Eva: ((Puts paper down looks at Amber)) For me (.) like after the first forum I was
2 thinking about the Australians (.) the stereotypes I MADE↑((points to table))
3 Amber: oh yeah↑((Kyle and Yuan look at Eva))
4 Eva: >that everyone< you know surfs'n like (.) “Hello Ma:te” (.) or Good da:::ay
5 [Mate!”] ((Eva attempts to use a broad Australian accent and twirls her
6 right hand as she speaks - Amber laughs loudly and Kyle giggles lowly))
7 Amber: [Ha Ha]. Yeaah
8 Eva: But you know [(.) it's not actually like that]
9 Amber: [I actually don't like saying] that=
10 Eva: =No! SO you see
11 Kyle: You don't like saying mate↑=
12 Amber: =Well yeah >and like G'Day< ((shrugs)) like it's (.) it's
13 Eva: outdated=
14 Amber: =Noo::[o
15 Kyle: Yeah] G'day is very <*sensationalised* part of> our (0.3) culture (.)° I usually
16 [don't say it.° ((low laughter from others as Kyle speaks))
17 Eva: Just the] just the way that Australians are °youknow°((she looks up))
18 Kyle: Well like if I were ever (.) to like deliberately *try* to annoy someone whose
19 not from Australia (.) I'd like “G'day Mate”(.) (xxx) Australian
20 Eva: °it's true° [no]
21 Amber: [Yeah] (.) say mate °just to piss them off↓° ((Kyle giggles))
22 Eva: ((smiling)) You know what I mean↑ like that is how we think Australians are
23 (.) then you come here and you realise that the majority are not (.) pretty much
24 like (.) like European °style as well (.)[so°]
25 Kyle: [yeah]

Even though Eva delivered this as personal by beginning with an emphasised “for me”, Amber quickly overlapped with an encouraging “oh yeah”, using upward intonation, suggesting that she may also be thinking about this. Eva offered a picture of her original concept of the typical Australian stereotype, including quoting common greetings, in her mimic of a broad Australian accent, and this created a moment of amusement for the others, as signalled by laughter. In line 8, Eva pointed out that her concept of Australians was wrong, “not like that”, placing emphasis on the “that”, in this case meaning here in Australia. From lines 9 - 21, Eva's point about stereotypical sayings associated with Australians was quickly picked up by Amber and then Kyle, who shared with the group their personal use of such common Australian sayings. Amber keenly overlapped Eva's comment (line 9) to make the point that she did not like “saying that”. Eva used this as confirmation, stating “you see”, marking this with a loud “SO” (line 10), meaning that Australians like Amber do not fit this stereotype of what Australians say. Kyle joined the conversation asking for clarity from Amber that she did not like to say “mate”, as indicated by the upward intonation on “mate” (line 11),

suggesting this was a question. Amber was not clear as to why, indicated by her shrug, and Eva attempted to predict what she was intending to say in line 12 by suggesting “outdated”. Amber latched to this quickly with a drawn out “no”, but did not offer any alternative reason or word. Kyle also added he did not “say it” (line 16). He provided a more generalised interpretation of how the wording has become “sensationalised”, doing this with laughter in his voice, suggesting he saw it in a more socio-historical way, referring to how this saying has evolved as an image rather than a reality as Eva was discovering in terms of the “way that Australians are” (line 17). This interaction seemed to achieve an interesting understanding between these participants. It highlighted that they were all, to some extent, “outsiders” in the Australian context. The significance of this is that it drew common ground for these participants, establishing a bond for intercultural understandings to possibly grow from.

Kyle, and to some extent Amber, continued to relay how they might utilise this stereotypical saying to deliberately annoy people, indicating that using it out of place can gain a reaction (lines 18-19 and 21). Kyle’s voice was notably stronger in this interaction, and he seemed to take the role of author, to give the others a lesson on how to interact with Australians, in his view. This was a shift from Forum One and showed Kyle’s embracing of both an *openness toward people from other cultures* (IC element 5) and his ability to *adapt his communication styles for others* (IC element 6). Eva accepted this, and supported him with a quiet “it’s true” but seemed more interested in returning to her key point of interest. In lines 22-24, Eva summarised what she has been thinking about, that “we”, as in others like her, have one view before coming and then they realise that “the majority (of Australians) are not” what they thought when “you” come “here”. She takes this further to report a noted fact for her, that there are similarities with the European style. She spoke in terms of “you” and “we” here and not “I”, as if she is was speaking for others, perhaps her race or culture. Eva drew on addressivity here indicating the presence of other voices, such as those she associated with as her culture, the “we” before she came here, thus, she was seen drawing in the discourses of a wider social world into her turn, and thus highlights the heteroglossic nature of her utterance (Bakhtin, 1981). She reflected here that the change in understanding she had noticed is when “you come here and you realise the majority are not”, and indicated by the “you” that she was speaking for others as well as herself, that it was not only her who had experienced this new learning. Eva’s comments also hinted at her *openness and curiosity* and her sharing of these ideas in this moment helped to stimulate the others to engage more *deeply with knowledge and understanding around other cultures* (IC element 10).

When looking at this part of the extended sequence from a dialogic perspective, it is worth considering the dialogic prompt questions around, *What the speaker is doing?* and also *What prompted the utterance?* (See Table 4.7) (Gillespie & Cornish, 2014). In this case, Eva drives and authors this extract with her agenda to explore her shifting understandings around Australian stereotypes, not only the ones she has held, but also the “we” and “you”, representing the others she potentially speaks for. This moment can be looked at from a temporal angle as well by considering the future conversations that will unfold about this topic. This is done using the prompt question: *What future is constituted?* (Gillespie & Cornish, 2014). In this moment, Eva’s utterances can be seen to take on a temporal position and speak also to the future, as they will be recycled in her SVR interview where she speaks about how this topic has resurfaced in other conversations since this forum interaction. Eva’s profile data also corroborates this when she reported she will take some of these understanding home and wanted to take back the good stereotypes, as discussed in her final SVR interview (Eva, SVR Interview, 29 May).

In this dialogic moment, Eva seemed to be setting up a clearer understanding of her shifting perceptions around “what we think Australians are” (line 22) and was using the Australians in her group to sound her ideas. Her use of “so” and “but” indicate her sounding out potential alternative views, based on her thinking since the first forum and her experience so far in this context. Recall that Eva concluded by the end of the semester that stereotyping is not always negative and that thinking about Australians had helped her reflect on her own sense of culture. As far as *What are the responses?* (Gillespie & Cornish, 2014), Eva’s led on this topic enabled both Kyle and Amber to connect to this topic more deeply in terms of sharing together how they felt about this stereotypical quoting of a common Australian representation. They both argued for alternative approaches to represent how they engaged with this saying. This moment could also be seen as a making history (*How does the utterance make history?*), when both Amber and Kyle took a stance about the common saying. The cultural saying could be considered as an authoritative genre, drawing in Bakhtin’s (1986) notion, one of many speech genres that make up the heteroglossic nature of Australian speak. It is thus considered static, according to Bakhtin (1981), and only comes into being when redefined by the speakers to take on new meaning. This was supported by Kyle’s comment on how he believed these saying emerge from sensationalism (line 15) and both he and Amber offer subversive uses for these quotes.

Kyle not only demonstrated he was able to see two *different perspectives* in this interaction (IC element 1) with others, but he confirmed the dialogic nature of the moment that was possibly “uncomfortable” for him and perhaps also for Amber. By offering their personal perspectives of how they viewed and use the “reported” typical Australian sayings, they were offering Eva and Yuan new views to assess and either accept, reject or adapt as they continued to understand and operate within this new context; thus offering them a dialogic opportunity for mutually refreshed understanding (Bakhtin, 1981, 1986). As such they provided the conditions for intercultural understanding to slowly unfold in this interaction. What was also clear in this interaction at the beginning of Forum Two, however, was that Kyle seemed more comfortable to interact and share his views with the others. This was obvious when comparing his interactions in this session to the same session in Forum One, discussed earlier, where his group were observed attempting to bring him into the conversation. Such observations were also clearly noted in my reviewing of the videos of forum interactions after each forum. This was when I also observed that Kyle was more likely to interact with me as the facilitator when I approached his group, in an attempt to offer me the response he may have thought I was looking for. In reflection on this, I made it clear to the whole group at the beginning of Forum Two that my role was not to assess the students’ responses and that they were responsible to each other rather than myself. I also reduced my interaction with groups in Forum Two, becoming more trusting that they were able to reach dialogic interactions without my interference. This realisation also gave me new insight to my own practice as a teacher who was used to controlling what was happening in the classroom. Applying this reflexive process enabled me to rethink why I was at first uncomfortable with speaking less and relying less on teaching tools, such as PowerPoint, as a driving force in the teaching space. Such realisations also align with research and literature around dialogic pedagogy and teaching (Alexander, 2008; Skidmore & Murakami, 2016).

As this extended sequence (part 1) continued below in excerpt 2 (lines 26-48), Amber was observed to take a lead to introduce concepts around assumptions, picking up on Eva’s referral to discovering that in many ways Australians share things with Europeans. Amber quietly offered her view of not being able to “say” (line 26), which sparked an “Oh” from Eva (line 27), before Amber continued her turn to talk about a topic that was of personal interest to her. The interest and emotional investment in this topic was demonstrated in lines 28-31 by Amber’s use of vivid, changeable hand movements, and several micropauses as she collected

her words, and also by several repetitions of “like” and volume change in her pitch from loud at the beginning to soft as she concluded with her hands placed back on the table.

Excerpt 2: (Forum 2.1, Video Tape 3, 6.20 – 7.10mins)

- 26 Amber: °I can't say the same°
27 Eva Oh=
28 Amber: =like YEH ((waves hands vividly))(.) I (.) cause like my family like they make
29 assumptions so like when (.) when I started university like I threw everything
30 out ((holds both hands up – palms faced up)) so °I try not to make
31 assumptions↓°((hands back to table))
32 Eva: °that's good° (0.2) I try always to-
33 Amber: >Yeah like the whole group thing European< thing
34 Eva: ((points at Amber)) Yeah that's the big one (.) right.
35 Amber: Yeah I do see that (.) and then like everyone groups all the (Asians)((holding
36 fingers up in quote sign)) like yeah ((looking at Yuan))
37 Kyle: ((Yuan has right hand on chin – and slightly nods)) mmm
38 Eva: Yes the same thing there (.) China's different from Japan right↑((holds right
39 hand on table with thumb pointing out in direction of Yuan and Kyle))
40 Amber: ((looking at Yuan)) Does that frustrate you↑
41 Yuan: Huh sorry ((leans forward a bit towards Amber))
42 Amber: Like they group all the ((moves both arms in a circle motion)) [like yeah]
43 Yuan: [Oh.(0.5)
44 ((just nods slightly with right hand on mouth holding chin)) °aha°
45 Eva: Do you think you have very different styles from the other Asian countries↑
46 Yuan: ((hands move to table as Eva speaks to her)) It must be from different
47 countries=((shakes her right hand))
48 Eva: =Exactly!

In excerpt 2, Amber's talk was fast paced and accompanied by expressive hand gestures, indicating an urgency to deliver her point that she “threw everything out” (lines 29-30) when she started university, referring to how she felt about adopting her family's assumptions, and was intent on starting afresh in this new context. As discussed in her profile, she was creating a new identity for herself and wanted to embrace difference and adopt open views in direct contrast to what she felt she had experienced in her past. Eva responded quietly and cautiously with “that's good” but as her turn is cut off, it is clear Amber had more to add as she rushes through with her next comment (line 33) and related this back to the “whole group thing”. Eva engaged positively with body language and indicated thinking Amber's point may be “the big one” (line 34), confirmed with an emphasised “right”. Eva's response possibly provided Amber legitimacy to further elaborate her point. She continued to explain that she does “see that” and elaborated to “everyone” and looked at Yuan as she uses hand signals to indicate how people make assumptions about groups. Eva took her lead on the point about Asia to bring in the example of China in relation to Japan. Amber seemed encouraged by this to directly ask Yuan

how she feels and if she was “frustrated” by this. Yuan does not respond as expected so Amber attempted to rephrase her argument around grouping, using arm motion to show this but she fails to find more descriptive words other than “like yeah”. Eva stepped in to rephrase as Yuan had only offered “oh” and a quiet, unconvincing “aha” (line 45). Eva rephrasing of Amber’s point, made it into a clearer question and showed she was fully aware of what Amber was asking of Yuan. Yuan is observed moving her hands away from her chin as she formulated her response that “it must” be different. Eva latched with a direct “Exactly” in encouragement of her response. These actions offered encouragement and it seemed that Yuan had arrived to some extent at an understanding.

To summarise thus far, part 1 of this extended sequence was analysed to demonstrate how participants engaged in moments of dialogic interaction around the stimulus question concerning stereotyping and assumptions. This analysis showed how participants had contributed in different ways, and both Eva and Amber were seen to lead conversations around points of interest. Kyle’s sharing of his beliefs and offering of lessons for the others in relation to how to interact with Australians indicated that he was more comfortable, in comparison to the first forum, and was actively able to bring in his perspective on the use of common Australian sayings. He was observed forming a moment of alliance with Amber, who added her own comments to his in a turn-taking episode. Together they created a clearer picture for both Yuan and Eva that the way common Australian sayings are viewed has no one interpretation and that even they, as Australians, are required to interpret the given context and meaning based on the information available at the time. This offered an important lesson and helped create conditions for intercultural *understandings to flourish through interaction* (IC element 20). Kyle’s interest in the topic of assumptions was later demonstrated in detailed reflections but not voiced in this particular interaction, where Amber leads and aimed to engage Yuan’s response, with the added support of Eva. Despite Yuan’s lack of engagement around this topic about making assumptions, Amber set the floor for Yuan to lead on a topic of personal interest to her (Yuan’s profile, Chapter 5). This will now be considered below in part 2 of this extended sequence in session 1.

6.4.2 Dialogic Moment 6: Understanding Australian greetings

This interaction is again between Yuan, Amber, Kyle and Eva, sitting in the same positions as noted in Figure 6.5 above. This specific moment was flagged as significant in Yuan’s data (Chapter 5). As this extended sequence continued (part 2), a new topic was raised by Yuan. Yuan’s interest in understanding how to interact within others was noted as a point

of personal interest for her, as raised in her data. She was keen to understand how to make initial connections with people she met and this forum moment indicated Yuan’s shift in better understanding how to respond to Australian greetings, which she had reported as very different to her previous experiences. This topic also linked to Yuan’s understanding around help-seeking as she transitioned and adjusted to effectively operate in this academic context, as was discussed in her profile (as presented in Chapter 5).

Excerpt 3 began with Yuan asking a question in direct follow up after being invited by Amber, and then Eva, to offer her thoughts on feeling “grouped” by assumptions made by others. She takes the floor to pose a question that she appears to have been thinking about, asking Eva directly how greetings occur “in your country” (line 49). Yuan placed her hand out on the table with her palm faced up as she asked this. In lines 51-52, Yuan cuts off Eva’s response to rephrase and clarify that she was interested in first encounters when you meet “some new people” (line 51) and if it was common to ask “how’s your day?” (line 52). To this clarification she gained a different response from Eva, “No not really” and Yuan overlapped Eva’s response in her rush to confirm that it was the same, “we say that”, seemingly meaning in her home culture (line 54). A sequence then follows below in excerpts 3 to 5 where the whole group attempted to clarify and compare their different understandings and experience of greetings in Australia, and offered an exchange of diverse cultural views on this topic.

Excerpt 3: (Forum 2.1, Video Tape 3, 7.10 – 7.40mins)

- 49 Yuan: Do you say hello and how are you >in your country< ((right hand faced up))
 50 Eva: If it is someone you don’t know-
 51 Yuan: I mean do when you met some new people (.) Or like do you say how are you
 52 and how’s your day↑
 53 Eva: =No not [really
 54 Yuan: YE] Yeh >we say that<=
 55 Eva: But I think my stereotype in Australia ((points to her chest)) is that they do it↑
 56 Yuan: >yeh ye<
 57 Amber: Like ((push hair behind ear)) (.) it is only if you meet up someone you know
 58 before
 59 Eva: (0.2)Yeah (0.1) yeah same for us↓ ((right hand flicks towards Kyle))
 60 Kyle: [yeah]
 61 Eva: °see another (.) assumption we did°

In line 55, Eva linked this topic again to her “stereotype” of Australians, clarifying that this was her thinking by pointing to her chest, not necessarily that of others. Yuan enthusiastically agreed with a fast paced delivery of “yeh”(line 56). Eva’s comment invited comment by Amber, offering her experience in Australia with an emphasised “like” (line 57).

The small pause and responses from Eva and Kyle’s overlapping “yeah”, as agreement and in response to Eva’s inviting hand gesture, seemed to indicate Eva thinking as she spoke and related it to “us” (line 59). Eva then quietly pointed out that they had just made another assumption to the group (line 61), suggesting this topic was still fresh in her thinking. As this interaction developed further, actions such as the increase in overlaps and acknowledgement tokens all indicated that the group were becoming more aligned in this dialogic moment.

Excerpt 4: (Forum 2.1, Video Tape 3, 7.55 - 8.14mins)

- 62 Eva: Is it that common in Australia↑ ((to Amber))
63 Amber: I’ve never had that happen to me
64 Eva: AND You live here
65 Amber: Except for like if it is a worker or something
66 Eva: Yeah yah I guess
67 Kyle: [Oh yeah that’s the]
68 Eva: [Oh yeah that’s kinda] what I mean (.) I don’t mean some stranger comes up
69 Hey how do you do.
70 Amber: *OK Thank* god.

Eva asked Amber if this was common in Australia (line 62). Eva’s comment in line 69 is significant as it relays her perspective of seeing Amber as knowing how it should be in Australia, “and you live here”(line 64). In her profile, Eva explained how she was curious and somewhat surprised by Amber, who as a local young Australian student, she saw as a guide to understanding this new context for her. She could be seen here sounding her experience with Amber for better understanding. What followed in lines 70-75 is a clarity about a possible misunderstanding that Eva had experience, clarifying “that’s kinda what I mean” that it was not a “stranger” coming up to her. Amber showed relief at understanding her example better with a laughed “thank god”. What Amber had done here, with a little overlapped backup commenting from Kyle (line 72), was confirm for Eva, and Yuan, what they think was an appropriate greeting behaviour in this specific space, in this case a grocery store. Again this moment offered another lesson on interacting in this Australian context, however, this time the lesson in intercultural understanding was driven by Amber, with confirmation offered by Kyle.

As the sequence continued in excerpt 5 (lines 71-95), Yuan raised more strongly her query about how in Australia she had noticed that “almost always” people greeted with a returned “how are you back” (lines 79 - 80). Eva offered Yuan her interpretation of why Yuan may feel this was different. Eva showed her knowledge from her extensive travel in this sequence and here drew on a comparison to explain to Yuan that it may “feel like it is happening all the time” because she was comparing it to her home country. Kyle confirmed

this with a “yeah” (line 85). What followed as this extract proceeds (lines 86 -102) is Yuan drawing from the group further comparisons of this greeting as a habit in different contexts.

Excerpt 5: (Forum 2.1, Video Tape 3, 8.23 – 9.55mins)

- 71 Yuan: =In Australia almost always ohh Hello how are you. You are oh good how are
72 you back
73 Eva: [Yeh](.) I think that is because you compare to your country how often that
74 happens in your country compared to here it doesn't happen there (.) so if it
75 happens a few times here it feels like [it is happening all the time.]
76 Yuan: [usually ye yeh - yeah yeah]
77 Kyle: Yeah
78 Yuan: ((Putting her hand out to Eva on the table)) Usually we don't ask how are you-
79 just fine (.) THAT's all! We don't say hello how are you (.) They don't (.)
80 maybe they don't care about how are you they just ((both palms faced up on
81 table directed at Eva))
82 Eva: Well in America they actually don't care what they say (.) they just say it
83 That's kindof their hello (.) but here I feel it is more genuine more “How are
84 you” “How is your day going[↑]” ((mimics this using higher and meaningful
85 pitch))
86 Yuan: yeah ((nodding)) Mm mmm
87 Eva: I don't know (.) being nice I guess (0.8) how often do you say it's a bad day.
88 Like how often usually good how are you[↑]((directs this to Amber)) an act of
89 kindness-
90 Yuan: Even though you are not that well that day
91 Amber: Yeah very few people would actually do that
92 Kyle: ((Touching eyebrows))Yeah it is a very personal thing (.)°yeah°
93 Yuan: Maybe they are very close friend (.) maybe day to day blah blah >normal is
94 good how are you< ok ((leans back))
95 (1.0) (9.55)

In lines 84-89, Yuan explained that it was different in China, relating that “we”, meaning in China, do not ask how others are. She emphasised the difference with a louder “That's all” (line 87) before getting to her point of concern that perhaps “they don't care”. Eva was able to offer her perception here based on her experience in America, where she felt they just say it to be “nice I guess” (line 95), but she added she feels “here it is more genuine” rather than “kind of their hello” as in America (line 91). This input from Eva gave the group insight to how the same words can have different meaning in different places due to cultural differences and expectations. Her next turn further explored the topic of greetings. Eva's presents a more genuine use of “how are you”, using her voice and intonation as demonstration of the difference for Yuan. Eva seemed to be able to draw on her cultural knowledge and experience here. As discussed in her interviews and presented in her profile, Eva had travelled and studied abroad, including doing a study tour to China. It seemed that by having insight into other cultures,

which she was happy to share this with the others; Eva seemed to be clarifying her understanding to gain a better understanding of the Australian context she was now in. This demonstrated her sense of *discover and curiosity* (IC element 19) but also her *openness to learn about people from others* (IC element 5).

At the same time, Yuan pursued this topic using hand gestures, and some emphasis, once she gained the floor back by overlapping with making several strong vocal “yeah” overlapping Eva (line 76). She is observed bringing the topic back to take the discussion to deeper levels of inquiry. She suggested she was thinking about the complexities of not saying you are having a bad day even if you are “not that well” (line 90). Both Amber and Kyle added insightful comments to help. Amber pointed out that few people would actually do that and Kyle added that it was a “very personal thing” so may vary for different people (lines 92). Here Kyle clarified that not one answer fits all. His comment confirmed earlier directions of thought but also showed that contextual information is required to understand such utterances, as those Yuan was wanting to explore here. Yuan seemed to conclude with her statement that she now understands the “normal” response is, “good how are you” She suggested she had reached a level of understanding that she was happier with by saying “ok” and leans back possibly as a signal of content and completion (line 94). What was evident in this interaction with Yuan, as she and the others develop *skills* and seem to *learn through interaction* (IC element 20), is the group are observed utilising discursive resources, such as questioning, clarifying and sharing of opinions, in order to share intercultural understandings as they interacted together. Participants were observed to be accessing *deeper knowledge and understanding of the context* in they were studying (IC element 10). There seemed to be a building of important *culture specific knowledge and understanding of another context* (IC element 22). Yuan later corroborated this contextual learning around Australian greetings and interactions in her SVR interview, as depicted in her profile (Chapter 5).

In the final part of this extended sequence Yuan engaged with the others to tell them her story about what she thought when she first came to Australia. This moment was somewhat significant as it showed Yuan has become comfortable and confident enough to share a potentially embarrassing moment in hindsight for her, and it also showed her accessing this personal example to engage and entertain the others. She seemed keen to reassess this historical moment in light of the new information offered by this group interaction. She demonstrated some temporal access to the past so that she could speak better to the future (Bakhtin, 1981; Gillespie & Cornish, 2014). What was displayed in this interaction between two international

students and two Australian students was a demonstration of intersubjective understanding achieved as a result of collaboratively sharing stories and understandings around common greetings in Australia. Interactional devices and resources including the use of: overlap, laughter, gesture and storytelling, and personal sharing have helped to create the conditions suitable for this dialogic moment of intercultural understanding to unfold. Overall, this extended extract has demonstrated to this mixed group of students how complex what may seem as a simple concept, understanding greetings, can be for other students not yet familiar with contextual practices. This has evolved through clarification by members that the way a greeting is offered can give hints as to the most appropriate and expected response, for example, if it is enthusiastic or genuine, as pointed out by Amber, Kyle and earlier by Eva. To recall, the analysis of Yuan's data showed shifts by the end of semester in her understanding of how to connect to other students and how to ask for help. Yuan stated in her SVR interview that she had learnt to observe people carefully when she meets them because she had learnt it "depends on people" as to how she should respond. Such learning and understanding seemed to have been facilitated by dialogic moments in the forum, such as the one analysed above.

In looking at these dialogic moments, as presented from Forum Two, rather than focussing only on the content layer of "who said what?", I have also been interested in how ideas had dialogically developed between the participants, and in particular, how this development might have contributed to participants' emerging IC. The relevance of taking this focus required also a consideration of responses over time that might occur outside of the immediate time and place of these utterances. Even if these future responses are not easily inferred from the data, they were at times teased out in subsequent dialogue and discussions in the SVR interviews. Markova et al. (2007) has noted that the situated activity of the context, and its relationship to the historical and culturally shared knowledge, also requires consideration by the analyst. The analysis in this section has also placed a focus on interaction as dialogically constructed, invested with concepts of addressivity and heteroglossia (Bakhtin, 1981, 1986). Thus, my aim has aimed to see if the relevance of these moments went beyond the speaking and thinking about oneself in order to promote new insights in others; this is what Bakhtin refers to as creative understandings, indicating that thoughts can be recycled dialogically (Bakhtin, 1981). My interest in taking this approach has been to identify if these interactions could be linked to shifts in participants' views and thinking, enabling the important conditions believed to be conducive for IC to develop, as identified by the IC elements (Deardorff, 2006). I now turn to Forum Three to observe what was going on as participants

continued to interact in the final meeting of the IC program and how this may have contributed further to stimulating IC development.

6.5 ANALYSIS OF SPECIFIC DIALOGIC MOMENTS IDENTIFIED IN FORUM 3: NEGOTIATING DIALOGIC TENSION

In this final section, I present analysis of how these dialogic moments offered more than an interaction between participants forming relationships and connections with each other; they also offered opportunities for the shared sense-making of ideas. Markova et al. (2007) proposes that conversations between participants in a situated encounter, such as within these forums, “is not just a series of juxtaposed individual contributions by autonomous speakers, but an intricate web of sense-makings” (p.133). This discursive web that is generated by participants also promotes interaction between thoughts, ideas and arguments. Aligned with Bakhtin’s dialogic theory (1981, 1986), these ideas and thoughts all interact in any given moment, such as evidenced in these selected dialogic moments.

6.5.1 Dialogic moment 7: You are so quiet

This first sequence is taken from session two in Forum Three. Session two in this forum, as with the others, had started with the viewing of a scenario around group work. Groups had been asked to consider the different communication styles at play when working in groups. This particular moment had been stimulated by discussion around the question: *Consider the impact of different group roles and personalities?* In this extract, I introduce another participant, Stephan, who was an older male (34 year-old) from Germany completing one semester of study abroad at QRU. This particular moment has been selected for two main reasons. First, Stephan is observed introducing the topic of leadership with Tammy. Stephen later discussed this point in the SVR and was able to confirm his thought that women should be leaders. Second, Carol was observed sharing personal information with the group members, Stephan, Tammy and Yuan. Carol reported the forums were able to help her to be more open and extroverted during moments of debate. Carol was also observed in this dialogic moment to raise with Stephan the fact he was so quiet, in her desire to check if he had something to say. Stephan reported later in his SVR interview that he had realised he needs to express himself more to show that he was listening. Stephan’s understanding around how he needed to be mindful of how communicated with others was a main shift noted in his profile in Chapter 5. This moment provided insight to Stephan’s awareness around *adjusting his style of communicating* with others, especially females, which related to his development

of IC element 6; thus this interaction might be viewed as making way for more effective communication to transpire in future intercultural situations with others.

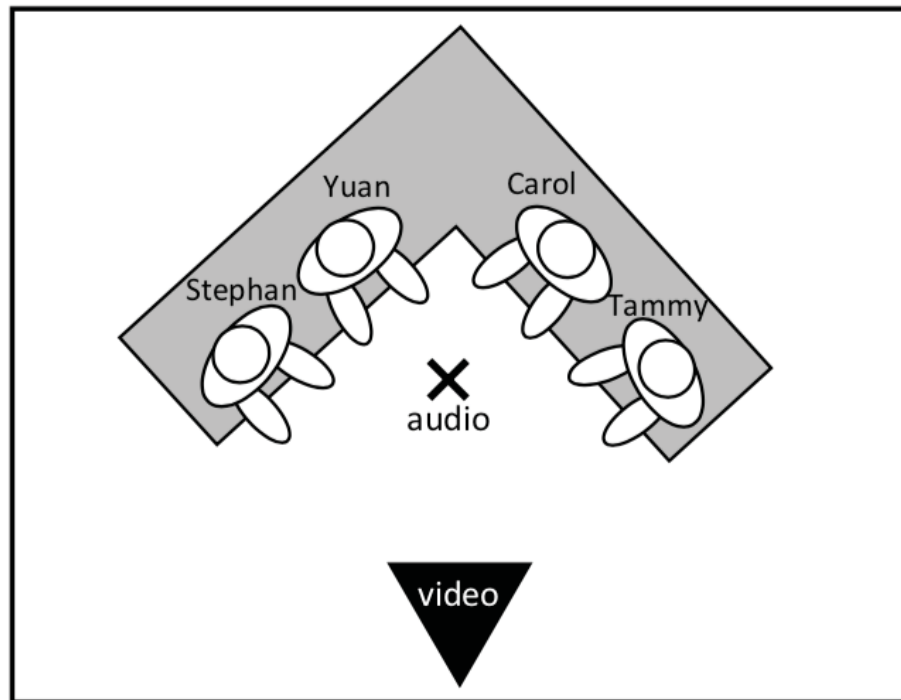


Figure 6.5. Seating arrangement of group 1 (Forum 3, Session 2).

Prior to the moment where excerpt 1 picks up this interaction, Stephan had responded to Tammy, who had been describing all the communicating and organising that she needed to negotiate in her work in Event Management. He stated that he thought Tammy was the leader in this group, meaning the forum group. A full transcript of this dialogic moment can be found in Appendix L. Tammy was observed employing strong use of gestures, emphasising with two claps to mark her seeming agreement with his comment. She then moved on to read the next question. The handout paper was used as a tool by Tammy, as had been observed happening in other forum sessions, in this case to move on and suggest to the others that she felt the topic was finished. The impact of resources used within the forum discussions was worthy of consideration, such as the paper handouts, as it was noted these had an influence on the naturalistic nature of the interactions. Tammy's action of turning to pick up the paper suggested she was not keeping this idea open for further debate. Tammy assumed the role of leadership as she read out the next question prompt from the paper to the others: *What is the impact of having different communication styles when working in a group? For example, how do you interrupt to give an opinion?* What followed was a moment of playful interaction between Carol and Tammy as Carol shared personal information about herself and even mimicked

putting her hand up cautiously as she had done in school because she was afraid to say something to get her words out. Carol gazed ahead as she shared her history. It has been noted that when participants look away as they talk, they may be in a process of thinking as they speak (Markova, 2003) and Carol seemed here to be accessing her memory by referring back to her past. Carol's and Tammy's relationship of comfort, as witnessed in development since Forum One, was thus further demonstrated.

Excerpt 1 below picked up the interaction at this point, and three potential developmental elements of IC can be observed. It further demonstrated the alliance and playfulness that had developed over the forum sessions between the female participants in this group, including Yuan, who form a brief alliance displayed through a common understanding that has not until this moment been voiced. This moment thus demonstrated the IC element of the skills to *analyse, interpret and relate* to each other (IC element 8). It also displayed attitudes of *empathy* towards Stephan, who had been a quieter member in the forum interactions (IC element 12) but this is taken further to shows openness as Carol attempted to make a direct request to bring out Stephan's voice and opinion (IC element 5).

Excerpt 1 (Forum 3.2, Video Tape 4, 26.00 – 26.23mins)

- 1 Carol: ((leaning forward and making eye contact with Stephan)) °What do you
 2 think↑° (.) (Stephan)
 3 Yuan: Hhh ((hand to mouth and leans back giggling))
 4 Stephan: I'm exactly [like her ((Pointing with right hand to Tammy))
 5 Carol YOU ARE] SO Quiet↑ ((women all laugh))
 6 Tammy: yeah ((leans back laughing))
 7 Stephan: To be honest I am excited like her ((hand gesture to Tammy)) I speak when I
 8 have to say something (.) I'm qu-quiet ((shrugs))
 9 Carol: Yes you are ((laughter by all women))
 10 ((women wipe their eyes or place a hand to mouth/face in the process of
 11 continuing to laugh. Stephan looks back at the paper on the couch near him))
 12 (2.0)
 13 Carol: I am trying to become more extroverted, but it is hard↑= ((still wiping eyes))
 14 Yuan: =Mmmm ((looking at her))

Carol had specifically adjusted her manner of request for information from Stephan by leaning forward to gain eye contact, directly using his name, and lowering her volume (lines 1-2). Before Stephan responds, Yuan illustrated an interesting mostly non-verbal reaction to Carol's direct request by leaning back giggling, giving a strong exhale and moving her hand to mouth. These actions by Yuan indicated some common understanding and reaction to Carol's request and perhaps her giggle also showed her surprise or embarrassment. Glenn's (2003)

investigation into the interactional use of laughter found it to be a marker for moving into playfulness, but it could also help participants to deal with embarrassment. As this interaction unfolded, Stephan gestured toward Tammy and repeats twice that he was “like her”. This response was overlapped by the loud claim “You are so quiet” (line 5), with agreement by Tammy, and laughing by all the women as they leaned back. Carol’s loud claim provided a justification for her request of Stephan and was offered over the top of his response. Stephan was equally direct by pointing at Tammy, drawing a comparison between himself and Tammy “like her” (line 4). This response amused the women and Stephan’s explanation was clearly that he only speaks when he has something to say and otherwise he is quiet. He confirmed this with a shrug (line 8), perhaps to show his discomfort with having to explain himself or that he was unsure why they think otherwise. Carol’s strong final word of “yes you are” signalled an end, even though laughter continued and Stephan, as Tammy had done before, turned to look at the paper on the couch indicating that he had no more to say. Carol’s comment about how difficult it was to be more extroverted, offered after a pause, and suggested she was responding to repair any face loss in this interaction. She used a personal example about herself, emphasising it is “hard” (line 13) and Yuan’s latched acknowledgement token illustrates her response to Carol’s information. In this moment, the women were in understanding with each other as Carol’s comment seemed to carry common understanding, as suggested by the breakout in laughter.

Empathetic behaviour was displayed by both Carol and Yuan in the final offering of this moment in light of what had transpired earlier (IC element 12). As Stephan did not laugh earlier with the women, Carol’s input could be seen as a way to personalise the topic, and Yuan was in support in that moment. The request to bring out Stephan’s opinion had been conducted in a way that was both direct but also *open* (IC element 5). The alliance observable in the women suggested some awareness and intercultural understanding had formed around how the different members in this group communicate. Carol was clearly more confident in this forum to be direct and outspoken in comparison to her efforts in the Forum One. This was indicated by Carol’s willingness to declare loudly that Stephan was quiet, and the common understanding that seemed to exist as the women align in strong laughter. Equally, Stephan made direct reference to Tammy’s excitement. This interaction gives witness to what appeared to be common understandings with each other and highlighted attempts by Carol to potentially step out of her own comfort zone to ask confronting questions in order to *learn through interaction* (IC element 20). Such a process of is seen as *i* for IC to develop (Deardorff & Jones, 2012).

6.5.2 Dialogic moment 8: But why English? The debate.

This next selected extended sequence from Forum Three, session 3, is explored to show how it offered an opportunity for the shared sense-making between participants and gave witness to a dialogic struggle. According to Bakhtin (1981), the tension between voices and ideas can give rise to new thought and understandings. Such internal shifts in how one frames their own ideas in reference to others is seen as vital for effective intercultural communication (Deardorff, 2006). This session was stimulated by the question: *Should English be viewed as a dominant language for global negotiation?* In the SVR interviews, several participants pointed to the discussion in this final session as influencing their ideas around how English was viewed by others. In particular, Amber reported that this forum changed her thinking about the role of English as a language for communication. This sequence occurred in breakout room one between Eva, Amber, Tammy and Yuan. In terms of being mindful and reflexive about my role as the facilitator in of these forums, I aimed to mitigate the potentially intimidating influence of my presence by utilising breakout rooms in each forum. All participants were given the opportunity to spend one session in the breakout rooms through the process of remixing groups in each forum. I also became aware from notes taken after reviewing footage from each forum that this may have also encouraged participants to build rapport and trust with each other, without my obvious presence as an influence in the room. Dialogic moment 8 is presented in four excerpts (2 to 5) to capture the most poignant moments of the interaction that emerged. The full transcript is available in Appendix K.

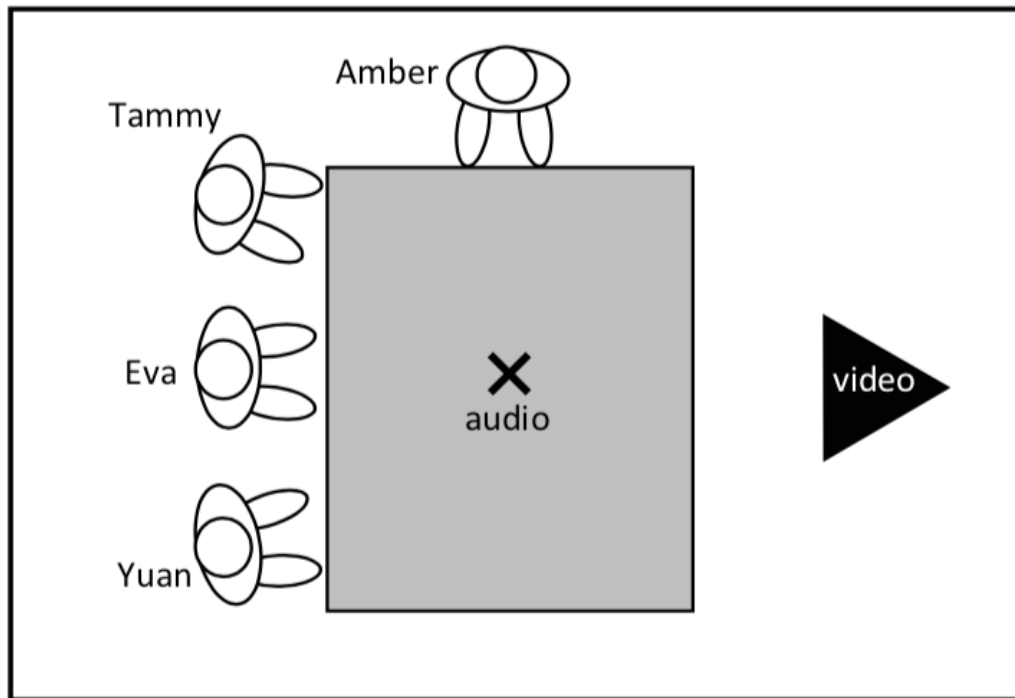


Figure 6.6. Breakout room 1 (Forum 3, Session 3).



Figure 6.7. Group interaction in Breakout room 1 (Forum 3, Session 3).

From left: Yuan, Eva, Tammy and Amber

Excerpt 2 has been selected as it demonstrated the setting up of the topic for discussion around English as a global language and how the participants showed they were fully engaged and seemed to be thinking as they competed to gain the floor in order to deliver different views.

Excerpt 2 (Forum 3.3, Video Tape 7, 41.27- 42.07mins)

- 1 Amber: ((both hands raise up as she speaks)) Yeah should there be just one language
2 everyone should=
3 Tammy: =Actually (.)((looks up to ceiling)) >not everyone should know< but I think (.)
4 Hhh for a business setting (.) ((right hand fingers tapping down on table as she
5 speaks)) for international business it is really important to have that main form
6 of [communication] so that's EASier >to get your point across< ((points to
7 chest and waves hand forward and back then looks at Yuan))
8 Eva: ((Eva looking forward pulls faces as if thinking and tilts head while Tammy
9 speaks))[yeah]
10 Yuan: [yeh yea::hh] ((nodding))
11 Eva: ((motions to Yuan to go))
12 Yuan: so people understand what you talking about ((uses right hand to motion to
13 table while looking at Tammy. Tammy nods towards her))
14 Eva: yeah?(looking at Yuan))
15 Yuan: ok (.) you speak this language ((hands out on table palms now up)) and
16 another going to speak another lan[guage]↓>how communicate with you<=
17 Amber: [yeah]
18 Tammy: =yeah ((looks towards Amber)) I like I don't necessarily think that it has to be
19 [English (.) I just] think that the way we=
20 Amber: [yeah it is just]
21 Yuan: =The WAY we communicate with (.) each other ((holding right hand out
22 waving towards others as she speaks))

Excerpt 2 began with Amber attempting to offer her response to the question: *Should there be one language that everyone should learn?* Before Amber could explain her position, Tammy cuts her off with a stressed “Actually” to offer her point which hinged on her understanding around the role of language in a business setting (line 4). Tammy instigated her idea using “I think” and a loud stress on the word “easier” to give strength to her claim that it was easier to communicate in international business with one common language. Tammy was offering her point based on the logic of economy (international business). Tammy added non-verbal language and gesture by tapping and waving her hands as co-speech (lines 4-7) seemingly to help get her point across offering visual support of her point, and also suggesting her enthusiasm. Eva is observed pulling a thoughtful, frowning face and tilted her head, possibly suggesting she was thinking while Tammy speaks (line 8). She then motioned to Yuan to speak as they had both overlapped simultaneously with Tammy, showing they both wanted to take the floor to respond. These actions by Eva and Yuan suggested they are clearly engaged with what Tammy was saying but Eva’s action towards Yuan also demonstrated her skill in managing this delivery. In this moment, Eva was also illustrating her respect for Yuan’s style of communication (IC element 6: *adapt to varying intercultural communication and learning styles*), as Yuan has typically been observed to be

slower to join discussions in comparison to other members. At this point in the interaction, it became competitive to gain the floor as the group seemed to become more engaged, signalled by the overlap and body language described above. Yuan continued after Eva motions her to start (line 11), and both Eva and Tammy use direct eye contact and nodding to Yuan, while Eva and Amber acknowledge Yuan with a token of “yeah” (line 14 and 17). Yuan rephrased her idea about “understanding” signalled by “ok” (line 15) as a way of checking that others have understood her point. When Tammy takes the floor again, she looked at Amber who then begins to speak, indicating she had something to add, however she stopped as she noticed Yuan is continuing her turn.

Excerpt 2 showed the interactional features of co-speech gestures and the extra-verbal actions of nods and confirmation sounds that were employed by the participants. These features enabled certain members to participate in the interaction. Gazing away while speaking or listening to others also suggested members were contemplating as they potentially formulated more complex ideas, and this translates as *learning through interaction* (IC element 20: learning through interaction). Equally, the latching to others’ utterances, leaving no discernible pause before speaking, was noticed to occur for both Tammy and Yuan at the end of this excerpt, showing these members competing for the floor as they wanted to deliver ideas. Yuan also used a louder volume, which she had not previously been observed doing (line 21), showing her investment in delivering her point of view in this competitive interactional environment. Hand gestures, nods and acknowledgment tokens have shown investment by the participants and have also been used to help others to speak and encourage the inclusion of members. These interactional devices have enabled interactional work to occur, playing an important role in potentially establishing the foundations for this moment of shared intercultural understanding,

The interaction of this group in excerpt 2 are demonstrated as starting to engage in a dialogic moment as different ideas are beginning to be shared by this group. As this sequence continues to develop, it became clear that both Amber and Eva, despite stepping back, are still engaged in thought and have ideas to contribute to this discussion. Eva is next able (after line 22) to explain her thinking to the group, commenting that the world would not be as developed as it is if a common language did not exist. Both Tammy and Amber add complementary comments to what Eva was saying. Tammy takes up this point to elaborate and share her own experiences of learning languages at school and added that she thinks learning languages at school “wasn’t the actual proper language”. Eva is observed then to make her claim that she

thinks countries should try their best and enable the learning of English at school, if you are given the chance, followed by a confirmation of her idea by Yuan. Her use of the phrase “that is just how I feel” (twice) provided clarification to the others that this was her idea, and in doing this suggested she was open to other ideas on this matter. It could be suggested that the IC elements of demonstrating *respect for others* and demonstrating the IC skill of being *mindful* (IC element 17) are observable by the way the members have set up this debate which opened the conversation up to a strong flow of ideas. IC element 6, *adapting to different styles of communicating* can also be observed in this interaction as the members compete to communicate through interruption, but at the same time seemed to take into consideration other member’s styles of engagement within this group; thus, respect for others members in this interaction seemed to be somewhat evident.

As the sequence continues in excerpt 3 below, Tammy takes up a strong position to reinforce her earlier point about finding it difficult when people, who are from overseas, only know “basic” English which is “not really correct”. The interest in this excerpt is how this moment of tension unfolded between Tammy and Eva and how it was negotiated in different ways, while Yuan and Amber listened in. Excerpt 3 has been selected as it showed interesting shifts in addressivity, as other voices were called upon, and it also demonstrated clarification of ideas by Eva as Tammy advanced her claim around how well one should be able to speak a language.

Excerpt 3 (Forum 3.3, Video Tape 7, 4.38 – 44.20mins)

- 1 Tammy: IF you don't I-I this is what>my mother said<if you go to a country that
 2 speaks that particular language (.) you should be able to speak the language
 3 fluently (.) even just holidays even >just something that< you should be able
 4 to speak the language more than [just a little.
 5 Eva: ((looking down listening to Tammy)) You] mean like (0.2) if I just go to Spain
 6 (.) I should be able to just speak Spanish ↑
 7 Tammy: Yep! ((nods strongly)) [BeCA::USE because ((finger points to Eva))
 8 Eva: you can't] learn like a hundred and seventy I two hundred and
 9 Chinese characters ((waves hand towards Tammy and Amber))
 10 Tammy: Ah ah! (.) ((points again to Eva)) I am saying this (.) ((right hand pointing
 11 down on table moving as she speaks)) because you get people coming to um
 12 the different (.) countries <and it is just so>frustrating to be able to talk to
 13 them.

Excerpt 3 begins when Tammy brings the discussion back to her earlier point with an emphatically delivered “If you don’t” (line 1), as she attempted to regain the floor. This “don’t” referred to her earlier point, meaning if you do not learn a language properly, rather than learn just learn the basics. Tammy is observed at this point moving from a quick rephrase of “I” to then call in another voice to support her point. In this case, Tammy brought in the words of her mother by saying quickly, this is what “my mother said” (line 1). Tammy moved from her own voice to instead use reported speech. Reported speech can suggest a way of managing and acknowledging different positions and opinions, by calling in the voices of others (Gillespie & Cornish, 2014). The prompt question: *Who is doing the talking?* draws attention to Tammy referral to what her mother has said. Holt (1997) has demonstrated that reported speech can be used as a highly economical device to provide different types of evidence to an audience. Tammy’s shift to report from a third party (Markova, 2006), that is, her mother, also draws on Bakhtin’s concept of addressivity. Bakhtin (1981) noted that “in real life people talk most of all about what others talk about” (p. 338). In this case, Tammy uses what her mother has said to potentially give her a sense of objectivity and perhaps to distance her from what she has said, by relating it to her mother’s opinion. As she potentially leaves some distance and even doubt, the response to her position by Eva was a request for clarification. After all, Tammy has potentially raised a provocative claim that you should be able to speak a language more than a little (line 4).

Eva’s response in excerpt 3 was also illustrative of her *withholding judgement* (IC element 18: withholding judgement), until she has more clearly understood Tammy’s view. She used an analogy of going to Spain and speaking Spanish (lines 5-6). Markova et al. (2007) remarked that using an analogy, introduced with “like” to draw comparisons with something better known, as Eva has done (line 5), is a common device used by group participants to aid understanding. In this case, it seemed to achieve the purpose of clarifying for Eva, and the others, if she has interpreted Tammy’s claim correctly. The several turns witnessed highlight the sensitive nature of the interactions and it was observed how the participants become quite engaged. This was demonstrated by the use of gestures by Tammy, her finger pointing (line 7) in her effort to hold the floor with a loud and repeated use of “because”. Eva then delivered her response to Tammy based on the logic around the impracticality of learning everything about a language (line 8); she used Chinese characters as an example. Eva employed co-speech gestures in this excerpt by waving her hand towards others in the group, whereas Tammy used an index finger, pointing towards Eva and then to the table, as she physically expressed her

investment in what she was saying. Despite the strong use of gesture indicating she has a strong point to share, Tammy's reasoning that it is "so frustrating to be able to talk to them" (lines 12-13) is marked with some disjointed rhythm (micro pause and "um"). It seemed that other than her mother's words, Tammy is unable to provide a more rational reason for her belief except for feeling frustrated.

As this extended sequence continued in excerpt 4, both Eva and Amber clearly challenge Tammy's idea. Amber who has not expressed herself until this point, is observed taking the opportunity enabled by Eva to voice her opinion and together they form an alliance.

Excerpt 4 (Forum 3.3, Video Tape 7, 44.20 – 45.42mins)

14 Eva: ((Looking down at paper)) I want to challenge your idea [because (xxx)
 15 Amber: yeah I want to] ((puts her left hand up as Eva speaks))
 16 Tammy: HA HA ha ha ((They break out in laughter. Amber pulls her hair back and
 17 Tammy leans back mouth open while Eva leans on desk laughing at Tammy))
 18 Eva: (xxx I love...)
 19 Amber: I don't I don't think it is entirely fair to expect someone to know an entire
 20 [language even for]((pulling hair back)) yeah
 21 Yuan: [Yeah – It's -]
 22 Tammy: [I'm talking about]the basics here
 23 Eva: But then they ((shakes head slightly))
 24 Amber: ((hands out palms up)) everyone has a different level of understanding so (.
 25 say someone like me (.) to learn the basics of language cause I forget things (.)
 26 it would take me (0.2) it would take a while for me to fully understand things
 27 probably like six months [like the basics]
 28 Tammy: [but the thing is] (.) If you go to a country which
 29 <doesn't speak> a language which you understand (.) how are you going to
 30 survive in that [country↑
 31 Amber: I think] I think that what we should do is ((looking up and
 32 places palms on table)) (.) not learn the language not [learn but.] (.) yeah
 33 understand and understand the basics of their culture= ((hands turned up palms
 34 up))
 35 Tammy: [understand]
 36 Eva: =>I was going to say that< ((gestures towards Amber who smiles and nods as
 37 Eva speaks)) Rather the culture because then you understand what they
 38 >WANT [to communicate <]((left hand forward turned up – then both arms
 39 move to mimic body language))
 40 Amber: [yeah (.) because] (0.5) and then you won't offend [them](.)
 41 Eva: [Yeah]
 42 Amber: Or like you won't be offended or like (.) because you don't need to (0.5) cause
 43 speaking isn't the only form of communication (.) y'can ((uses both hands as
 44 she speaks looking ahead)) like there is body language and everything <so you
 45 can le::arn> (0.2) you can understand what they are saying without them
 46 speaking.

This excerpt also gives witness to what Markova et al. (2007) refers to as the creation of a group climate; this is achieved as participants show different degrees of personal involvement and relationship with the topic under discussion. Creating a productive group climate is important as it can stimulate conditions that enable IC development by promoting learning through interaction (IC element 20: learning through interaction); this promotes participants to reflect on understandings that have emerged in these moments of dialogic tension, as presented in this sequence. Such learning through interaction is considered important for IC development to occur in the individuals through elements that promote tolerance, respect and understanding that others have different perspectives (Deardorff, 2006). Recall that these shifts have been presented through individual profiles in Chapter 5.

Having clarified Tammy's point in excerpt 3, in excerpt 4 Eva leads the challenge to Tammy's claim in line 14. Amber overlaps Eva and physically used a mimic of putting her hand up, like in a school scenario, to signal her intention to add her claim in support of Eva's challenge. Understanding gesture requires looking at the response it elicits (Gillespie & Cornish, 2014). In this example, Amber's gesture creates an enthusiastic outbreak of laughter by the group. As such, the use of laughter can be used in interaction to temporarily create group unity, connection and togetherness (Glenn, 2003). In this brief moment, the women's mutual smiles demonstrate their connection. However, Amber's point becomes clear as she pushed on to explain her concern that it is "not fair" to expect people to know an entire language. Her comment drew invested interest by Yuan and Tammy who compete to speak, as marked by their overlapping false starts. Amber then used a personal example of "someone like me" (line 25) to explain her understanding of Tammy's idea as it would apply to her. This demonstrated her ability to *relate* to others (IC element 8), an important IC skill (Deardorff, 2006). As Amber's ideas and explanation unfolded, she held her palms face up, in an open gesture to the others. This use of co-speech illustrated her sense of openness and *skill* used to relate to the group (IC element 8); it also becomes clear she has *listened and observed* carefully in the earlier part of this sequence (IC element 4).

The next turns demonstrated a key IC point that clarification and questioning are one way to access others' views for better intercultural understandings. Amber raised the point that learning a language is not the same as understanding another culture.

Amber takes back the floor and continued her turn to express her idea of what “we” should do is not learn but understand the culture. Tammy predicted her search for the word “understand”, and by offering it as an overlap (line 34), suggested she has also reached an understanding with Amber’s point. Eva latches to Amber’s offering to repeat this in her own words, by way of indicating that Amber has said Eva was about to say and emphasised this point with a loud and fast “want to communicate” (line 37). Eva also used gesture to mimic the use of body language as Amber has done, and they clearly align with each other and overlap, as Amber continued to elaborate with thought and enthusiasm, as signalled by pauses and pace change as she completed her turn.

Below, in excerpt 5 taken from this sequence, Eva is observed to bring the focus back to Tammy to question her. Eva used the dialogic prompts, the question mark (a card prompt offered by the facilitator and written on the handout) to question Tammy. This was noted by her saying “so the question mark” (line 48) and thus was used by Eva here as a tool that prompted discussion in this dialogic moment. Eva’s choice to come back and question Tammy “to better understand’ her (line 47) potentially demonstrated her IC skill to tolerate and more importantly to *engage with ambiguity* (IC element 9) as she seemed to indicate she respected Tammy’s idea.

Excerpt 5 (Forum 3.3, Video Tape 7, 45.42 – 46.02mins)

- 47 Eva: ((refers to the paper and speaks to Tammy)) so I] want to question to
- 48 better understand *what you said* >so you basically mean ((Tammy
- 49 pulls a funny face)) ((Eva laughs)) (.) so the question mark< So you
- 50 basically mean if it is a country that doesn’t [speak] English that [you]
- 51 should be able to-Yeah!
- 52 Tammy: [yes] [yes] ((nodding))
- 53 Eva: >I can agree some< with that because a lot of countries speak English
- 54 when it is a country you [actually going] to (.) you shouldn’t expect
- 55 them to [speak] English (.)Yeah I can see that ((nodding and leans
- 56 back))↓
- 57 Tammy: [and (.) then] ((pulls hair back)) Yeap

Eva, by using the question prompt on the handout and reading out why she was questioning, while assuming a laughed voice, it seemed to be understood by the group what she was doing. By taking up the handout as a prop after a heated discussion, Eva reduced the personal nature of this discussion, and essentially brought it back to the intended task, through the use of dialogic prompts offered for use by the participants during the forums. At this moment, Tammy pulled a face to indicate that she

understood what Eva was doing and was prepared to respond to her. Her facial change was emphatic and this also had the impact of creating laughter in the others. Eva offered her interpretation, again to check on her understanding of it. Tammy supported her interpretation with an overlapped acknowledgement tokens. Eva then offered a concession pointing out that she could to some extent see and agree with what Tammy was saying, stating that she “can see that” (line 53). This act on Eva’s part is important in terms of IC development because rather than leave the discussion inconclusive as it had moved on to new ideas, to Amber in this case, she decided to bring it back to the point of contention, potentially to see if she could understand better Tammy’s alternative view (IC element 1). She also openly conceded that she could see Tammy’s point, even though she had offered opposing points earlier. This seemed to be a shift to align with Tammy briefly in a moment of spoken understanding and was possibly representative that she may have been reflecting on the dispute while ideas continued to circulate in this group.

This extended sequence has demonstrated how participants use certain discursive and relational resources to bring in and share divergent opinions. As Markova et al. (2007) had highlighted, during interactions, we do not see isolated utterances but agreements, oppositions, concessions, echoings, responses, questions, and most importantly, self and other reformulations. However, issues are situated as they are discussed at a certain time by a speaker who adopts a certain position and expectation. This sequence has illustrated how different participants constructed different levels of positioning and then responded from different points of view to interactionally achieve a degree of understanding. After all, the utterance makes history as it “always creates something that never existed before” (Bakhtin, 1986, p. 111). In group interactions, participants aim to move the conversation in different directions (Gillespie & Cornish, 2014). The analysis of this extended sequence has illustrated how a group climate emerged during this dialogic interaction that proved conducive for elements of IC to develop and promote potential shifts in thinking. The richness in the different ways participants stand in relation to each other and construct different opinions from which they argue has also demonstrated how these participants manifested a kind of empathy with each other, creating conditions that might allow for *internal shifts in their frames of reference* about others (Deardorff & Jones, 2012).

While the analysis above has focused on the extended interaction that occurred in breakout room one, in breakout room two, the other four participants were also debating the topic of: the role of English as a global language. A picture of this group in action is provided below (Figure 6.8). This session was noted to be dialogic, in terms of creating shifts for native English speakers in the group. Both Carol and Kyle, in their SVR interviews clearly reported specific shifts in their thinking about how English was viewed by others and therefore native English speakers, such as themselves. This demonstrated their ability to see others' views as well as increasing their knowledge about other cultures (IC element 1 & 10: *understanding others' views and deeper cultural knowledge*) (Chapter 5).

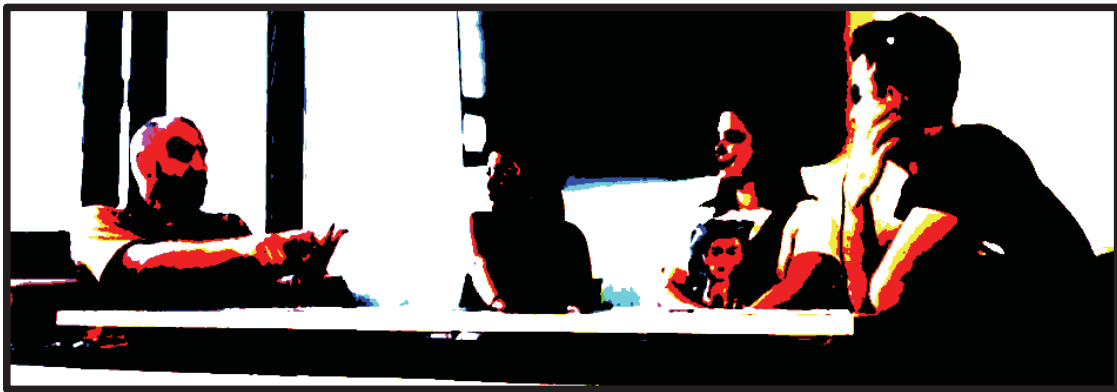


Figure 6.8. Group interaction in Breakout room 2 (Forum 3, Session 3).

From left: Stephan, Elke, Carol and Kyle

This picture captured a moment when Stephan was explaining and listing to the others the reasons why German is “horrible” to learn. This occurred after he was asked by Elke if he agreed with her that English was not “so hard” to learn, as both Kyle and Carol had believed to be the case. A full transcript of this related moment is provided in Appendix N. In this moment, as shown in excerpt 6 below, Elke aimed to enlist Stephan to draw on him to support of her point (line 3-5). It is noted that Stephan agrees with a little uncertainty to Elke that English was easier (line 6-7), as captured in the excerpt 6 below.

Excerpt 6 Audio Tape 3 (from 3.50 mins)

- 1 Stephan: German is horrible (.)and no one can explain to you why this is a male
2 and=
3 Elke: =Exactly!↑ It just is and you have to know otherwise you say it
4 incorrectly (.) but don't you think that English is pretty si::mple?
5 compare=
6 Stephan: =Ya:h! yeh pretty simple ah (.) I don't know but it is pretty easy to
7 learn than German [so yeah].
8 Elke: [Yeah] (0.2) yeah (.) so maybe that is why it is
9 popular (.) Umm (0.2) and well bec-because (.) [the English↓
10 (globali[sation)
11 Carol: I guess] I guess like (.)
12 Yeah ((giggle))

Later, Kyle reported in his written reflection, and elaborated further in his final SVR interview, learning from this interaction that other countries were more accepting and tolerant of English than he first thought. He wrote in relation to this forum moment, “English’s role as a dominant global language was also interesting to me, as being my native language it’s clear I took for granted how powerful English is on an international scale” (Written reflection, Kyle, 21 March, 2018). It was also clear from Carol’s recount in her SVR interview (1 June, 2018) that for her, this forum moment was dialogic as she was able to rethink her view on English as a language that others learn. She described this moment as “they just shot us down” (see Carol’s profile in Chapter 5). By this comment Carol meant that the European members, Elke and Stephan, pointed out to both her and Kyle that English was not viewed as “hard” as it was to both herself and Kyle, the native English speakers. She also related being able to respect these alternative views as she does not have “experience with another language really” (SVR interview, Carol, 1 June 2018). This comment offered insight to Carol’s continued reflection on this topic since the forum interaction, to consider the role language can play for people living in different locations. She recounted thinking more about why English was seen as important, such as in Europe where they may need to communicate across borders. Of interest in this session was that group members were observed moving ideas towards different points of interest. For example, there was a recycling of ideas, to share knowledge around the European Union, what was happening in Europe, a discussion around the most commonly spoken languages, and clarification of where English is spoken.

Overall, in session three, participants were witnessed seemingly enacting dialogic thinking by collaboratively examining and negotiating different angles on this topic through a diverse range of viewpoints. The IC elements of *curiosity and discovery* (IC element 19: curiosity and discovery) and *openness towards intercultural learning from others* (IC element 5: openness to learning from other cultures), were observed in this session, potentially making way for participants to gain a *deeper knowledge of other's cultures and worldviews* (IC element 1 & 10). Related IC shifts, as reported above, seem to have been stimulated by a process of *learning through interaction* (IC element 20), as observed in the selected dialogic moments analysed in this chapter.

6.6 CHAPTER SUMMARY

In this chapter, I have presented analysis of the nature of the interaction in the three forums that had spanned over three weeks, and how these interactions may have contributed to IC development. Analysis of the first forum offered insight into how individuals represented themselves to others, using techniques to distance themselves from what was said and other prosodic devices to cautiously negotiate what they offered others, noting that some participants spoke very little during this first forum. As the forums progressed, participants were observed drawing on additional interactional techniques, seemingly as they were becoming more comfortable, opening themselves up to others, testing opinions, voicing ideas and sharing personal stories. By the third and final forum, a stronger sense of interaction was observed in how participants related to and connected with others; how they became more actively engaged in debate and circulated ideas, and at times were noted to display moments of dialogic struggle. Specific analytical points of interest included the:

- flow of utterances and fluidity of turn taking;
- use of non-verbal communication;
- testing out of ideas and management of claims;
- probing of ideas;
- circulation of ideas in dialogue.

These are significant because they were utilised by participants to connect with each other, find a comfortable space during discussion, share personal stories about themselves and begin to probe to better understand each other and their alternative

perspectives on topics. In the analysis of Forum Three, it seemed a “dialogue of ideas” (Markova et al., 2007, p. 133) was observed as ideas appeared to be constantly negotiated, transformed and modified while they circulated, and these were potentially able to speak to the future in addition to the current context and place. I also looked at what ideas the participants took up in addition to the discursive and linguistic devices used.

The forum interactions represented what participants later described as having “real” conversations, “proper” talk, which “sparked a little critical thinking in all of us”, to use the words of participants from the final SVR interviews. Dialogically, this type of talk offered the opportunity for re-constructing ideas and thoughts in order to reframe and rethink concepts (Bakhtin, 1981, 1986). It has been argued that this process is necessary for individuals to achieve an internal shift in their personal frame of reference in order to develop intercultural understandings about diverse others and contexts (Deardorff, 2006). The analysis of the participants’ SVR interviews held at the end of the university semester suggested that developing the skill to manage and communicate with diverse others, referred to as “strangers” by Tammy, would take time and practice to develop. The earlier forum interactions saw participants negotiating identities and positioning themselves carefully, seemingly through the lens of the other. This was made possible through the use of various interactional resources, which have been summarised in Table 6.3 below. Drawing contrast, the final forum interactions seemed to show the participants becoming more actively engaged in dialogic struggle around topics of debate and interest. Such engagement by all group members during discussion is highlighted as important for IC development, as it provides the best opportunity for internal shifts in knowledge and intercultural learning (Deardorff, 2006) through a process of sharing and debating with a diverse group of others (Bakhtin, 1981, 1986). This raises the important role intersubjectivity may have played in enabling a group of diverse and commencing students share understandings, by dialoguing together in three forums over three weeks.

Table 6.3 below provides a summary and overview of the various IC elements that emerged through the micro-level analysis of the eight dialogic moments selected for close examination. The table has placed the noted IC elements in the first column; these were gathered as they emerged in discussion throughout the range of different dialogic moments and show the range of IC elements identified over the three

meetings. These are aligned with observable actions based on the seeming work being achieved during interactions between participants. A selection of interactional resources and devices are placed in the third column to show some of the typical tools that seemed to be utilised by the participants to enable the interactional action to potentially occur. The final column represents re-interpretation based on looking more intuitively at the interaction to gain an understanding based on observable behaviour and feelings noted in these interactions. This final column is also relevant as it brings another sense to the activity noted in these selected dialogic moments. The analysis, as summarised in Table 6.3, seems to confirm the nature of group discussion to incorporate a large range of characteristics, including discursive resources and devices that were constantly at play. The resulting outcomes seemed productive in terms of achieving conditions suitable for intercultural communication to occur; however, interactions in these moments were also noted to pivot on participants engaging in states that seemed associated with feelings, as participants were observed to engage in different behaviours.

Table 6.3. *Overview of Key Findings and IC Elements in Forum Interactions*

Relevance to IC component	Observable action	Interactional Resource/Device	Observable behaviour/senses
Inquisitive and curious questioning leads to intercultural understandings (IC element 19)	Constructing interactional status and positioning self in relation to others	Pointing and looking at others Asking direct questions	Curiosity and interest Confidence
An openness toward learning from and about other cultures (IC element 5)	Want to understand and gain more information – elaborating on a topic. Explanation required. Alternative views Sound out ideas	Discourse markers (So)(But) Question forms (upward intonation) (don't you?)	Sense of exploration and discovery-inquisitive Exploring thoughts
Willingness to move out of one's comfort zone to inform one's knowledge about others (IC element 1)	Attempting to offer idea and thinking while searching for words. Deep thinking.	Overlapping Hedging Hesitation Rephrasing False starts Fillers	Unsure and uncomfortable Thoughtful
Adapting communication style in order to adjust to a new environment (IC element 3)	Careful offering of words to another. Testing for a response.	Soft volume/eyes down	Caution Careful
Interpreting, analysing and reflecting, relating about a intercultural topic/discussion (IC element 8)	Engaging audience in order to relate	Gesture co-speech	Interested Enthusiastic
Understanding the role and impact of culture (from/on others' perspectives) (IC element 14)	Strengthen stance Distance self	Reported speech Retelling	Other voices
Valuing diversity and thinking about, tolerating ambiguity on views (IC element 9 and 13)	Encouraging speaker to continue	Acknowledgement tokens Continuers Back channelling	Attentive Listening
Exploring and thinking more about one's own cultural awareness (IC element 2)	Drawing on other concepts and voices Distancing self	Pronoun use/shift (I/you/we)	More general Personal
Building culture-specific knowledge and understanding (IC element 22)	Demonstrate importance to speaker Show a difference of thought	Stressed words and volume Hedging Repetition Laughter Strong word choice	Conviction Desire to share thoughts Good spirit Fun/Humour
Flexibility and ability to switch frames of reference (IC element 7 and 15)	Change of state	Concessional response Agreement Emotive word choice	Change Review

Shared understandings around alternative views (IC element 9 and 17)	Hold the floor	Rush-through Latching	Excited Sharing
Cross-cultural empathy, understanding towards others (IC element 12)	Face saving Release tension	Laughter Facial expression changes	Amusement Connection
Skills to listen and observe and to analyse, interpret and relate (IC elements 4 and 6)	Storytelling and providing examples, analogies to make comparisons (“like”)	Mimicry Rhythm and flow Overlapping speech Pointing	Playful Mockery Enthusiasm Excitement
Demonstrate withholding judgment and mindfulness (IC elements 17 and 18) Respect for other cultures (IC element 11)	Sitting back/withdrawing to let others speak Waiting for response	Pauses/Silence Gaps in flow	Contemplation Waiting Finished
Adapt to varying intercultural communication and learning styles (IC element 6)	Rephrasing to include others. Direct requests for information or comments	Rephrasing and retelling or recycling ideas Probing with direct statements or questions	Curious Comfortable
Demonstrating a sociolinguistic competence and ethno-relative view (IC elements 16 and 21)	Rephrase for comprehension and inclusion Engagement of others	Gesture – hands open while speaking and leaning of body	Open Sharing
Sharing culture specific knowledge (IC element 22)	Responding to stories, experiences and retellings.	Sharing culturally specific knowledge – giving lessons	Discovery Interest Learning
Deep cultural knowledge and understanding (IC element 10) Learning through interaction (IC element 20)	Thinking while speaking and digging deeper to know and understand ideas. Probing others and recycling ideas.	Gaze ahead while speaking. Eye contact and nodding. Strong rhythm -multiple overlapping. Gesture with hands to others. Head tilt and expression changes in face.	Invested interest Engagement with topic Passionate Listening Thoughtful Intense

Finally, I return to reconsider the conceptualisation of IC within dialogic interaction as presented in Chapter 3 and visualised below in Figure 6.9. Integrating the elements of Deardorff’s (2006) model with the workings of dialogic interaction (Bakhtin 1981, 1986) has provided a conceptual framework allowing me to account for the suggested development of IC. The micro-interactional analysis explored in this chapter has drawn attention to the features of this interactional work by looking closely at specific dialogic moments in Chapter 6. This has aimed to explore the process of dialogic interaction in action. Participants were observed to interact effectively with each other in the dialogic forums, drawing on skills necessary to communicate, in order to gain knowledge about others and potentially achieve shared intercultural

understandings. Figure 6.9 revisits the visual conceptualisation of this process of productive intercultural encounters as were observed in the forum interactions. It builds further on the conceptualisation presented in Chapter 3 (Figure 3.2) to show how the internal frame shift, resulting from the process of mediating meaning between the self and other, potentially makes way for intercultural understandings to arise. These were witnessed in the specific dialogic moments as participants attempted to interpret and understand others' beliefs and claims in different ways. The resulting external outcome is viewed as behaving and communicating effectively, that is, representing IC based on Deardorff's (2006) model.

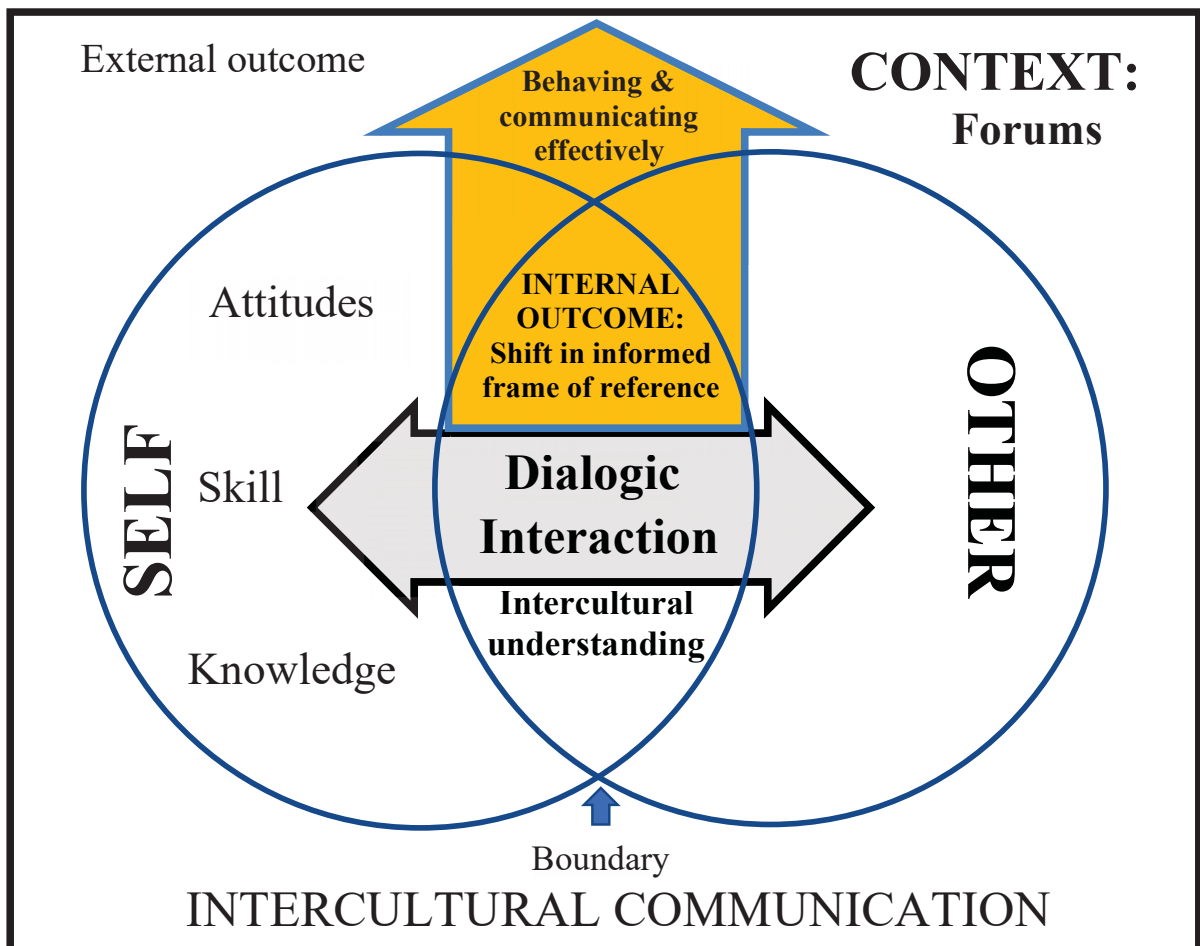


Figure 6.9. A conceptual representation of IC developing during dialogic interaction resulting in effective communication.

The analysis in this chapter has confirmed the nature of group discussion to incorporate a range of characteristics constantly at play. The discursive relationships between participants were found to be dynamic and complex, but flexible; they were

marked with shifts in participation and different degrees of attention, as displayed by group members. My analysis shows how talk that may appear on the surface to be messy and disruptive has acted as a resource for participants to engage in dialogic thinking, potentially enabling them to access features of IC development as identified in the individual profiles presented in Chapter 5. These findings establish a case for fostering quality dialogic interaction as a resource for developing IC in students. This contributes further to dialogic pedagogy as a tool. Talk has been established as a resource for dialogic thinking in the literature (Alexander, 2008). However, it has also been shown here that dialogue is a valuable resource for potentially stimulating IC in students, regardless of the level of competence with which they arrive. Dialogism, also utilised here as a tool, has involved analysing dialogue by observing interactions and thus offers a theoretical tool that can illuminate the contextual meaning and discursive nature of utterances and thinking (Gillespie & Cornish, 2010). This approach to the interpretation of meaning has made way for a more holistic and complete analysis of Bakhtin's concepts of addressivity, intersubjective meanings, and the heteroglossia of utterances relating to the past and future interactions that were witnessed during these selected dialogic moments.

6.7 CONCLUSION

This chapter has responded to the second research question: *How do students interact during a series of dialogic intercultural forums, and what might this contribute to their developing intercultural competence?* The analysis of selected dialogic moments over three forums has provided fine-grained insight to how the participants used interactional tools to develop IC, by sharing ideas and developing thoughts and engaging in a process of dialogic interaction with other participants. The analysis in this chapter has offered a deeper understanding of the complexity of interactional talk and highlighted that interaction work, as noted in the extended sequences, relied just as much on the prosodic features of participants' speech as it did on the choice of words and topics in circulation among these participants. An interactional style of transcription offered me a tool to magnify my investigation of the talk that occurred in these forum interactions. It became clear that interactional work was achieved by participants employing a range of rhetorical and dialogical devices to establish shared understandings among each other, thus potentially making way for IC development. Chapter 7 will discuss the overarching themes that emerged in response

to analysis directed at both research questions. I will also outline the methodological implications drawn from this study and how these could inform future practice.

Chapter 7: Discussion, implications and conclusions

This thesis provides empirical evidence through an investigation of the development of IC in a group of commencing students who undertook a short IC program. A diverse group of both domestic and international students were recruited to participate in a program that aimed to promote intercultural competence through dialogic interaction. Based on dialogic pedagogy this program centred on three guided forums conducted at the beginning of the semester at a regional university site, QRU. These forums were designed to give participants opportunity to: (1) engage in intercultural communication and sharing; and (2) mobilise IC growth through dialogic interaction, as conceptualised by the theoretical underpinnings of this thesis (Chapter 3).

The study aimed to answer the overarching research question: *How does participation in an IC program based on dialogic interaction appear to influence students' IC development?* To do this, two specific sub questions have been explored:

RQ 1: What intercultural competence, if any, do students report in response to participating in intercultural dialogic forums?

RQ 2: How do students interact during a series of dialogic intercultural forums, and what might this contribute to their developing intercultural competence?

This final chapter brings together findings from the analysis of the two analysis chapters. Chapter 5 highlighted notable IC shifts in participants in relation to knowledge, views, attitudes and skill development. Shifts were articulated by participants in relation to self-awareness, identity and deeper understanding of others' views, as a result of forum interactions and post-forum reflections. Through the eight individual profile portrayals provided, all participants were noted to voice in different ways how they had adjusted their views around themselves, others and specific topics. These shifts were relatable to interactions in the forums. Participants arrived at different points of IC understanding based on different starting points, as identified in the data gathered pre-program and post-program. Such findings echo Deardorff's (2006) notion that IC development is a life-long skill, thus each participant would be expected to sit at different points in terms of IC development; that is, they showed different levels of possessing the foundational components of IC related to

knowledge, comprehension, attitude and skill. Additionally, participants' utilisation of skills were observable as they made effort to relate to others and to better understand how one's preferred style of communicating potentially impacted on others in the intercultural encounters provided by the program. Attitudinal shifts were also found in the participants and these were mostly related to curiosity, openness and a willingness to move out of one's comfort zone to see others' perspectives. Shifts were noted in participants' internal frame of reference, around flexibility, tolerance and empathy, and these could also be linked to a process of refreshed internal thinking (Bakhtin, 1981, 1986). Participants showed emerging abilities to adjust, adapt and respond to difference. Such findings suggested these students were taking foundational steps towards gaining mutually enriched insights and seeing themselves through ideological becoming (Bakhtin, 1981, 1986); these processes were linked to participation in the forum interactions.

Chapter 6 provided a micro-analysis of dialogic moments; these had been identified by participants' data as significant in terms of potentially stimulating the IC shifts reported in Chapter 5. In response to the second question, Chapter 5 looked closely at how the participants interacted during the forums. It was found that participants employed a range of rhetorical and discursive devices during moments selected for micro-analysis as they established connections and shared understandings (Table 6.3); these interactions were found to make way for better intercultural understandings. The analysis of dialogic moments confirmed the nature of group discussion to incorporate a range of characteristics constantly in play and clearly marked by the fluid, dynamic and contextual nature of dialogue.

7.1 DISCUSSION

Six discussion topics have emerged based on combining the thematic analysis, provided by the eight individual profiles presented in Chapter 5, and the analysis of how participants interacted during forum sessions in Chapter 6. These topics emerged through a synthesis of key themes raised in the profile findings (see Table 5.2 and 5.3) and the selected forum moments (see Table 6.3). An overview of the analysis presented in this thesis, which have informed these six themes, are visually presented in Figure 7.1. A discussion of these themes will follow in this section.

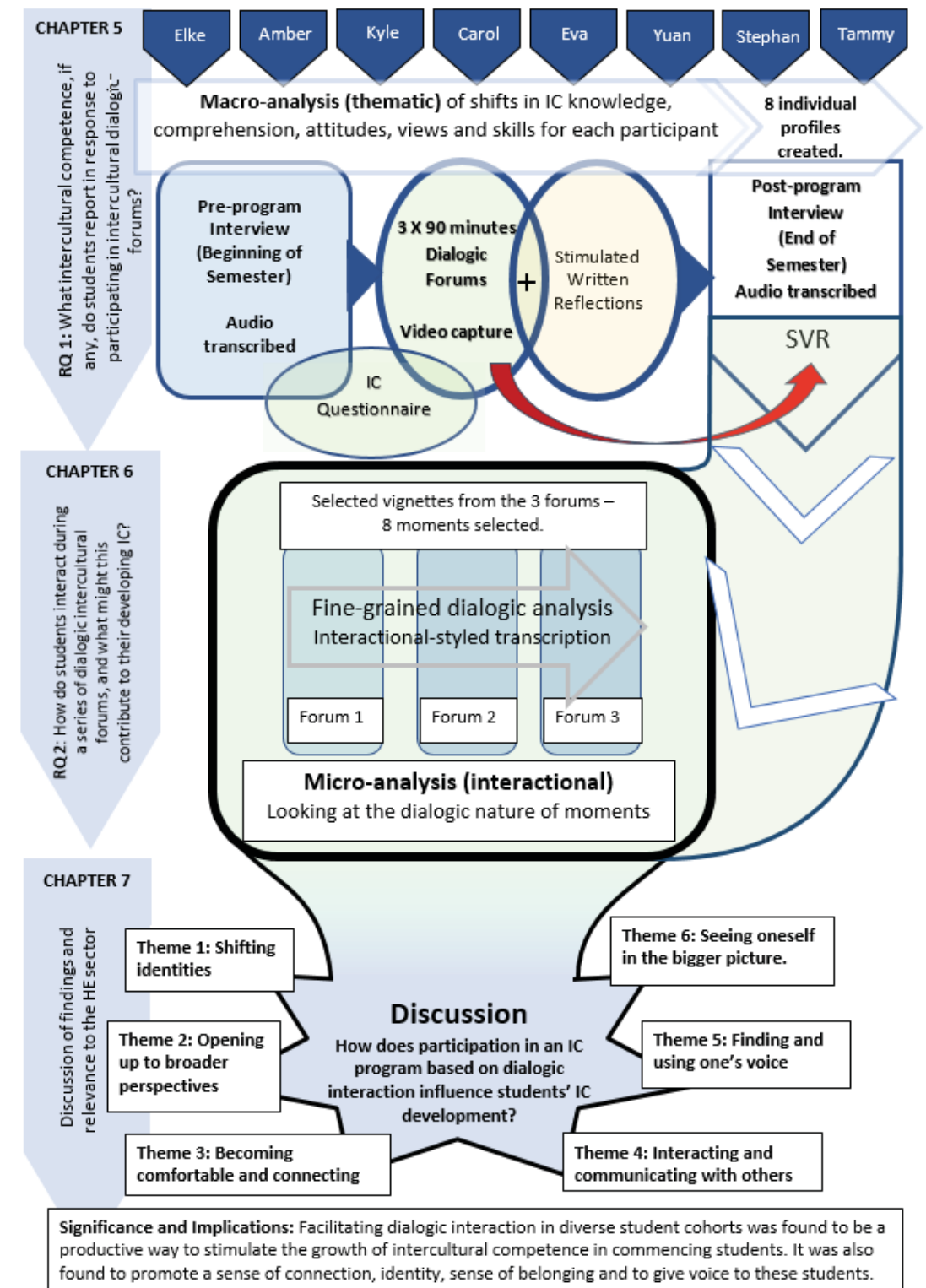


Figure 7.1. Overview of analytical process and overarching findings.

7.1.1 Shifting identities: What defines us?

The first common theme emerging from the participants' data was a strong sense of "seeing" themselves and "finding" themselves as students in this regional university context. All participants reflected on and discussed their sense of identity as a student transitioning from a prior context into a new academic context. This process of transition is noted as important for understanding student experience in first year experience pedagogy and literature (Baik, Naylor, & Arkoudis, 2015; Kahu, 2013; Kahu & Nelson, 2017; Kift, Nelson, & Clarke, 2010). It was clear that the forums encouraged discussion and reflection around students' sense of self and identity in terms of relating to having a culture and becoming a student. It became evident that defining oneself vis-a-vis others was an important part of adjusting to the context and gaining a sense of place. This finding also aligns with intercultural scholarship (Dervin & Jackson, 2018). Links between developing IC and forming identities propose that together learners can co-construct each other's multiple identities as relevant to a specific environment or context (Block, 2013; Chen, 2010; Kim 2009). Le Roux (2002) found that by facilitating students to have a greater awareness about their own identity, and that of others, they were better able to recognise their own existing assumptions, to question the practices of different cultures and to also question behaviours that are often taken for granted. Findings also align with Trede et al.'s (2013) claim that the development of IC in educational contexts relies on developing students' sense of identity through the use of interactive dialogues so that they can respect diverse practices of others. In the process of becoming IC, Deardorff's (2006) model believes this is based on possessing vital attitudinal qualities, such as being open to others' differences. All participants were observed embracing, to some degree, a sense of discovery and curiosity (IC element 19). This enabled participants to better see themselves through the "lens of the other" (Holquist, 2002, p. 30), as a result of interacting together during the forums.

The individual profiles in Chapter 5 highlighted shades of difference in and between each participant's sense of identity and future directions. Despite participants being motivated by different contextual influences and backgrounds, they were found to be orientating towards different futures; the forum interactions stimulated personal reflection around how individuals defined themselves to others, with several participants reporting that the forum discussions made them think more about their own cultural and personal identity and what was important to them in this context. Some participants specifically alluded to shifting identities, such as Eva who spoke of returning home and taking some aspects back

to adapt to her Swedish practice in the future. For others, understandings around personal sense of identity were clearly still emerging, such as how they saw themselves as a student in the future. For example, Kyle reported becoming more conscious of not wanting to be defined by things from his past. Participants also reported that discussion with others in the forum around culture had forced them to think more about their own sense of cultural identities. Equally, the theme of redefining oneself in this specific environment was also found as emergent. Forums were reported to make participants think about themselves because they were required to explain and represent themselves to the other participants. It appears the productive struggle promoted by such intercultural interactions made way for Bakhtin's (1981, p. 341) notion of "ideological becoming" to evolve in participants. Thus, they were able to reach a clearer sense of identity, through a process of gaining new insights and understandings about other cultural identities and therefore able to reach a mutually enriched insight to their own sense of self (Bakhtin 1981, 1886). The development of a deep self-awareness is seen as necessary for IC to flourish, as this enables one to see how their sense of identity influences how they view and understand others and can influence one's own personal worldview and attitudes (Deardorff, 2008).

7.1.2 Opening up to broader perspectives

Participants were found to adopt broader perspectives as they became more aware of how other participants thought about and viewed different topics during the three forum interactions. Additionally, it was noted that participants displayed an openness towards learning from the other participants. Recall that being able to understand others' worldviews was the only IC element to receive 100% agreement by the intercultural experts in Deardorff's (2006) study. Fitting in at this university and engaging with other students was raised as a topic of interest by all participants, who as commencing students generally reported a desire to interact and connect with other new students. Forum discussions helped participants see how others may have very different views on certain topics. Elke and Carol took this learning further, reporting at the end of semester that they learnt to take time and step back to see where individuals were coming from, as an important step prior to responding to such conflicting views. The topic of making assumptions about others and stereotyping was of interest to many of the participants. They reported being surprised and concerned that people naturally make assumptions and were quick to judge others, individuals, cultures and groups. In particular, participants reported shifts in their views around stereotyping; Eva decided that stereotyping was not always negative. The role of

English as a global language was another topic reported on by some participants, who commented that they had taken this topic for granted before and were thus surprised at the tolerance expressed by others towards English as an international language. These shifts in thinking were also shown as moments of dialogic struggle, demonstrated through the fine-grained analysis of selected excerpts presented in Chapter 6. Drawing attention to Bakhtin's (1981, 1986) concept of dialogic struggle is important as it is viewed as essential to promote understanding across difference, especially in places of education (Matsuo, 2019; Matusov, 2009). To reach this new point of learning, some participants were observed to take risks in forum discussions, enabling them to reach new understandings around others' views. These moments also evidenced a display of attitudes that are considered essential for IC to develop in Deardorff's (2006) model. That is, the requisite attitude of being open and willing to take risks, to move outside of one's comfort zone, is considered vital to enable a better understanding around others' views. Thus the dialogic struggle and tension evident in these forum moments suggested the development of internal outcomes in the IC process model, as participants were also noted to display flexibility and adaptability. As participants negotiated to share understanding around others' perspectives, they were witnessed responding to these views with respect and at times with empathy. These findings concur with Matsuo's (2014) work attesting that such insights also help to reduce culture being seen as a stereotype. This process can make way for new understandings in intercultural situations that can develop a participants' cultural awareness, knowledge, openness and tolerance.

It is important to point out here that discussions by local domestic student participants at times expressed a somewhat limited understanding of Australians as having "a culture". Ferri's (2018) recent critique of future challenges for intercultural communication provides a philosophical approach to some of the complexities around the concept of "culture". She advocates a more textured conceptualization of culture, one beyond seeing the "self" at the centre. She warns against an essentialist or simplified approach to culture as an entity "inscribed with national boundaries" (p. 20) and rather referring to "culture" as something enacted, discursive, situated and constantly being negotiated through interactions in everyday life. It is thus important for researchers and teachers to problematise the concept of culture, as it is a "slippery term" (Eisenclas & Trevakes, 2003, p. 398). In this study, I have drawn on Kramsch's (1991) concept of culture as "both something you perform and something you learn about" (p. 228). To this end, it could be said that the views expressed by participants were at times representative of an essentialist view of culture. Equally, the

notions of cultural and global identity are viewed as constantly evolving in this relational view of IC. This raises questions about the messiness of developing IC given cultural identity is viewed here as something that is constantly changing and negotiated in everyday life, thus unstable and derived from interaction (Dervin, 2016; Ferri, 2018, Kramsch, 2004). Findings from this study demonstrates the initial understanding about culture that some students come to university with and how far they need to travel in terms of becoming more aware for the purposes of developing IC. This is part of the challenge for those of us who work in the IC space at universities, to find ways to help students to unpack these ideas and generating richer, deeper understandings of “what is culture?” itself. This finding aligns with the debate in the literature highlighting the complexity around how to develop IC in places of higher education in order to further advance the internationalisation agenda and outcomes (Clifford, 2016; Leask, 2013; Mak, 2013). Such findings draw relevance to the value of IC studies, such as that presented in this thesis.

7.1.3 Becoming comfortable and connecting

Participants pointed out the personal importance of engaging in a process of becoming comfortable to connect both with others and to the new academic culture on this campus. Findings also highlight the importance of transition for all students into a new academic context. The sense of experiencing and feeling one’s way through this first semester was evident from the interview data analysed for participants. This finding aligns with university transition pedagogy highlights the importance of actively engaging commencing students in order to increase their sense of belonging and desire to interact with others (Kahu & Nelson, 2017; Kift, Nelson & Clarke, 2010; Nelson, Readman, & Stoodley, 2018). This process of connecting with other students in the forum was found to be important as it enabled participants to take risks and become willing to test out their ideas on and with each other’s during the forums. IC development is viewed as reliant on individuals being willing to move out of their comfort zone to engage with difference (Deardorff & Jones, 2012) to ask uncomfortable questions that stimulated fresh thinking and intercultural understandings (Bakhtin, 1986). This aligns with findings by Harrison and Peacock (2010) that promoting IC requires encouraging students to raise challenging questions and to feel comfortable and willing to respond to order to understand others. The analysis of forum moments showed that as participants became more comfortable with each other, week by week, they engaged more deeply in topics of discussion, seemingly becoming actively involved and invested in moments of dialogic interaction. Several participants reported in the final SVR that the

forums opened up the way for them to feel more comfortable with others, gave them a sense of connection and enabled them to feel less pressure and scared to share ideas.

The IC program was found to offer value to all participating students, encouraging them to become more reflective in terms of reimagining themselves as students, and also in observing how they communicate with diverse others. All this is important for any possible shift in IC elements, as noted in Deardorff's (2006) model. This finding highlights the importance of the relational interactive aspect in IC development. Participants were observed demonstrating empathy as they related to each other, a quality that is believed to instigate internal shifts in frame of reference (Deardorff, 2009). Such shifts indicated these students taking foundational steps towards refreshed internal thinking as they attempted to adjust, adapt and respond to difference. This finding around how students value connecting to others bares relevance in relation to recommendations provided by a recent report on student engagement in regional universities, noting that first encounters play a critical role in triggering students' emotional response as well as impacting students' skill, identity and self-efficacy (Nelson, Readman & Stoodley, 2018). These findings highlight the importance of intentionally promoting connection through intercultural conversations in places of learning (Dooley, 2009). Equally, Chappell (2019) has more recently shown that speaking can play critical pedagogic role to develop skills in EFL speakers. Several participants reported that they did not make new connections with other students outside of the forums. This finding aligns with previous research which points out that exposure to cultural diversity on campus does not automatically promote the development of IC (Arkoudis et al., 2013; Asmar, 2005; Liu, 2014). The review of literature (Chapter 2) confirmed that IC development is reliant on active and intentional facilitation within education institutions (Clifford, 2016; Leask & Bridge, 2013; Leask & Carroll, 2011). Some comments made by participants align with findings in the literature that report a general lack of social interaction between international and domestic students (Marangell, Arkoudis, & Baik, 2018) To advance the internationalisation process, initiatives are needed that can address this lack of interaction to make way for better shared understanding and intercultural learning (Bodycott, 2015; Jackson, 2018; Summers & Volet, 2010; Tierney, 2018).

7.1.4 Interacting and communicating with others

Shifts in the skill to relate to others and to better understand one's personal style of communication and the impact this can have on others were also reported by participants. This finding concurs with Lee et al. (2012), showing that diverse learners will engage in

genuine dialogue, if the different communication styles of individuals are taken into consideration. It was found that as participants became more conscious of how to communicate in the forums; as they became more comfortable and connected with others, participants were able to arrive at new learning. Thus, forming better understandings about other participants enabled participants to gain better access to elements of IC. In line with Bakhtin (1981, 1986), this finding also aligns with Mezirow's (2016) interest in the power of communicative learning; this entails a dialogue combining values, feelings and beliefs in order to assess the claims made by another and importantly to become reflexive (Lunn Brownlee et al., 2017). Earlier forum interactions showed participants cautiously negotiating identities and positioning themselves through the lens of the other (Bakhtin, 1986; Holquist, 2002), which was made possible through the use of various prosodic tools, rhetorical devices, laughter and gesture as participants began to connect with each other and understand their personal styles of communication. Close observations of the way individuals interacted with each other also highlighted how communicative skill and interacting manners were complex and also influenced by gender and culture behaviour, in addition to personal and preferred styles. This finding aligns with Montgomery and Baxter's (2013) claimed that "communication is the vehicle of social definition; participants develop their sense of self, partners develop their sense of relationship, and societies develop their sense of identity through the process of communication" (p. 161).

As forums progressed, all participants were observed to become more actively engaged in dialogic discussion around topics that raised vivid debate, as was indicated by an increase in the rhythm, co-speech, overlapping talk, laughter, and a reduction in uncomfortable silences. Therefore, the co-constructed engagement in dialogue by the group members during group interaction created conditions for the IC element of learning through interaction to occur (Deardorff & Jones, 2012). Deardorff's (2006) IC model depicts a combination of knowledge, attitude and skill as necessary for IC growth, as this fosters internal shifts in knowledge and intercultural learning through a process of sharing and debating with others. As a result, the participants were observed accessing deeper levels of engagement with each other, and this highlighted potential shifts in how they framed themselves and others. These moments were found to stimulate shifts in individuals, as were later corroborated in SVR interviews with participants. This theme highlighted the dynamic nature of IC development and dialogic interaction as it seemed to be constantly changing and thus would be expected to emerge in different ways in future contexts (Bakhtin, 1981, 1986).

In relation to how participants related to each other and built communication skills, the fine-grained analysis of forum moments has provided specific insight into how participants used a variety of interactional tools to stimulate intercultural understandings with each other during the forums. Interactional work was achieved by participants' employing a range of rhetorical and dialogical devices to establish shared understandings (Skidmore & Murakami, 2016), thus making way for IC development. This analysis has confirmed the nature of group discussion to incorporate a range of characteristics which are constantly in play (Markova, et al. 2009). The discursive relationships between participants were found to be dynamic, complex, but flexible and marked with movements in participation and different degrees of attention displayed by group members. These findings also demonstrate that even though the interactions developed in a messy and potentially unpredictable way, participants' engagement in these interactions seemed to make way for dialogic thinking and reflection. Most participants reported on their raised awareness around IC development in terms of skill growth, as identified in the individual profiles presented in Chapter 5.

These findings offer a potentially valuable snapshot of how dialogic learning looked within the IC program designed to facilitate group discussion in a way where the teacher does not have a leading presence. Specific moments in forum discussions, which stimulated IC shifts, were analysed in Chapter 6 using an interactional approach to look more closely at how the participants engaged with specific features of dialogic interaction. To observe these selected dialogic moments in detail, particular attention was paid to participants' verbal and extra-verbal language. The interest here was to see how, or if, communicative relationships were built during group interactions. Specific analytical points of interest include the: use of pronouns and reported speech; flow of utterances and fluidity of turn taking; use of non-verbal communication; testing out and exploration of how points were managed; probing of ideas; and circulation of dialogue. The different ways in which individuals engaged with others highlighted how some participants negotiated personal risk, footing and face during interaction (Goffman, 1981). For example, there was evidence of some participant's becoming more conscious about their language use and how this was received by the other participants (e.g. see Stephan's and Tammy's skill profile). Participants were observed adopting different interactional roles and momentarily forming alliances with other members as they discussed topics (e.g. see Carol's alliance forming with others in dialogic moments 3 and 7). As forums developed, the less vocal members were observed to become more vocally engaged, seemingly adopting a style of interaction that had been

modelled by more vocal participants, who often took a leadership role (e.g. Elke and Eva). The use of prosodic and extra-verbal devices were observed to be associated with observable feelings and investment by participants. These tools were utilised to do interactional work to achieve an intended result and response. The tracing of such interactional work, as enacted by the participants, gave insight to the visible development of intercultural understandings and learning between participants. Such findings align with the interactional work provided by Linell (2009) and Markova et al. (2009). As the design of the forums was based on dialogic pedagogy, they suggest that promoting talk between participants contributed to the learning in these individuals. These findings can offer another example of dialogic pedagogy employed as a valuable teaching and learning tool in the classroom, in support of existing literature (Alexander, 2008; Gillies, 2016; Skidmore & Murakami, 2016; Wells, 2002). However, it should be noted that the large body of scholarship on dialogic pedagogy is largely focused on teaching at school, and not in higher education. This study has thus offered an example of how dialogic pedagogy can be used as a resource for stimulating IC development in students in the higher educational context, regardless of the stage of IC development with which they enter at university.

One finding raised by the analysis of the data highlighted the need for time and practice in order to acquire and fully develop the skill to effectively communicate in intercultural situations. Despite participants reporting on having gained awareness around the importance and adaption required to communicate across difference, this was not found to be the same as having the ability to put this skill into practice. Developing oral skills requires time and opportunity to practice; however, it seemed the chance to engage with others, to put into practice emerging skill development as observed in the forum interactions, did not continue for some participants beyond of the program due to a lack of opportunity. Literature indicates that developing intercultural communication skill requires guidance and practice of something that is not familiar to the individual, challenging them to consider available alternative possibilities (Deardorff & Jones, 2012). Scholarship around communicating in intercultural encounters posits that one must develop specific skills to make way for sustained dialogic relations over time, such as the willingness to listen to others, tolerance, and the ability to translate ideas for others to understand (Burbules & Rice, 1991; Hua, 2016, 2018). These communication qualities are viewed as necessary components and have been identified as foundational for IC to continue to develop over time. It is therefore of concern that outside of the forum interactions, participants reported a lack of opportunity to engage

with other diverse students. This again concurs with studies and literature which highlight the importance of intentionally creating opportunities for domestic and international students to interact (Arkoudis et al. 2013; Leask & Carroll, 2011). In the regional university context, this insight into how students make connections with others adds strength to better understanding the experience of regional university students and supports recent findings noting the critical role student encounters with others can play in maintaining student engagement and attrition (Nelson, Readman, & Stoodley, 2018). As my thesis has placed a focus on how commencing students communicate with others in a regional university context, it offers further support to the case that it is vital for higher education institutions to find ways to intentionally facilitate dialogically-based interaction among students.

7.1.5 Finding and using one's voice

Analysis of participants' data raised the theme that having a voice was important for some of them, and they were conscious of the different types of talk that they felt they were engaging in as commencing students in this new context. The large body of scholarship around dialogic pedagogy argues that to promote dialogic interaction in the learning space, the power of talk and voice should be respected and students need to feel comfortable to engage with evocative situations or critical discussion in order to fully engage with dialogic learning (see Alexander, 2008; Skidmore & Murakami, 2016). To make way for true dialogic interaction to unfold, students need to reflect critically about their changing identities and learn how to negotiate feelings of discomfort when engaging with different others (Bakhtin, 1981, 1986). The theme raised earlier around connecting in the forums, and also the university environment, highlighted that students tend to feel their way as they interact. This is supported by recent work by Isohäätä, Näykki, and Järvelä (2019) that showed students' participation in collaborative work is influenced by socio-emotional factors when they interact with others. Some participants reported they needed to feel comfortable in order to connect and relate to others in a deeper way. These findings suggest that feelings may play a role in how students communicate with each other and also what sort of talk they choose to engage with or initiate with others. Some comments made by participants relating directly to how forums promoted "proper open communication" and feeling less "scared" (Tammy) to talk with "strangers" (Carol) and have a say or voice. Other comments related to the forums being more "like real conversations" as opposed to "small talk" (Eva) and that this was important for critical thinking as they "stimulated a bit of critical thinking in all of us" (Elke).

These findings add further insight to Jones' (2009) argument that we must listen to student voices to understand and promote the full impact of internationalisation activities and only then can universities gain direction for how to productively promote integration and interaction for intercultural learning. This point can also be linked to Spencer-Oatey & Dauber (2019) recent finding that integration was vital for internationalisation to be realised. Overall, participants reported that they valued and recognised the importance of speaking their ideas and getting "words out" (Carol) and that this was not always easy. At times participants were noted to be concerned and to comment if others did not use their voice. This was the case with both Stephan and Kyle, who were asked directly what they thought during interactions as they were quiet (See dialogic moment 3 and 7). As the forums progressed, using one's voice was reported as easier to achieve. It was also observed in the analysis of dialogic moments, that in order to reach productive moments of dialogic interaction, the power of talk and use of voice were observed to be respected by others. This seemed important so participants could feel comfortable to engage with tensions stimulated by evocative topics. It is believed this process enabled participants to embrace in dialogic struggle (Bakhtin, 1986), as stimulated by engaging with conflicting voices to access the dialogic learning promoted by these moments of tension. This apparent reported learning was often around intercultural understandings and shifts in IC development.

7.1.6 Seeing one's future self in the bigger picture

Findings related to participants' learning from the program reported growth in understanding and awareness around their future global role. As part of the program, participants were encouraged to discuss and reflect on how they saw themselves in the bigger global picture and what skills and learning may be relevant to their global future (Forum Three). This included discussing how they viewed the role of English as a global language. This topic related to the notion of having a global citizenship, which brings the local and global together as it is hinged on the interrelated dimensions of social responsibility and global competence (Robinson & Levac, 2017). This view also suggests that global competence has a relational dimension, needing to be developed and practiced in order to engage in new ways to approach issues of social difference. Participants were asked about this thinking in their final SVR interview.

Findings demonstrated that the program had encourage participants to become more reflective in terms of how they saw themselves beyond the local context, reporting a greater awareness around their future work and how IC might relate to communicating with diverse

others in different contexts. Several participants reported in their data that they had begun to think more broadly about their role in the global context. For example, Yuan claimed she had not thought about doing something to change the world before; Carol confirmed that it was hard to think broadly and not personally, highlighting that it is difficult for students to think more globally. Elke, Kyle, Tammy and Stephan all spoke of how learnings gained from the program would help them in their future roles in the workforce and global context. This thesis has argued that gaining such a global view involves developing a better awareness of identity, through the sense of the self and others, in addition to a desire to interact with difference and to gain skills and knowledge that can lead to active participation in today's complex globalised world (Jackson, 2011, 2018). The implications of these findings also support claims by Sanderson (2011) that Australian education institutions need to adopt better approaches in relation to teaching and learning; that is, to adopt a deeper appreciation of, subscription to, and belief in global citizenship as a way of life that values international outlooks and experience. Findings drawn from this case study have indicated how dialogic interaction can enable a diverse and culturally mixed group of students form more explicit identities, see themselves as having a voice, and feel more prepared to navigate themselves towards a desired future self. By embracing a dialogical conceptualisation of "the self" (Bakhtin, 1981, 1986), as presented in this thesis and offered in the program, it has been possible to think about the concept of identity on three levels, that is, individual, local, and global. To recap, becoming a global citizen involves taking on worldly responsibility by identifying the position of oneself in that world as a whole, rather than merely seeing oneself as a small part (de Wit, 2015). This finding is important as it relates to the argument that in a globalised future we must produce graduates to be socially responsible and active students, who can embrace diversity, be trusting, collaborative, tolerant, responsible in order to strive for a better future for all humanity (Clifford & Montgomery, 2014; De Wit, 20015).

7.2 THEORETICAL CONTRIBUTIONS

This study makes theoretical contributions to the body of research around the development of IC and offers an integrated model for conceptualising how IC may develop.

7.2.1 Contribution of an integrated conceptual model for IC

This thesis has contributed a conceptual framework to explore how IC develops. The integration of dialogic theory with elements from Deardorff's (2006) intercultural model have offered this study an effective way to explore how IC develops (see Figure 6.9, Chapter

6). Bakhtin's (1981, 1986) concepts of dialogic interaction represent an understanding of how participants create new insights and socially shared understandings. The elements associated with Deardorff's model provide indicators believed to align with IC development. Combined these two theoretical constructs provided a powerful heuristic to identify intercultural workings at the micro level. Interaction represents the lynchpin in this model as it visualises the dynamic way in which participants engage in interactional work to create the dialogic struggle necessary for shifts in understandings to occur. The tracing of such interactional work in this study gave insight into the development of intercultural understandings and learning amongst participants. Insights into the unfolding of dialogic interaction and tensions during forum conversations was made possible due to a number of resources accessed by participants to achieve important interactional outcomes, as detailed in Chapter 6 (Table 6.3). The conceptual model of IC development created for this study has been theoretically and empirically informed based on the findings. It is envisaged this conceptual contribution will enable other researchers to explore intercultural enactment with dialogism as a pivotal concept for consideration, and will hopefully spark a new generation of thinking about how to foster greater IC capacity in populations.

7.2.2 Contribution to empirical research investigating IC development

This research study has generated important understandings and detailed descriptions around IC in higher education, thus highlighting the complex nature of this phenomenon as dynamic and ongoing in terms of development (Deardorff, 2006). There is a large body of scholarship focusing on the importance of developing IC in higher education (see Clifford, 201; Deardorff, 2015; Leask, 2011; Mak, 2013); however, less is known about how to practically promote and enact the development of intercultural learning in order to develop IC. Deardorff (2015) has argued in an editorial around mapping the future research agenda of IC that more research into best practices for cultivating IC were required. Jackson (2018) calls for more attention to be paid to the importance of reflection and the role of critical thinking as vital for developing IC. This case study sought to address this call by documenting and analysing an example of how IC can be developed in one place of learning. Additionally, this thesis makes a substantial contribution to literature around the mobilisation of Deardorff's (2006) IC model and also contributes to scholarship around utilising dialogic interaction (Bakhtin 1981, 1986). The interaction between participants during these selected dialogic moments gave witness to what Bakhtin (1981, 1986) theorises as an active discursive struggle to ideologically become. By focusing on a specific higher

education context and looking closely at a group of commencing students, I have documented how these students were able to gain new insights and understandings about cultural identities, enabling their own sense of self and understanding of others to become mutually enriched through the activity of interacting with diverse others.

This study makes a contribution to current studies around enacting dialogic pedagogy in the learning and teaching space. By investigating and documenting the process of communicating and learning through dialogic interactions with diverse others, this study presents empirical evidence of how IC can be productively developed within a university context utilising dialogic pedagogy. It is expected that the program detailed in this thesis could be replicated and effectively implemented in other higher education contexts. Findings from this study highlight that the participants partaking in the program were able to build important foundations that can support future dialogic encounters. Additionally, the engagement by participants in moments of dialogic interaction helped build necessary IC prerequisites for intercultural encounters that may occur at other times, places and contexts. This study therefore contributes to the work of Alexander (2006), Matusov (2009) and Skidmore and Murakami (2016) around dialogic teaching. It demonstrates an example of intentionally harnessing the power of talk to enable learners to advance their understandings. As emergent in my study, dialogic pedagogy can do more than improve a student's ability to communicate; it may also activate reflection needed to think more deeply, all of which are desired for IC to develop.

7.3 METHODOLOGICAL CONTRIBUTIONS

This study has presented an instrumental case study designed to offer insights to the noted issue of how IC can develop in students. To explore the data, the research design for this study merged existing analytical tools used for thematic and dialogic inquiry into a new analytical framework. The key contribution lies in the unique combination of analytical tools to explore dialogism, and a second contribution lies in the use of qualitative SVR interviews.

7.3.1 Contribution to analytic method by the combination of analytic tools

The study employed a unique design that enabled close observation and documentation of participants' dialogic interactions. It also allowed unique analysis of how the interactions mobilised the participants' existing and emerging IC knowledge and skills. The analysis of verbal and extra-verbal language presented in this thesis, drawing on tools offered by CA research and approach, contributes to Gillespie and Cornish's (2014) tool designed for the

analysis of dialogism. The findings shed light on how participants interacted in group discussion and thus contributes to the growing body of work applying the guiding concepts of dialogism to processes of interpretation and analysis (Aveling, Gillespie, & Cornish, 2015; Markova et al., 2007; Skidmore & Murakami, 2016). Applying dialogism as a tool involved analysing dialogue by observing interactions to illuminate the contextual meaning and discursive nature of utterances and thinking (Gillespie & Cornish, 2010). The analytical tool developed for this study (Section 4.8.4) provided a way to gain deeper insights into student interaction by orientating towards additional levels of dialogic meaning. These included looking at meaning beyond content to also consider data for elements of addressivity, other voices and speaking to other times.

Drawing on the use of CA tools enabled a deeper analysis and important insights into the interactional work potentially being performed by the participants. Paying attention to the specific prosodic and rhetoric resources employed by participants including: gaze, gesture, intonation, laughter and emotional expressions, helped to unearth additional layers of insight about how intercultural competence is experienced. The analytical toolkit developed was guided by a range of additional questions to gain this deeper insight, such as also considering: where participants were looking; how something was said; and what feelings were observed or responded to by other participants. This merging and extension of the dialogic tool proposed by Gillespie and Cornish (2014) concurs with comments that the clues and questions provided by their tool should not be considered a rigorous method but instead offer a tentative, evolving set of tips to approach analysing utterances from a dialogic perspective. Markova et al. (2007) supports this point, noting the challenge for a researcher to consider all the different assumptions and complexities in the study of group discussion. Importantly, this represents a new methodological contribution to the field. The analytical tool I have adapted, by expanding on previous uses of dialogism as a method, has not been used before. Thus, my analysis offers analytical insight into the complexities of group interaction and this sort of investigation is also noted as scarce in methodology literature.

7.3.2 Using a qualitative instrumental case study to explore IC development

One of the strengths of using a case study methodology is that it is useful for exploring the dynamics and process of change through “closely describing, documenting and interpreting events as they unfold in the ‘real life’ setting” (Simons, 2009, p. 23). This enabled me as the researcher to study a range of perspectives and explore the complexity and influence of the IC program by demonstrating the interactions between participants to

relay the story of the case in action. In addition, by providing detailed accounts of the participants and events in the natural setting, enabled me to provide a detailed account of what was observed. Thus, the fine-grained qualitative method utilised in the study can contribute to others in the field by offering a richer understanding of the significance of the case and related issue of IC development in higher education settings. Even though a case study does not “hold” the reality of the moment captured in time, there are a number of ways to see the transferability of the inferences drawn from a single case, as applicable to other contexts. In this case, the instrumental nature of this case to understand the issue of developing IC in higher education is a topic of interest to other contexts, as it is highlighted in the review of literature. Thus, the aim is not to offer findings as formal generalisation or propositions but more to “present a rich portrayal of a single setting to inform practice, establish the value of the case and/or add to knowledge of a specific topic” (Simons, 2009, p. 24).

Another contribution to method lies in the way the SVR interviews were found to become part of the participants’ development in IC knowledge, awareness and skills. SVR interviews are used widely in qualitative research but in this project they were conceived of as elemental to the reflexive process of learning to become more intercultural. As I engaged with participants in conversation about the selected moments observed by video capture during the SVR interview, participants were found to continue the conversations with me about those moments. During the analysis of transcriptions taken from these SVR interviews, participants were noted to be reflecting further on how their intercultural understandings were emerging in direct response to the prompt of revisiting forum moments in which they had participated. It seemed this process of engaging in the SVR was promoting reflexive thought by participants around their own IC levels and achievement. This finding contributes to the growing work in using Stimulated Verbal Recall and Stimulated Verbal Accounts as a productive qualitative research methodology (Gass & Mackey, 2017; Theobald, 2012). Other researchers working in this field would benefit from exploring the explanatory power offered through this conceptualisation of the SVR method used in this study.

7.4 IMPLICATIONS FOR PRACTICE

7.4.1 The contribution of an IC program

This study was based around exploring the IC of participants who took part in a program founded on facilitated dialogic forums, which involved both international and

domestic students. This study has explored how students interacted with each other in the program and traced shifts in participants to help identify how promoting dialogic interaction was compatible with developing elements of IC (Deardorff, 2006). Within the Australian education context, few recent studies have emerged that specifically report on developing IC through IaH activities. The review of literature in Chapter 2 pointed to gaps in understanding how IC develops in different contexts, including a lack of student voice relating to the transition experience. Thus, this study addresses an under-researched area around how to develop IC in specific contexts and also offers valuable insights to understanding the experiences of students at regional universities. It demonstrates an approach to IC development in the Australian university sector at a regional university. By designing an IC-based internationalisation at home program, specifically tailored to commencing students in this site, the usefulness and limitations of this type of program are highlighted.

Forum design and value

There were several strengths to the forum design that contributed to the success of the enactment of this program. Some of these points were noted in field notes and reported on by participants informally and through data collection:

- Dialogic principles were explained in each forum and cards were used as prompts (Section 4.5.2). These were well utilised by participants, some more than others, and helped to form an accepted understanding about the rules for engagement.
- Activities at the beginning of each forum, involving moving around the room in small groups, worked well to foreground topics and seemed to establish a sense of talk, enabling students to become more comfortable with each other.
- Having a room with couches encouraged a more interactive space for students to engage in. Having flexibility with couch formation and reducing the presence of placing table between participants seem to encourage physical engagement.
- Use of breakout rooms offered a sense of relocation and that of not being overheard to by others.
- Provision of snack food stimulated more activity by most participants. As participants became more comfortable, more snacking occurred and this seemed to reduce some barriers to speaking out, as noted in the earlier forums.

- Minimal use of PowerPoint encouraged a move away from “too much teacher talk” and encouraged some flexibility, as witnessed by participants.
- The handout instruction sheets were used by participants as a tool to change topic, refer to the task, read out, and in some instances, to gain attention by shaking at others.
- The frequent mixing and remixing of groups was important, as this provided a variety of voices and increased getting to know all program members.

Issues with forum design

Some issues were also noted in relation to the forum design and delivery that would require revisiting for future renditions:

- Participants were still unsure about each other’s names by the end of the forum and could be addressed through a “get to know your name” activity in each forum.
- Extension of the length of this program could bring more benefits in terms of IC development.
- Not all participants completed pre-forum viewings of the TED talks. These viewings could be incorporated into the forums to make them more valuable for stimulating responses.
- Not all participants seemed willing or able to contribute written reflection on forum discussions. Alternative ways to offer reflection could be built into the design (using a photo journal, for example, or allowing EAL speakers to write in their first language for translation).
- Some wording in the stimulation questions on the handouts could be reworked for better clarity and access by all students, as some confusion was noted for EAL speakers.
- Session two communication scenarios in each forum were videoed for Forum Two and Three. Providing these as a physical role play in the space, as done in Forum One, seemed to be more effective.
- Clearer prompts were needed to elicit discussion about communication skills required in the session two activity focused on communications skills. Participants chose not to role play as an option for session two in each forum and instead

preferred to talk about the content of the scenario. This could be revisited to ensure a better focus on the role of communication in IC encounters.

7.4.2 Embracing dialogic pedagogy in higher education

This research is timely given the current higher education push to move learning and teaching education to platforms of online instruction, reducing the opportunities for face-to-face interaction on campus. I argue that it is important for higher education to consider dialogic pedagogy as a way to promote students' learning and engagement in the university culture. As universities move more towards online delivery, we need to be mindful of how teachers and learners use face-to-face time and how this promotes interaction and sets the foundations for ongoing learning. By exploring how a group of students interacted during the dialogic forums, the study contributes: a fine-grained understanding of interactions at the dialogic level and how they may have contributed to IC growth; an in-depth voicing of the student experience; and a better understanding of how a dialogic approach could develop IC in higher education students. Dialogic interactions involve a learning space where questions are asked, points of view are stated and ideas that arise in the group are commented on. This study, therefore, provides implications for practice by offering one example of how dialogic pedagogy can act as an effective tool in a particular higher education context. Talk has been established as a resource for dialogic thinking (Alexander, 2006; Chappell, 2014; Gillies, 2016); however, in my study talk is found to also be a valuable resource for stimulating IC in students, regardless of what background in IC development they arrived in the classroom with. Findings from this study highlight that the relational aspect of student interaction was an imperative for this to have occurred within these participants. A question to pose in this case is: How do we create inter-relational and dialogic experiences in the online space? Related to this question, a recent study by Kreikemeier and James (2018) employed dialogic pedagogy successfully with youths in online spaces. They were able to promote connections and found signs of global competence by using dialogic prompts to encourage students to engage with each other in more dialogic way through online chat. This was a small study, but it helps to highlight the issue that engaging students in online spaces is one area that needs further consideration and research for future teaching and delivery in higher education.

7.4.3 Engaging first year and commencing students

This study is significant to the field of intercultural competence and also makes contributions to understanding the transition experience of commencing students in a

regional university. This study offers a unique contribution as it addresses a noted gap in the literature around the specific experiences of regional university students. A recent report, drawing on eight regional universities, highlights the importance of positive psychosocial influences on student engagement and success at regional university campuses (Stoodley, Nelson, & Readman, 2018). However, findings from this report do not provide insight to IC development and hence, it can be said, my study provides a unique contribution around this issue in the regional university sector. While highlighting the intercultural experiences for one group of commencing students in a regional university context, findings from this study offer a starting point by looking through a dialogic sociocultural lens. This study contributes to a better understanding of the personal journey experienced by commencing students at this site. In detailing the engagement experience of students and their processes of adjustment, this study contributes to prior studies documenting transition of first year students (Kahu, 2013; Kift, Nelson & Clarke, 2010), and the influence that peer-to-peer interaction can play in the journey of commencing students more broadly (Einfalt & Turley, 2009, 2013). This thesis also has implications for how universities design intercultural learning experiences. I argue that it is important to start this process early, creating opportunities for intercultural interaction among students and to build this iteratively across years. This aligns with Deardorff's (2015) argument around mapping the future of IC. By laying the foundations of deeper intercultural engagement early, students may have time to experience a suite of experiences across time, thus providing fertile ground for IC knowledge and skills to grow.

7.5 LIMITATIONS

There are a number of limitations that should be noted in this study. This is a qualitative case study situated in one regional university. It was not practical for the researcher to provide a case comparison with other sites. The researcher's practitioner role gave access to this one site alone. Simons (2009) suggested that single case study research can provide detailed real-life context and Geertz (1994) also supports the notion that the in-depth investigation in one location provides rich and thick description base on the specifics of this one contextual location. However, some limitations of the single case study as methodology have been raised including: that the case is locked into a specific space and time and thus the usefulness and validity of findings can be questioned as it relies on the subjectivity of the researcher. Simons (2009) argues that these issues should not be viewed as limitations. For

Simons, researcher subjectivity is inevitable but if it is monitored appropriately can be viewed as essential for interpretation in the case study approach she advocates.

Recognising this study as a form of insider research was important for the credibility of the outcomes. As I interpreted the data, I remained open to contradictory or unexpected information and acknowledge rather than reject any such findings (Bassey, 1999; Simons, 2009). Even though it is impossible to take a neutral stance in case study research, I applied procedures, such as providing a rich picture of what was going on, so the reader is able to draw the ultimate interpretation in the writings I provide. By providing rich description that clearly contextualised the study, I have aimed to give stronger validity to my study, enabling readers to determine if the study can be transferred to other contexts (Merriam & Tisdell, 2016). According to Lincoln and Guba (1985), the naturalistic perspective places the inquirer and responder in an interrelated relationship of many realities. This echoes Bakhtinian (1981) thinking as there are always multiple viewpoints and what I see depends on my angle and so there can be no single truth. Such a multi-faceted structure produces complex yet rich and deep understanding, but this can also be seen as partial understanding. There is no need to seek generalisation in this case but to describe a body of knowledge which explores individual cases and allow others to interact with this to form potentially mutually enriched understandings (Bakhtin, 1981, 1986). Therefore, the phenomenon, the specific nature of the relationship between participants and the IC program, could only be understood in its setting. This also implies that as the researcher, I could only obtain a true understanding of the situation by seeking out and applying layers to the data, for example, when analysing the interview sessions and forum interactions. Applying this process was clearly important for credibility and validity.

Additionally, the research study was limited to one semester of data collection and did not offer a longer timeframe given the restraints of the project completion schedule. A longitudinal approach, performing a longer study or repeated study, would offer a more diverse range of time-framed data. Another limitation relates to the fact that the dialogic forums, even though designed so they could be embedded into a first-year course, were in this project offered as an additional program. This was due to equity concerns as ethically it would not be appropriate to embed it into one class within the foundation course and not offer it to the full, very large course cohort. As it was not possible to offer the forum delivery to more than one group, collection of data was restricted to that one group in this project.

Therefore, the study explored an additional program that was not part of the usual delivery or curriculum and was unable to use a control group for comparison.

This study did not set out to measure IC through an intervention. As such, the interview data presented in Chapter 5 can only be interpreted as what was reported in terms of intercultural shifts in thinking and perceptions. These were the participants' articulated experiences and learnings and this approach is valid in keeping with sociocultural understandings of conducting qualitative research. This study was founded on self-reported changes offered by students in response to participating in the IC program. As such, limitations related to this method of data collection should be raised. Issues of validity have been raised relating to the use of self-reported data: interviews, reflections and self-reported questionnaires. These are noted here as they raise questions around the bias towards socially desirable responses by the participants in this study. Bias may also occur in the research sample due to issues of language, culture and gender, according to some intercultural scholars (Hua, 2016). This study aimed to reduce this bias by using a complimentary approach data collection and analysis (Young, 2016). This means a range of research strategies were used so that different aspects of the exploration were able to "speak" to each other; in this case, semi-structured interviews were used in conjunction with an IC questionnaire, written reflections (Chapter 5) and the interactional analysis of forum moments (Chapter 6). Deardorff (2017) noted that reflection, when combined with other data sources, can provide insights into the process of one's IC, thus providing a more complete picture of the IC development. Deardorff has noted that indirect evidence alone, such as surveys or inventories, place a focus on the results of IC assessment, and recommends instead placing a focus on the process of IC development to gain a more complete picture by looking at one's approaches, critical reflections and thinking. As found in this study, looking at IC as a developmental process by applying a variety of self-reporting, suggested that participants varied in their degree of competence and IC perceptions.

This study provides fresh insight into how this group of eight students from diverse backgrounds used language to communicate during guided group discussions in the dialogic forums designed to promote intercultural learning. However, this study was also limited by the use of a small sample size. Additionally, due to the use of convenience sampling (Merriam & Tisdell, 2016), the students who chose to participate in the program were

motivated by an interest in the topic of intercultural learning. Thus, they are not representative of other students who would have less interest in this topic and may be potentially less engaged in the forum discussions. However, Merriam (1998) and Simons (2009) both attest that an in-depth qualitative investigation of a sample group based on careful selection and planning, such as was used in this case study, can reap credible and valuable findings. Therefore, this study aimed to present a slice of life as a snapshot of what occurred in a specific time and place (Green, 2002) in aim to better understand the complex issue of developing IC within students.

7.6 FUTURE DIRECTIONS

The IC program developed for this study has been intentionally designed so it can be easily embedded within a first-year course, such as a foundational communication course which many universities provide. A way forward for embedding IC development within existing university courses exists through applying Practitioner Inquiry (PI) as a methodology to enact change. Within the university context, Cochran-Smith and Lytle (2009) claim these professional tensions, produced by the uncomfortable blurring of roles of the practitioner as a researcher, can be highly constructive and an opportunity for practitioners to grasp new knowledge. Therefore, my dual role in this institution was intentional, as it has potential to be beneficial for promoting transformation in the future. Taking this approach, it is not a question of finding a neutral researcher role to avoid contamination of the research setting, but one that I regarded as a positive feature of my particular positioning within this research site and study.

Given that IC is a lifelong process, Deardorff (2017) raises the issue of time and how best to move beyond one point in time to address longitudinal assessment of IC. Due to the limitations of time in this study, data on participants' development beyond the semester was not collected. As a result, there is no way of knowing if the noted shifts in IC were sustained in these participants. This raises important implications for further studies and suggests a need for longitudinal studies over time to better understand IC development in specific contexts. It is recommended that future studies into IC development should move beyond self-reporting to include other methodologies and perspectives; this is what Deardorff (2017) refers to as more holistic and authentic types of IC assessment, such as gathered through experiential activities, service learning, and e-portfolios, for example.

It is hoped that by continuing to adopt the PI approach, as initiated by this study, can lead to transformation and the exploration of other relevant topics where new knowledge and learning can be created in conversation by interweaving different voices and potentially promoting the collision of contesting viewpoints (Bakhtin, 1981, 1986; Wertsch, 1991). That is, bringing together the voices of the practitioner, that of existing university discourse with its practice, and that of the researcher aiming to stimulate renewed practice through new insight. Applying the PI approach to future research also concurs with Ferri's (2018) recent critique of future challenges for intercultural communication. As a way forward, Ferri promotes a research methodology based on a distinct acceptance by the researcher of the uncertainty around the dialogic encounter being researched, which is only achieved through a process "based on the decentring of the researcher" (p. 111).

As a final word, this study has raised questions for me around the complexity of talking about the concept of culture and where competence is located within models around IC. My interest lies in the extent to which IC relates to the interactional self or resides more within the interactional process. In their critique of current IC models, Spitzberg and Changnon (2009) highlight concern around the deeper theoretical issues of separating knowledge, motivation and skills as processes or states and noted the absence of significant concepts within current models, such as physiological and emotive aspects of interactants. My study has certainly highlighted the importance of the emotional and relational components associated with IC development. Equally, the emotional concepts of sensitivity and empathy seem not to be well demonstrated or conceptualised in terms of adaptability, even though they are concepts recognised as important for intercultural learning. Eisenclas and Trevakes, (2003) raised the notion of "academic culture" (p. 400) arguing that universities have a communicative culture involving a set of norms for how to talk, and that transition requires all new students to "undergo a process of enculturation" (p. 400), a "cross-cultural experience" (p. 401) for all students whether local or international. However, to gain a better understanding of these complexities around "culture" and "adaption" within the university context requires enacting more intensive small-scale analysis or broader research projects into the types of interactional moments that best facilitate IC communication in higher education.

I conclude by quoting some insightful words offered by my participants, thereby illuminating the slippery, fluid and shifting nature of some of the concepts that were explored in this case study, and in the forum discussions. Eva commented to her group in the first

forum, “we are always developing and there is always something new to learn”, and Elke later commented “these discussions probably in all of us sparked a little - you know started some critical thinking”. Both comments seemingly give insight to the importance of seeing the quest for knowledge and understanding others as an experience and as a process in flux, rather than a product to obtain; one that clearly requires ongoing dialogue and interaction to achieve.

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Appendices

APPENDIX A: MAPPING YOUR IC ACTIVITY

Based to these 15 elements, mark (X) where you currently think your levels of intercultural competence sit. Please email this back to me OR/AND bring it to the first forum.

1. My understanding around others' worldviews

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. My awareness about my own culture

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. My ability to adapt and adjust to a new cultural environment

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. My ability to listen and observe others who are different to me

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. My openness to learning from other people about different cultural practices

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. My ability to adapt to different communication and learning styles

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. My ability to be flexible when I encounter people who are very different to me

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. My ability to interpret, analyse and relate to others in different contexts

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. My level of respect for, tolerance and ability to empathise with other cultures

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. My sense of value for culture diversity

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. My understanding of the role and impact of culture on the different contexts involved

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. My awareness of the relationship between language and meaning in different contexts

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. My mindfulness and ability to withhold judgment about different beliefs/practices/traditions

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. My sense of curiosity and discovery about difference

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. My ability to learn through interaction with others

Beginning			Emerging			Developing			Consolidating
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Adapted from Deardorff (2006)

**APPENDIX B: EXAMPLE OF COMMUNICATION SCENARIO, FORUM 2,
SESSION 2**

Refusing a request

Scenario – Fellow student asks to see your completed essay prior to his submission

Preparations: Maybe none

Stage	Verbal Behaviour	Non –Verbal	Values
A. Attending/ Approach	Acknowledgement of the request	Eye contact- raise one or both eyebrows; express surprise	
B. Bridging	“Flattered you would ask me.”	Furrowed eyebrow expression	Doubt/concern
C. Commenting	“I’d prefer not to as reading my essay may influence your thinking.”	Some eye contact	Ethical awareness; Self-respect
D. Departure/ Developing	“Perhaps we should compare comments after the assessment to see where we can both improve”	Eye contact; open smile	Friendship

Source: (Office for Learning and Teaching, 2012).

APPENDIX C: EXAMPLE SEMI-STRUCTURED INTERVIEW QUESTIONS: PRE-FORUMS

Background Questions: To elicit relevant contextual information (rapport building)

What are your expectations about this year at USC?

What are your aspirations for the future?

If Domestic:

What did you do before university? Previous study/work?

What are you hoping to do with your study in the future?

Have you travelled overseas before?

If International:

What first language do you speak at home?

Why did you choose Australia to study?

What do you expect to gain from your study here in Australia/your degree?

Questions/Probes provided below will be used to elicit information related to elements associated with the development of IC: from Deardorff's IC model (2006).

- **Sense of Identity/Feelings.** You are a new student new to this university context/culture. How are feeling about interacting with others in this new University space? Can you explain why you feel this way?
- **Identity:** Do you identify with a particular culture or identify with a particular group? Why? What are your beliefs?
- **Knowledge/Comprehension:** The forums will focus on developing intercultural competence. Explain your ideas/ understandings about what it could mean to be interculturally competent? Do you think this capability is an important graduate attribute in Australia/internationally? Why or Why not?
- **Skill/Attitude:** Do you think you can learn from people who are very different to you? What can you learn? How can/do you communicate ideas with people who have a different first language /or you notice a possible misunderstanding?
- **Relating/Communicating:** What challenges do you think can arise when speaking with someone from a different culture? Can you describe/share any times when you remember this happening? How did you manage that situation?
- **Analysing/Evaluating/Learning:** Can you tell me about an important personal experience you have had where you felt out of place/uncomfortable or did not understand what was going on or what was being said? Why was this experience memorable/important? How did it affect you? Do you think you learned anything from this experience through reflection later on?
- **Flexibility/Adaptability/Communicating:** If someone in your tutorial group had a different view on a discussion topic, how would you respond to this situation? How do you/will you handle differing viewpoints or situations with others that you need to work with?

APPENDIX D: PROBE QUESTIONS FOR STIMULATED VERBAL RECALL SESSIONS: POST-FORUMS

The researcher will identify key segments/moments from the dialogic forums where critical dialogic interactions were potentially producing new thoughts, understandings and ideas in participants. Participants in these interactions will be recalled in pairs to discuss these moments during final recall sessions.

In the recall sessions, participants will watch the video and be requested to stop the video if they wish to make a comment and encouraged to rewind the video at will.

After reviewing the video, participants will be asked to write:

- What insight have you taken away from this experience, if any?
- Probe questions, such as those provided below will be used to elicit information related to the development of IC

Deardorff's (2006) Elements	Possible question probes based around explanations of Deardorff's (2012) IC elements
Attitudes/Views:	<p>Key attitudes include: respect, openness, curiosity, and discovery - a willingness to risk and to move outside one's comfort zone.</p> <ul style="list-style-type: none"> • What did you think about what X said here? • Were you curious about this? • Were you or X uncomfortable with this? • What do you think about this now?
Knowledge/Comprehension:	<p>Cultural self-awareness, culture-specific knowledge - meaning the ways in which one's culture has influenced one's identity and worldview, understanding other world-views.</p> <ul style="list-style-type: none"> • What have you learnt about other ways of thinking based on this discussion? • Has this been relevant to any other situations/encounters since? How? • What is your understanding about the way X responded here/ to this? Why do you think they said that? • How do you think X would see that? • What is your understanding of Australian culture based on this/ now?
Skills:	<p>Skills that address the acquisition and processing of knowledge: observation, listening, evaluating, analysing, interpreting, and relating.</p> <ul style="list-style-type: none"> • Why do you think that X did not understand that/ did that? • How would you respond to that now that you know them better? • Have you had any other encounters like this since the forum and how did it turn out? • What can/do you to relate better do you think?
Internal Outcomes:	<p>The attitudes, knowledge, and skills outlined in this framework ideally can lead to an internal outcome that occur within the individual and consists of flexibility, adaptability, empathy and an ethno-relative perspective.</p> <ul style="list-style-type: none"> • How do you feel about this and what X said and did here? • What changes did you make to make here to get your message across? • Why did you change that?
External Outcomes:	<p>The implications of effective and appropriate behaviour and communication can be determined by the interlocutor but the appropriateness can only be determined by the other person, based on their cultural sensitivity, language fluency and understandings.</p> <ul style="list-style-type: none"> • Do you think that this was expressed in a way that enabled you to understand what was intended/going on? • What would you do differently if this occurred again? • Do you think you could improve how you communicated this information next time?

APPENDIX E: CONVENTIONS USED FOR MICRO-LEVEL DATA TRANSCRIPTION

Symbol	Meaning
(.)	denotes a micro-pause, a short untimed pause
(1.1)	denotes a timed pause in seconds and tenths of seconds
=	(equal sign) marks latching between utterances, i.e. there is no interjacent pause whatsoever between two adjacent utterances
<u>underline</u>	(underline) stressed emphasis
°...°	(degree signs) denote speech in a low volume (“sotto voice”)
LOUD CAPITALS	mark words spoken in a loud volume or with emphatic stress
[(left brackets) on two (or sometimes three) adjacent lines, the one placed right above the other(s), mark the approximate beginnings of simultaneous (overlapping) talk by two (or more) speakers
]	(right brackets) on two adjacent lines mark the end of simultaneous talk
-	(single dash) indicates a halting or abrupt cut-off in the flow of speech
:	(colon) indicates the prolongation of a sound
* *	(asterisks) indicate laughter in the speaker’s voice while pronouncing the words enclosed
↑	intonation up
↓	intonation down
>...<	faster speech
<...>	slower speech
hh (.hh)	indicates breath (exhalation vs. inhalation)
(may seem)	(words within parentheses) denote an uncertain transcription
(xxx)	denotes speech that cannot be deciphered
(())	((material within double parentheses)) marks comments on how something is said or on what happens in the surrounding situation.

(Adapted from: Hepburn & Bolden, 2013; Markova et al. 2007)

APPENDIX F: ETHICAL DOCUMENTS

	PARTICIPANT INFORMATION FOR QUT RESEARCH PROJECT
Employing a dialogic approach to develop intercultural competence in students	
QUT Ethics Approval Number 1700001076	
RESEARCH TEAM	

Principal Researcher: Associate Researchers:

Ms Johanna Einfalt

Dr Jennifer Alford

Dr Maryanne Theobald

School of Teacher Education and Leadership, Faculty of Education Queensland University of Technology (QUT)

PhD student Principal Supervisor Associate Supervisor

This project is being undertaken as part of a PhD study for Johanna Einfalt.

DESCRIPTION

The purpose of this project is to investigate intercultural competence development in first year students at a regional Australian university. This project will involve delivering a short program that aims to promote intercultural communication and competence through student discussion over three 90-minute forum sessions held at the beginning of semester.

Intercultural competence is the ability to communicate effectively and appropriately across cultures and in intercultural situations based on one's intercultural knowledge, skills and attitudes. Developing intercultural competence is seen as important as it enables students to become global citizens in preparation for an ever-changing world where intercultural interactions can be a daily practice. This study is seeking to explore how, or if, development in intercultural competence can be observed in students who have chosen to participate a discussion-based intercultural program.

You are invited to participate in this project because you are first year student (either international or domestic) and commencing your study at the Queensland Regional University (QRU) in 2018.

PARTICIPATION

Participation in this study will involve three parts:

1. Attending a 30 minute semi-structured interview to discuss ideas around intercultural learning.

2. Participating in three 90-minute forum sessions. These will occur in weeks 1 to 5 where you will meet with up to eleven other first year students to discuss and reflect on specific questions and topics.
3. Attending a 30-45 minute recall interview to reflect on moments experienced during and after the forum sessions.

Questions will include:

- Do you identify with a particular culture or identify with a particular group? Why? What are your beliefs?
- Do you think you can learn from people who are very different to you? What can you learn?
- What challenges do you think can arise when speaking with someone from a different culture? Can you describe/share any times when you remember this happening? How did you manage that situation?
Forums will explore the following themes:
- **Forum 1** - Self-Identity: Connecting with others. Engaging with difference. Cultural mapping.
- **Forum 2** - Communicating in a new context as a first year student: Assumptions. Seeking help and feedback. Understanding different expectations and values.
- **Forum 3** - My future global role: Adapting for a globalised future. Developing intercultural competence and working in groups.

As part of this program you will be asked to complete some short written reflections in response to forum sessions. You will be requested to submit a selection of these to the researcher via email or in person.

Your participation in this project is entirely voluntary. If you agree to participate, you do not have to complete any questions you are uncomfortable answering. Your decision to participate or not participate will in no way impact upon your grades, current or future relationship with QRU or QUT. You can withdraw from the project during your participation without comment or penalty up until two weeks after the final interviews. If you choose to withdraw after participating in the videoed forums, interview data and any collected reflections will be destroyed but if data analysis has started (mid semester), it may not be possible to destroy the video capture.

EXPECTED BENEFITS

It is expected that participation in this project may offer some benefits to you through:

- The opportunity to engage in stimulating discussion with your peers around topics about identity, cultural difference and skill required in a globalised world.
- The opportunity to establish a peer-to-peer learning community with other first year students also studying in first year communication course (COR 109).
- A space to develop spoken communication skills with other commencing students and to engage in thought and discussion around topics related to first year experience.
- The opportunity and encouragement to build intercultural capabilities in a supportive and reflective environment.

To recognise your contribution should you choose to participate, the research team is offering you a certificate of participation and a voucher worth \$20 valid for use at the QRU Co-op Bookshop.

RISKS

There are minimal risks associated with your participation in this project. These include:

1. You may be slightly inconvenienced in time by participating in the program and attending interviews to talk about your views. To reduce the impact this may have on your study, the interviews have been scheduled at the beginning and end of semester and the face-to-face part of the program will be completed in Weeks 1 to 4, before assessment tasks are typically due.

2. The risks of participating in the program are not believed to be any greater than those that are experienced when engaging in day-to-day tutorial activities. These include: feeling uncomfortable about speaking in front of your peers; experiencing disagreement with other participants about a topic; or concern about your relationship with your peers and/or the facilitator. At all times, you will be treated respectfully and sensitively. There is no intent to illicit sensitive, personal or confidential information. All comments and responses will be treated confidentially unless required by law. Even though Johanna Einfalt also works at QRU as an Academic Skills Adviser, you will not need to be personally advised by her in this role and will be steered to other skills advisers.

3. The project involves an audio and video recording:

- You will have opportunity to verify your comments and responses prior to final inclusion.
 - Screen-shots of you will be formatted, or pixelated, to preserve your anonymity. No live video will be uploaded to websites or social media sites, such as YouTube.
 - The recording will be destroyed five years after the last publication.
 - Only Johanna Einfalt, Dr Jennifer Alford and Dr Maryanne Theobald will have access to the recording.
 - Having access to your visual features will enable analysis important to the purpose of this study, to understand dialogic interactions occurring during the forums. I ask that we can use your first name in the play back of the recordings. Your permission is sought to use the excerpts from the interviews and forums for research journals, university presentations and conference presentations to academic audiences.
- It is not possible to participate in the project without being recorded.

Please note that data collected in this project may be used as comparative data in future projects, for professional presentation or stored on an open access database for secondary analysis. Any data collected as part of this project will be stored securely as per QUT's Management of research data policy.

If you experience discomfort or distress as a result of your participation in the research, please contact Lifeline. They provide access to online, phone or face-to-face support, call **13 11 14** for 24 hour telephone crisis support. For young people aged between 5 and 25, you can also call the Kids Helpline on **1800 551 800**.

CONSENT TO PARTICIPATE

If you wish to participate in this project, please contact Johanna Einfalt on j.einfalt@hdr.qut.edu.au

I would like to ask you to sign written consent forms (enclosed) to confirm your agreement to participate.

QUESTIONS / FURTHER INFORMATION ABOUT THE PROJECT

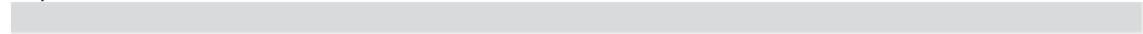
No automatic feedback will be given to you about the results of this research but will be available upon request at the completion of the project.

If you have any questions or require further information please contact one of the listed researchers. Johanna Einfalt j.einfalt@hdr.qut.edu.au 07 5456 5308

Jennifer Alford jh.alford@qut.edu.au 07 3138 3433

CONCERNS / COMPLAINTS REGARDING THE CONDUCT OF THE PROJECT

QUT is committed to research integrity and the ethical conduct of research projects. However, if you do have any concerns or complaints about the ethical conduct of the research project you may contact the QUT Research Ethics Advisory Team on 07 3138 5123 or email humanethics@qut.edu.au. The QUT Research Ethics Advisory Team is not connected with the research project and can facilitate a resolution to your concern in an impartial manner.



APPENDIX G: FULL LIST OF VIDEO AND AUDIO CAPTURE FOR ALL FORUM SESSIONS

Forum 1. 01/03/18 Start time: 4.15 pm	Location	Recording (min. sec)	Video Tape no. (Audio Recording)	Participants
Session 1	Whole Group	13.00	Video Tape 1	Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	13.00	Audio Tape 1 Video Tape 2	Carol, Yuan, Tammy Kyle
	Seating 2	16.00	Audio Tape 2 Video Tape 3	Sunju, Amber, Bella, Elke
	Breakout Room 1	12.00	Video Tape 4	Eva, Stephan, Jade
Session 2	Whole Group	13.00		Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	14.00	Audio Tape 1 Video Tape 2	Yuan, Tammy, Kyle, Carol
	Seating 2	16.00	Audio Tape 2 Video Tape 3	Stephan, Jade, Eva, Amber
	Breakout Room 1	14.00	Video Tape 5	Sunju, Bella, Elke
Session 3	Whole Group	12.00		Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	39.00	Audio Tape 1 Video Tape 6 & 7	Tammy, Jade, Bella, Elke
	Seating 2	48.00	Audio Tape 2 Video Tape 3	Eva, Stephan, Amber, Jade
	Breakout Room 1	36.00	Video Tape 8	Kyle, Carol, Yuan
Forum 2. 08/03/18 Start time: 4.15 pm				
Session 1	Whole Group	10.00		Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	19.00	Audio Tape 1	Stephan, Sunju, Carol, Bella
	Seating 2	21.00	Audio Tape 2 Video Tape 2 Video Tape 3	Eva, Amber, Yuan, Kyle
	Breakout Room 1	16.00	Video Tape 4 Video Tape 5	Elke, Tammy, Jade
Session 2	Whole Group?	13.00		Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	19.00	Audio Tape 1 Video Tape 6	Carol, Jade, Tammy
	Seating 2	19.00	Audio Tape 2 Video Tape 2 Video Tape 3	Kyle, Elke, Amber, Sunju
	Breakout Room 1	12.30	Video Tape 7 Video Tape 9	Eva, Yuan, Bella, Stephan
Session 3	Whole Group	14.20		Carol, Yuan, Tammy, Kyle, Sunju, Amber, Bella, Elke, Eva, Stephan, Jade
Move to Groups	Seating 1	11.00	Audio Tape 1	Carol, Jade, Tammy

	Seating 2	11.00	Audio Tape 2 Video Tape 2 Video Tape 3	Kyle, Elke, Sunju, Amber
	Breakout Room 1	14.00	Video Tape 7 Video Tape 9	Yuan, Bella, Eva, Stephan
Forum 3. 15/03/18				
Start time: 4.15 pm				
Session 1	Whole Group	15.00	Video Tape 1	Stephan, Yuan, Amber, Eva, Elke, Tammy, Kyle, Carol
Move to Groups	Seating 1	15.00	Video Tape 1 Video Tape 2	Amber, Yuan, Carol, Kyle
	Breakout Room 1	13.00	Video Tape 3	Stephan, Tammy, Elke, Eva
Session 2	Whole Group	12.00		Stephan, Yuan, Amber, Eva, Elke, Tammy, Kyle, Carol
Move to Groups	Seating 1	25.00	Video Tape 2 Video Tape 4 Video Tape 5	Stephan, Yuan, Tammy, Carol
	Breakout Room 1	25.00	Video Tape 7	Eva, Elke, Amber, Kyle
Session 3	Whole Group	6.00		Stephan, Yuan, Amber, Eva, Elke, Tammy, Kyle, Carol
Move to Groups	Breakout Room 1	15.00	Video Tape 7	Yuan, Tammy, Eva, Amber
	Breakout Room 2	17.00	Video Tape 8	Elke, Stephan, Kyle, Carol
Total time		568 mins		

APPENDIX H: OFF STAGE ANALYSIS FOR ELKE – ORGANISED INTO A TABLE

Participant no.7:	Elke	
Pre-Interview (Beginning of semester) (first stage analysis/themes)	Post-Interview (End of semester) (first stage analysis/themes)	Points of memory/interest Reflections from Forums – Personal value of Forums
<p>Personal info: 21 yo International student from Sweden. Nursing degree – intending to complete at this regional university. NUR111, NUR121, LFS103 and COR109 Has travelled in Australia since 19 (2 years) and lived in Brisbane before here. Studied science at High School in Sweden- worked as a pre-school teacher (not trained) before leaving.(too close in age to children) Experience with other cultures: Travelled a lot in Europe. Used to work in hotels - encounter/communicate with many other cultures.</p> <p>Program /Aust RU/motivation for study: Has been here a while (experienced worker) – thought about it. Do something that can give. Commencing feelings/thoughts/expectations: Calm and Secure. (not nervous) “I will have when I start studying I would like yeah but I don’t know what it's like.” “I feel pretty secure in the degree itself”(flexible) “I feel I can go in very many different directions...” Know my way around – know what to say in a store... O week activities important because other Ints</p>	<p>Personal motivation: I came to Australia not to hang out with everyone that isn't from Australia... (motivation to meet Australians) Yes that's why I chose not to live in the Varsity apartment because I was like I can't deal with that I just - I don't really feel like I fit in with that. (living choice- didn't want to recreate backpacker experience from earlier travel around Aust)</p> <p>W Reflection F2 I am very focused on my work. I do have a small but strong network of excellent friends and I'm focusing on having a good start at uni this term so I am not too fussed about making new friends. However, I do really like all the people in our forum and they're someone I would hang out with!</p> <p>WRReflection3 PostF: I hope I can educate others about cultural awareness and they can educate me about their culture</p> <p>My social network is mostly Australians. Yeah - I don't really have- most of my friends are pretty much Australian. (strong connection Australians – prior Uni) I haven't really made that many friends through uni which is kind of a conscious choice as well – I had other focuses this semester. Earlier experiences Aust: Decision to take time to reflect: “on what kind of people I want to have around me and also who do I let in because maybe I'm just let people in too easily and I'm like so that was a bad choice.” (making social contact - choice)</p> <p>Group presentation (Task 3) COR109 - Chose the topic on IC – read a little on theory and was familiar with Deardorff’s Model. Positive experience as one group member identified to the group that she was indigenous (PNG) and so were able to bring in this perspective to make the presentation more powerful – personal examples. Attended “Sorry Day” commemoration on campus in preparation.</p>	<p>Email (end semester) re: Forum moments remembered I remembered the last forum the best, when we discussed the pictures and we got to see how people assume and interpret things based on visual clues, really helpful in real life.</p> <p>SVR segments selected F1-S3 FR 15.00 F2-S1 B 7.00 F3-S2 B 14.00.</p> <p>Forum delivery feedback: I liked that we switched the groups around and think we should continue doing that, every person brings a different dynamic and mixing them gives much better results. Assumption picture activity: “I think it's about what pictures you use like the “wailing wall”. But they were really good because you have people analysing that.” “But even just knowing what that was changes how you judge that picture and if you don't know what it is so that that's a really...”</p> <p>Forum value: (WReflection2) I've found myself looking forward to our little group sessions, they're very interesting and you have found such a good group of people! The forum group is great and everyone is super nice.</p>

<p>shy/nervous/insecure about English. “if I say it's a lecture is like you guys need to find someone and do it and not just say it but I actually like do it now and then you hear everyone start talking and it's completely different like it's so easy” Future/Profession: Want to do something that is ‘giving a lot’ Nursing – can do a bit of everything. – change scene.</p>		<p>others at USC, not so much, to be honest. “I think if the forums were part of COR that would be a really good.”</p>
<p>Identity/relating to being Swedish: (being a Swede) “I guess I do as much as I don't as much as I would of if I came straight from Sweden” Fine with Australians – “I don't really want to go to my own culture” but easy to find here. “both my parents are immigrants from Poland - even in Sweden I didn't really identify as Swedish” Tricky to define where I am from “ because some of the things that cause them to ask”(from my Polish culture) - I don't look like a Swede. “I feel like I've got to say them both-“ “so what I say they're going to get this whole idea of someone from Europe and if and if I say I'm from Sweden then that's what a Swedish person looks like and see an actual Swedish person like...” (Tries to define self so no confusion caused by what she says and how that culture may look)</p>	<p>Identity /as a Uni student: “that was me taking a step back and that reflected at university because I was like I need to really focus I want to do well. I am international, so I have a disadvantage – I have the language barrier. So I just want to really focus on making it at University and it kind of does take time when you start to meet someone to really sus out who they are. Are they who they are portraying themselves to be or are they not. I just feel like I don't really have time to do that.. Pace is different. Everyone is just rambling and this is completely different in Swedish but you just have to - you know. (International -adjusting to uni/experience). (connecting – portrayal /identity) (how present self) It depends if I'm with my Swedish friends I'll be Sweden - If I'm by myself it's like Russia Serbia and I'm like - see it's a very different. (cultural identity by appearance/traits) Interacting/defining self to others - People link the accent I think. They hear the accent and think – she can't be from here. They don't really pay attention or notice it till I speak and then it is like I didn't know you are.. Understanding/knowledge/learning more about communication skills: Re: challenge others- “Well – I do think about it – that's the thing. I'm not like oh how do I feel - like I think about it? (thinking) Speaking up- “Not always - like I think about it (x3) - is this person actually going to understand me or not - Like is this going to make a change you know if someone's like – “oh I hate this” if I say what I say – Are they going to change their plan or not ? If not then- you know where I might be like - I disagree with you can't just say stuff like that.” (Confront/speak up/ reflection) “I like to take some time to not answer straight because I might not know straight away why they have that opinion - that comes after a day or two and you are like – hey wait maybe this person has grown up like this and maybe they..like that...” (relating and reflecting/time)</p>	<p>Written Reflections: After Forum 1: Identity: I see myself as having dual culture, Swedish and Polish. I can identify with both and feel at home in both cultures, educate others about both since I know enough, therefore when introducing myself, excluding one culture is like excluding a part of myself; it does not give a fair representation of who I am. After Forum 2: Assumptions: have a MAJOR role in our interactions with people. We adjust our voice, language, word choice, body language and facial expression to the assumptions we have made about a person and what we think they will be like. And since first impressions usually last, we can have entire relationships based on incorrect information! We might be distant to someone we think might be unpleasant or criminal or sassy and then they think were distant so they treat us with distance which confirms some of our assumptions and creates an evil circle of unjust social communication. Perception of Australians as not-open/anti-social-comparisons to other places/cultures</p>

<p>Understands how Scandinavians think “the hardest thing about actually talking to someone is like oh my God what if they think I’m weird at least Scandinavians think like that - yeah it is very like - I keep to myself and.. don’t want to be thought as weird(x2) “because I’ve met a lot of people here who say like Swedes are idealists and I’m like well maybe we’re just very cautious -you know having a very fair and equal society.” (defending views on Swedish way/thinking) “Yeah I thought it was common (Swedish) but now I come here and some people are very extreme in certain directions..” (Rethinking own identity as Swedish?)</p> <p>Knowledge/Skill/Comprehension/Communication Scandinavian way of engaging “the people I know like you don’t start talking to someone you know on the bus or the bus stop because you’re a weirdo.” Relates to how Scandinavians think – keep to self (x2). “everyone has different views and they just think that’s how everyone thinks- but but I think for us it’s more about I don’t want to come across as a weird person -don’t want to feel like I’m invading your personal space but it’s very different” (Different perspectives based on culture/Scandinavian). influences engagement with others.</p>	<p>“In my case I have always been aware of it, I haven’t like categorized it like this culture and this culture – I have just picked it with people.” (learned through experience/exposure) “It’s for me personally - because everyone’s different and communicates differently – Very .. because I talk a lot. It is patience and also taking a step to think which is really important for me. (self-awareness) Some people don’t - some people were quiet in the forums and they need to be more outspoken and I think I need to take that step and actually think before I say something sometimes and that - just to triple check my assumption”</p> <p>Learning about assumptions/exposed to things : “Yes these things are really good because you need to be able to like communicate”</p> <p>The university provide opportunities for learning about diversity (eg. Sorry Day) – BUT “Unfortunately - there was like twenty people there which found shocking. I thought it would be a big thing - maybe a people didn’t see it..” (valuing opportunities/diversity on campus – surprise at lack of interest by students) Importance to learn in new context: “So basically in Europe we don’t learn about Australian Aboriginal people so coming here and hearing what she has told us ... It is such a difference. It is so important especially being international, if you come to learning about this is really essential but it’s hard...”</p> <p>Class discussion - important/learning – “I wasn’t like pursuing friendships outside university yeah but I was still chatting to them - it was still good... and it’s really like sparks discussion because we can and we can share experiences and that teaches me too - like I totally get what you mean now because of these two real life examples (eg 2 students shared communication in the workplace experiences).” (In class discussion/facilitation/understanding)</p> <p>Different perceptions Australian/other cultures/own: How interact/perception of others in forum: (Tammy F1 discussion) Australians are very closed off for her because she’s comparing them to the Americans and I’m comparing them to Swedes. So I’m standing over here - looking at Swedes from here and standing over here looking at Australians backwards -America is forwards. -but still overall Australians are open people not closed off. They are social people and they will talk to you probably because she’s from MacKay - coming from a smaller town, so she also has that</p>	<p>F1-S3 FR 15.00: CA segment? “This is the one I remember the most as (Tammy) is “Australians are so anti-social...” “biggest thing from all three forums for me that she had that opinion because I had never come across that –she is the one saying “we’re so closed off - so closed off”</p> <p>Forum 1 (WReflection) An idea that was really new to me was that the two Australians in my group said they felt Australians are cold and reserved?” “We did not see eye to eye on this point.”</p> <p>Forum 1 When the South Korean student expressed that she keeps being asked if she is from North Korea. (WReflection): I also thought about how with some nationalities, a question like this might be considered racist, or at least inappropriate I thought that this is because people are obviously uneducated but also insensitive and could ask north or south if they are really unsure. As an example, you wouldn’t think to confuse an Indian or a Pakistani, Israeli or Palestinian, Russian or Ukrainian. Maybe some people would but there is offence to be taken being seen as a member of a culture or country your own country has a conflict with, especially when there’s victims involved. I thought that it might be just because south koreans do not voice an issue with this confusion, which is by no means their fault etc, I think it might even be a cultural thing to not correct someone in social groups; however I just felt a bit sorry. It’s the principle of loudest gets</p>
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<p>Connection with others/difference: O week activities - Presentations (meet other internationals) Not shy but understand how others feel.</p> <p>Representing self to Australians: “I’m very easy on it coming here because I know that they haven’t travelled overseas a lot of them...” “You know so when they try to guess where I’m from” (“you probably study Asia a lot because it’s closer to you but when it comes to Europe you probably won’t know what country is where”) (Education helps with understanding differences with different cultures) Less concerned about distinguishing self as Swedish/Polish here in Australia</p> <p>Experience in Australian hotels – Male Australians making assumptions based on looks - “Basically they think Swedish girls are easy – and would say it was like oh you’re Swedish So you’re easy..” “In Sweden we are very open about - we’re very accepting about where we come from and this is how we think and we don’t think that one person is more than another...” (relates/ Swedish way of communicating and thinking about others)</p> <p>Communicating -others Social norms are different Australia/Sweden “yeah what is acceptable” Learning how to communicate appropriately here by “I didn’t go too far straight away they would...be relaxed and will tell you” Swedish friend -“he was like I’m not going to ask that because that’s personal so I guess it’s more what I’m allowed to say what I’m not allowed to say..obviously”- “if you can’t think of some</p>	<p>comparison but..um.. (comparison of views / reflecting / confirming and relating to difference)</p> <p>F3 – About group/interactions in class so far (Week 3) : “What’s that girl there? (Amber) yeah- she said she wouldn’t take the initiative because she said she doesn’t feel comfortable and even though she’s Australian, it is not about you..(to take lead in a group)”</p> <p>Role of Assumptions (F2/S1 discussion)Oh be more aware of it (about Asian/difference) but I like that (German) – that he felt the same way. That was kind of interesting for me - it’s not just me – other people do the same thing like they can spot their cultural people kind of thing. (recognise own culture/European) I think he does the same thing because he said the same thing as I can. “I can see by the way they.. interact”. It was really good that we discussed it because it was like well we’re aware of it - and if we want to change it but it was also because (self-awareness/others)- when we talked about it before our assumptions were quite negative, we talked about it as negative aspects - like maybe it’s not always negative and maybe it’s not something that we should completely eliminate – maybe it is necessary. (questioning/reflecting) like it’s human nature. Some of it if it is due to culture - it’s wrong but the example I used - I see now has nothing to do with culture – it is just is this person nice or not and I don’t base that on where they look like they come - like how did they kind of present and assumptions do kind of help us in life because if we didn’t have those assumptions we would probably like maybe walk up to like someone who is like super drunk, homeless and aggressive and go hey how’s your day going and like we could put ourselves into danger...if we didn’t have at least a bit of assumption about people. (learning value of assumptions)</p> <p>Interacting with others/new context/in a group in class: COR was a big one (good ice-breaker) - just made it easier to talk to each other when it wasn’t forced - so if she was late, we’d talk to each other we can chit chat about school work normally in the other classes because we didn’t do that- we just came in and everyone just sat – no one is like how has your week been? Because no one knew each other. (class encounters-interaction) Eg. Of challenging a student in NUR class - And when I said that, a lot of people agreed with me loudly as well and we you know there was a bit of that... but I don’t really think about it because I am quite comfortable communicating with people.</p>	<p>most, and if you are not loud in being offended a lot of people refrain from reflecting on themselves since no harm has been vocalised. (this wasn’t a visible issue and I don’t think this girl was offended, this was just my reflection)</p> <p>F2-S1 B 7.00 Forum 2 S1-Assumptions: (WReflection3 postF) We assumed mood, economic status, heritage and profession based on looks. We did not discuss much about what someone might like or not like, what their personality might be like. (Influence of looks and reflects on not going beyond assumed concepts to individual personality)</p> <p>SVR: “It was interesting to hear her (HK) say that she has the same - you know like Europeans or white people I guess that she just can’t see a difference and then that (Tammy) said you know. It’s more that I haven’t heard it – I’ve heard a lot of people say that all Asians look the same to me and it’s hard to like distinguish between them... but I hadn’t heard that...”</p> <p>Being in Australia, I’m learning way more about Asian culture because you’re just closer. So it is just good to get that – it is really interesting for me to learn - it’s just good to get that because in Europe you learn about I guess different things.(Value of learning different things in Aust – esp. about Asia)</p> <p>Forum 3 (about schooling Aust) And I think it was that forum because I’m just interested- asking them like what you</p>
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<p>words but otherwise I haven't really struggled..."(adapting to how to communicate with Aust)</p> <p>"I've had to do that with my ex-boyfriend with my friends here like you might not be aware - you know."(confront - lack of awareness)</p> <p>Knowledge/Comprehension (Differences): "I think to be interculturally competent - I think of someone that is able to juggle two or more cultural identities at the same time.."</p> <p>"switch between cultures, in your own head - in your behaviour..."</p> <p>"there's some things that you know aren't going in a country"(Abi Dabi - mosque eg.)</p> <p>"I don't even know what it's like - what they experience because then you know some people get shocked - like I get shocked from some people" "You just don't think/know about it"</p> <p>Understanding/Analysing/Evaluating/Learning (person experience)</p> <p>"it's just all about understanding...come from different parts of world - want different things"</p> <p>"the way you behave is very important and some people travel to countries and they don't respect (x2)- they're not aware of the laws, you know the norms of the country. I find that very disrespectful." "they need you to think yourself" (common sense/shock at others lack of understanding - you need to think about things)</p> <p>Encounter with possible misunderstanding: (Abi Dabi - mosque eg.)"some of the girls had a scarf all over her face but nowhere else - I'm like</p>	<p>Response to F3 Groupwork in new context(Eva): So seeing that makes me think of how my task 3 went and my group experience. I was kind of in charge and I was not the Australian.</p> <p>"So OK guys - someone has to do something- there is only so much you can wait."</p> <p>Perception of how 'fresh' Internationals feel when interacting /starting group work in new context: "I think if you are fresh in the country, like she is, and don't have the confidence then you are like - the Australian will know more. Yeah it just feels new and you're like you know the way they do things and you just assume that the way you are going to do things are going to be at least one thing that's wrong. Like coming so far away - we cannot possibly have the same teaching style which we don't - there are so many differences. So I let the Australian lead the way and I will try to work it out. I don't want to lead the way and lead the whole group in the wrong direction."</p> <p>Challenges of controlling group-work and concern about result : "But it's hard (group) because there's only so much you can do.."</p> <p>"In the end we pulled it together but the workload was not evenly split..so that is kind how we had to do it...that's the risk of the that..." (making decision based on desired outcome)</p> <p>Interacting with an older group member (60) different ideas about ways to work as a group: For her "it was very different (when she was at school) (relating) so her approach was like when we were going through it was like right - now I'm going to do this and that and me and the other girl were like you kind of just float into it you don't need to know like every single step (different communication/interactional styles)</p> <p>"Yeah we just said that well I mean me and the other girl - Like I don't think you have to like introduce this thing - it makes sense the flow and everything was very linked to you don't have just as I think it's part of the presentation - you just I keep going and it's a part of the criteria... and she just understood it and said - oh OK." (dealing with tension/confronting) "With me and that girl, she was like seventeen - it would be just like - We have been taught like this in school and I'm guessing she was like oh OK modern.."</p> <p>Relating/valuing mature age students: "Oh when it comes to uni I really enjoy that there are people that aren't just like twenty studying.."</p> <p>"That was just one example but there were good things that age can bring - she can have personal experience that I wouldn't have or like you know things..."</p> <p>Interacting with group member/identified as indigenous: "she just told us these stories where she had encountered intercultural incompetence due</p>	<p>learn in school and what you don't learn... Yeah I'm curious because I noticed those are massive differences between and I think both of them were from around the Coast..(Caboolture & Gympie) (curiosity- Aust schooling)</p> <p>And Amber especially had some really different experiences from when she was in school and I was like wait - this isn't all at the same level ... Yeah they have very different experiences and there is such a gap in Australian traditions. And then I was like oh OK -So that maybe changed my way of thinking to be more confident. I was like I have a gap but so yeah ..."</p> <p>"I believe Amber said in that forum somewhere that she didn't do group work much... I meant when they were in High School and I am that's a massive gap there as even though I'm international- in Sweden we do a lot of this so maybe just because she's Australian - she is not better equipped." (comparison schooling in Aust/ changed thinking/gave confidence)</p> <p>Forum Value: It has I feel like it um..broadly first of all - forums like these - these discussions probably in all of us sparked a little - you know started some critical thinking. Through doing this we're not as much like grouped. Because I feel like I've taken a step backwards and being like more of just like ... one by one - there's no group it's all one by one because when I actually start looking at a group I'm like there are difference too - so it's not like all this like you know not that I had that many assumption before but it's just - it's really pushed it</p>
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<p>you're not getting it are you"- "It's common sense" Surprise at misunderstanding expectations of others. "If you're covering it don't show again -(legs) - there's a reason you know it's like you don't really need this sign it is..it's funny" Found it "tough" at beginning to work Gold Coast in hotel and learn "tradie drinks" names (Bundy & Coke/Parmie) Didn't know the name 'prawn' as used to it being 'shrimp' – Called out "pawn" as didn't hear it clearly -called "what up pawn star?" next day when come to work. "it's not funny it's embarrassing and unprofessional they're like yeah..." – was shy at first...though terrible at job because didn't know names. Reflection/Learning "if I just chit chat they would be fine" Analysing/Evaluating – (different approaches to critical questioning) "I feel like I've had some instruction in this as I feel I've in Sweden we are encourage to have ever opinion count.." Imagine scenario - how respond to different viewpoints/interaction in a tutorial group? Patient first – "what is this person basing their opinion on?" "this is what this person has been told - how the person feels" Wouldn't say straight away-offend – Perhaps -"hasn't met so many people from different cultures because he hasn't travelled abroad. Future (as graduate): "always useful" to be culturally competent...even if not travelling OS – eg. Indigenous people – respect.</p>	<p>to her background. And we were – this is great lets tell them in the presentation. We had some people who were shocked that we had like sayings – like anxious, embarrassed, humiliated you know and showing what she felt while this was happening as well you know...(confronting others-difficult topic)"</p> <p>Global future (WReflection3 postF)</p> <ul style="list-style-type: none"> - I hope that in 50 years if not earlier, I hope to live to see the time when racism is extinct. - I hope I can educate others about cultural awareness and they can educate me about their culture. (personal hopes/perspectives about future/interactions with other people) <p>*Value of IC in her future profession as a Nurse – learning to communicate with clients from different backgrounds/cultures (exposure/experience will help learn more). **Just to triple check my assumption and that's going to be really important in the patient ..in the healthcare setting.. And maybe in that particular case it makes a huge difference you might be judging this person based on everyone else but for this person it could make a huge difference. Especially in health care settings yes but also I feel like I've got a bit more patient with people asking me questions because they might be curious just as I am – Like I learned a lot about indigenous people in Australia through well like my group member I would just respectfully asked her because she respects stuff that I have questions because I wouldn't know either - they ask me because how would they know - you know - just with sharing knowledge we can be intercultural.."</p>	<p>back.. (sense of individuals vs group identity) It is more an individual level, which I feel like in that classroom setting, I will help me to feel more - that's not a group - that's not a group - this is a person - like more like I said the positive assumption - Like is this person nice or not. Not liked based on what they look like and where they come from kind of thing. (how to judge people as individuals/positive assumptions)</p>
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APPENDIX I: OFF STAGE ANALYSIS FOR ELKE – REDUCTION OF DATA ORGANISED INTO THEMES

ELKE: no. 7 Pre- interview	Post- interview / forum recount/ Reflections	Potential shifts Changes/New learning	Forum moments noted by Elke. Personal value of forums
<p>Identity – self/defining for others Identifies as being both Swedish and Polish due to Polish parents. “Tricky to define where I am from “ (Talked about confusion that may be caused by what she says and how that culture may look) Defending/explaining views on Swedish way/thinking when encountered criticism here. “I’m like well maybe we’re just very cautious - you know having a very fair and equal society.”</p> <p>Knowledge – Understanding about how Scandinavians think/communicate differently- ‘keep to self ‘(x2). “don’t want to come across as a weird person- feel like invading your personal space but it’s very different” “weird” when speak to someone (x3) Social norms are different Australia/Sweden *Relates to being a fresh Int student in new context -(more confident as “knows way around”)</p> <p>Communicating skills Interacting with others/new context Learnt how to communicate in Aust by “I didn’t go too far straight away they would...be relaxed and will tell you”</p>	<p>IDENTITY: Defining for others own identity/culture. To give a fair representation of self must introduce as having a dual culture, Swedish and Polish. (W reflection 1)</p> <p>KNOWLEDGE – (from forum) We all make assumptions about others based on how they look/dress. Awareness that assumptions can be both negative/positive. Asian perspective is new as not learnt about in Europe</p> <p>Learning to communicate across difference (IC) – “being exposed to it if the only way to learn” “you can learn about it in a textbook and that won’t always be right like.”</p> <p>SKILL: Communicating with others in forum Surprised at views of Australian culture/communication style by Aust in Forums.</p> <p>(WReflectionF1) ”We did not see eye to eye on this” - In the future, I will keep an eye out for Australians having this opinion and will happily inform them how well they are doing on taking care of each other and being kind and social to one another.</p> <p>Interacting with others/new context /class (role)</p>	<p>Role of assumptions (F2 discussion): Forum discussion made them realise that they were aware of the assumptions – important for if want to change BUT talked about them as negative. “like maybe it’s not always negative and maybe it’s not something that we should completely eliminate – maybe it is necessary” – human nature. “Some of it if it is due to culture” Example used in SVR is wrong - I see now has nothing to do with culture – it is just is this person nice or not and I don’t base that on where they look like they come - like how did they kind of present and assumptions do kind of help us in life. Being questioned about where you are from (Forum 1) (WReflection 1) I thought that it might be just because south Koreans do not voice an issue with this confusion/a cultural thing? I just felt a bit sorry. It’s the principle of loudest gets most, and if you are not loud in being offended a lot of people refrain from reflecting on themselves since no harm has been vocalised. Thinking about how others feel and about who has a voice</p> <p>(WReflectionF2) That’s one major thing I’ve taken with me – Some Aussies think they are unsocial and cold in QLD which is a major newsflash to me and not at all my opinion, coming from Sweden. Led me to realise - it’s all about perspective. Australians are reserved/anti-social compared to others. (Forum 1) “I have like reflected on it and I guess I didn’t disagree with her and I don’t disagree with her now” – “like I understand what she means but I think - there’s some truth in it because I agree with the spectrum thing - still because we come from different sides of the spectrum she’s looking at it in a different way for her.” (different perspectives) “Yes and in the video – I was like surprised at what she said - she was from a small town and I was like OK...” Conclusion: but still overall - “Australians are open people not closed off” “I think that perhaps they’re slightly less open than I thought</p>	<p>Forum 1 Session 3 – Australians are cold/reserved compared to Americans. Challenge (dialogic moment) Perception of Australians as not-open/anti-social-comparisons to other places/cultures F1-S3 FR 15.00: CA segment? “This is the one I remember the most as (Tammy) is “Australians are so anti-social...” “biggest thing from all three forums for me that she had that opinion because I had never come across that –she is the one saying “we’re so closed off - so closed off”</p> <p>F2-S1 B 7.00 Forum 2 S1- Assumptions: (WReflection3 postF) We assumed mood, economic status, heritage and profession based on looks. We did not discuss much about what someone might like or not like, what their personality might be like. (Influence of looks and reflects on not going beyond assumed concepts to individual personality)</p> <p>SVR: “It was interesting to hear her (HK) say that she has the same - you know like Europeans or white people I guess that she just can’t see a difference and then that (Tammy) said you know. It’s more that I haven’t heard it – I’ve heard a lot of people say that all Asians look the same to me and it’s hard to like distinguish between them... but I hadn’t heard that...” Being in Australia, I’m learning way more about Asian culture because you’re just closer. So it is just good to get that – it is really interesting for me to learn - it’s just good to get that because in Europe you learn</p>

<p>Attitudes/VIEW</p> <p>S: Explaining personal view on being IC</p> <p>I think of someone that is able to juggle two or more cultural identities at the same time.. “switch between cultures, in your own head - in your behaviour...”</p> <p>Communicating</p> <p>“it’s just all about understanding... come from different parts of world – want different things”</p> <p>“the way you behave is very important and some people travel to countries and they don’t respect (x2)- I find that very disrespectful.”</p> <p>Need common sense and to think about things /shock at others lack of understanding</p> <p>Analysing/Evaluating –(dealing with difference/confronting others)</p> <p>“I feel like I’ve had some instruction in this as I feel I’ve in Sweden we are encouraged to have every opinion count..”</p> <p>Attitude</p> <p>*Personal approach:</p> <p>1. Patient first – “what is this person basing their opinion on?” “this is what this person has been told - how the person feels”</p> <p>2. Wouldn’t say straight away- offend –Perhaps –“hasn’t met so many people from different cultures because he hasn’t travelled abroad.”</p> <p>Future importance – “always useful” to be culturally competent...even if not travelling OS – eg. Indigenous people – respect.</p>	<p>Importance of first encounters in the class (tutor facilitation)(ice-breaker) and how will communicate with others throughout the semester (small-talk)</p> <p>COMPREHENSION: Understandings/perspectives of others</p> <p>Wait and think about it first (need time to think about why they have that perspective and if it is worth confronting – will it change/improve things?).</p> <p>All about perspectives – “We come from different sides of the spectrum.” (different perspectives)</p> <p>“People with different experiences will be convinced their experience is reality and nothing else. “</p> <p>Global future (WReflection3 postF)I hope that in 50 years if not earlier, I hope to live to see the time when racism is extinct.</p>	<p>(adjusted ideas end of semester based on reflection and interaction) (WReflection3 post forums):</p> <p>It really is all about relativity. People with different experiences will be convinced their experience is reality and nothing else.</p> <p>Practices at different schools in Aust (Forum 3)</p> <p>“So that maybe changed my way of thinking to be more confident. I was like I have a gap (x3) but so yeah ”</p> <p>I’m international - in Sweden we do a lot of this so maybe just because she’s Australian – she is not better equipped.” (comparison schooling in Aust/ changed thinking/gave confidence)</p> <p>Approach to different opinions: And just with what Tammy said (Forum 1) just take a few days and I go think about it more - maybe not a few days maybe - you know there is no time limit on it but you know it’s impossible to say but just take some time to actually double and triple think where do I come from with my values beliefs why am I thinking like this and like is this actually true also because sometimes we assume like this it’s been true for so many others ..but maybe for this particular person it isn’t true. (analyse/ evaluate/relate)</p> <p>Attitude: Approach to communicating with others: More patient with being asked qus. They might be curious just as I am – Like I learned a lot about indigenous people in Australia through well like my group member - I would just respectfully ask her because she respects stuff that I have questions because I wouldn’t know either - they (others) ask me because how would they know - you know just with sharing knowledge we can be intercultural..”</p> <p>*In Europe don’t learn about Australian Aboriginal people – so “essential but hard” for international students to learn here about it.</p> <p>Global future: (WReflection3 postF) We realise we are all global citizens, we are all international and that we focus on our similarities instead of differences.</p> <p>*Can’t learn everything from a textbook (may need to question things)</p>	<p>about I guess different things.(Value of learning different things in Aust – esp. about Asia)</p> <p>Forum 3 (about schooling Aust)</p> <p>And I think it was that forum because I’m just interested-asking them like what you learn in school and what you don’t learn...Yeah I’m curious because- there is such a gap in Australian traditions. And then I was like oh OK – So that maybe changed my way of thinking to be more confident.</p> <p>“I believe Amber said in that forum somewhere that she didn’t do group work much... I meant when they were in High School”</p> <p>Forum value: “ It has I feel like it um..broadly first of all – forums like these - these discussions probably in all of us sparked a little - you know started some critical thinking. Through doing this we’re not as much like grouped. Because I feel like I’ve taken a step backwards and being like more of just like ... one by one - there’s no group it’s all one by one because when I actually start looking at a group I’m like there are difference too - so it’s not like all this like you know not that I had that many assumption before but it’s just - it’s really pushed it back.. (sense of individuals vs group identity)</p> <p>I feel like in that classroom setting. I will help me to feel more - the positive assumption - Like is this person nice or not. Not liked based on what they look like and where they come from kind of thing.” (how to judge people as individuals/ positive assumptions)</p>
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NB: Highlights represent: Focusing on themes patterns (yellow) and identifying change/shifts (blue) (x3) = number of time wording was repeated.

APPENDIX J: EXAMPLE OF DESCRIPTION OF FORUM SEGMENT

Forum 3: 15 th March Overview 2018 4.15pm start			
My future global role and identity. Developing new identities in the global context – becoming a global citizen. Intercultural competence as a graduate attribute and as a life-long process. Interacting in groups. Intercultural communication skills and English as a world language.			
Time counter	Participants Movements (alternative counter)	Activities/Description of discussion.	Points of interest for SVR. Comments
V. Tape 3 29.53min Session ends 12.30min 0.50	Session 1 Breakroom Stephan, Tammy, Elke, Eva	All looking down at paper and reading. Elke: OK (eating snacks) Tammy: Reads question out loud.... Well they all seem like basic – important skills (Eva: exactly!)..things that you need to do in everyday life.	Interesting relating to work – prior experience but also forward aspirations...Eva also links in the concept of different identities – beyond herself
1.10		Elke: Mmmm – because I do hospitality- I did! Problem solving talked the most to me..(looks across at Tammy)	
1.22		Tammy: Event management – problem solving will be massive..	
1.32		Elke: Exactly – or organisation if you are going to be more of a leader... Eva: For me – (looking at paper) it is more the communication part. (Elke: nods).because of my study there... I want to work in a company where they take care of communication...overseas (looking ups and then waves head a bit) or something like that...but then (looks back at paper) all of them are really important...depends on who you are as a person as well.	
1.46			
1.55			
2.01			
2.20		Elke: Yup and for studies it shows in your work(still looking at paper – eating snacks) for studies I feel it is completely different than work.	Elke: Academic terminology – awareness that not all terms used the same/understood by commence students.
2.45		Eva: (nods) that's really...say you are a maths student then you are probably really good at the problem solving..for example..and I don't know it is different (looking down- moves head slightly side to side)..depending on what you study and want to do...hmm that's all.	
2.52		Tammy: (looking down) they are all really important to be able to do....aside from...like collaboration you've got to be around people every day...communication – you've got to communicate every day – sustainability is so important these days...um..being ethical- being empowered being creative(Elke: Mmm) (she speaks while looking at the hand out) (Eva: everything) everything – most of the things in there are important for everyday life – not just in employment.	
3.00			
3.11			
3.22			
3.43			
4.00			

4.11		Elke: asks Tammy- what's information literacy? Is that being able to process information in the right way.. interpret it?	
4.35		Tammy: I think so....(looks to others-Stephan) What do you think?...you are really quite. Stephan: (shakes head slightly- looks at Tammy) the same (Tammy – laughs)	
4.46		Eva: reads out next qu loud about group work...OH! Tammy: Yeah I hate it (Eva: yeah – I hate it (overlap) because you have other people who can bring your grades down.	
5.00		Elke: I think group work in compared to just working – we do group work because in the future we are going to do it in our employment....the future – there are very few jobs where you don't..mm if you work in a lab – you probably won't work with people that often.	
6.00		Tammy: (overlap)..self-employed...	
7.00		Eva: Even if you are going to be a manager in a company – you still need to work with other people in the company (Tammy: Exactly!) Eva: cont: you and your employees will be the group.	
7.25		Tammy: Isn't there even in every position -like.. (slow) there is the leader...person in control and the person who just follows..	
7.50		Elke: Most jobs you need to work in a group and I think that the difference in university-compared to work (left hand moves across the desk) is that we are getting graded on it.	
8.15		Tammy: (hand to forehead) Yeah it is a different situation as at work if someone is not doing something or up to it you can just off they go (hand waves away)....whereas at uni you have to deal with that person.	
8.22		Elke: Exactly! And also at work in those situation you are not (signals quote fingers) Getting Graded (emphasis)...yah you know that's when you..	
8.42		Tammy: And it kinda affect you in the future sort of thing but in the work-place you want to see who is letting down the team and it is not so much – that one person- it is the whole group (uses hand gesture on the table)..if they mess up, it effects of the whole group. Elke: agrees ...gives further details.	
8.56		Eva: Makes a comment in agreement.	
9.10		Elke: Add organisation.	
9.43		Stephan: Sometimes it is better to do it on your own – I mean I have to do a video with one other guy and to be honest – he is such a douchebag... he so worse – I can't believe it -he sent me his slides yesterday and really – not even 20 slides and said to me some minor things need to be done and so I sat down for 4 to 5 hours today and now it is done and almost 300 slides. Elke: Really? Yesss ...he is such a douchebag.	Stephan seems to be annoyed at the different understanding of academic standard with his partner – he did not confront him it seems.
			Not open to this suggestion from Eva. Could revisit in SVR?

APPENDIX K: ACTIVITY FOR SESSION 1, FORUM 1

Defining Culture

Below are four different definitions of culture that are easily found. Consider if you relate to any of these and choose one that you feel is more/most relevant to your belief of what culture means. After the first forum, you will be asked to reflect on/write your own personal definition for culture.

1. The culture of Australia is a Western culture, derived primarily from Britain but also influenced by the unique geography of Australia, the diverse input of Aboriginal, Torres Strait Islander and other Australian people. The British colonisation of Australia began in 1788, and waves of multi-ethnic migration followed.
2. Culture is the arts and other manifestations of human intellectual achievement regarded collectively. It is also the ideas, customs, and social behaviour of a particular people or society.
3. Culture is the sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next.
4. Culture is a way of thinking, behaving, or working that exists in a place or organisation (such as a business) and it is also the beliefs, customs, arts, etc., of a particular society, group, place, or time.

APPENDIX L: FULL TRANSCRIPT FOR DIALOGIC MOMENT 7

Moment 7: You are so quiet!

Carol is observed sharing this information with members in the final forum meeting, with Stephan, Tammy and Yuan. This extract is taken from session two, forum three, showing how Carol offers this information to her group:

Forum 3 Session 2 Video Tape 4: 24.08 min (Stephan, Yuan, Tammy, Carol)

(A Tape 3 33.00 mins)

((Tammy describing all the communicating and organising that she has to negotiate in her work in Event Management in order to create “one vision”))

- 1 (3.0) ((Yuan and Carol look at paper, Tammy is cross-legged on the couch looks down.
2 Stephan sits leaning forward hands together, arms on knees - looks at Tammy))
3 Stephan: In this group you are going to be a leader (.) you're not a follower[↑]
4 Tammy: ((nods head up and down at Stephan))
5 Carol: °it's true ((looks at Tammy)) yo:ou (.) make lots of decisions so[↓]°
6 Tammy: Yeah that's it[↑]
7 Stephan: (1.0) sometimes it is easier to be the leader (.)
8 hhhh
9 ((Carol and Stephan smile look at Tammy and they all laugh loudly together))
10 Tammy: Tell >people what to do!< ((claps loudly twice then turns away to get her
11 paper next to her on the couch)).
12 (1.0) that's what I do best (.) oh:h[↓] ((as she looks at the paper and reads out
13 the next prompt question))(25.02)
14 Whoah! ((she puts paper down to her left on the couch))
15 Carol: °I hate interrupting (.) (xxx)°=
16 Tammy: =>whad ya talking about< ((touches Tammy's leg and laughs at her own
17 joke))
18 Carol: ha ((smiling))(.) ha ((laughing again both Tammy and Carol. Tammy pulls her
19 hair back. Stephan right hand now resting on his mouth. Yuan looks at paper))
20 (1.0)((looking ahead)) ah like (.) like growing up I've been pretty introverted
21 (.) SO (0.5) if I have to ask someone a question >and they are in mid-
22 sentence< I'm like ((hold hand up timidly to mimic putting her hand up))
23 Yuan: °ahhhhh[↑]°
24 (0.4) <I have a question> ((finishes mimic)) (.) I hate interrupting thoughts
25 because I hate being interr[u]pted]
26 Tammy: ((has been looking down)) [Yup] >°I just hate talking to people< ((looks
27 ahead))
28 Yuan: °mmm yup°((nods head))
29 Carol: ((laughs)) but here you are ((looks up to ceiling and shakes head slightly))
30 ((Tammy explains her thoughts on this about random people coming up to
31 her)) (26.00)
32 Tammy: So different situation causes (.)°different (.)[things]°
33 Yuan: [°response°]=
34 Tammy: =yeah°exactly° ((nods at Yuan and gestures briefly at her))

35 Carol: ((leaning forward to get eye contact with Stephan)) °What do you think↑° (.)
36 Alex
37 Yuan: Hhh ((hand to mouth and leans back giggling))
38 Stephan: I'm exactly [like her ((Pointing with right hand to Tammy))
39 Carol YOU ARE] SO Quiet↑ ((women all laugh))
40 Tammy: yeah ((leans back laughing))
41 Stephan: To be honest I am excited like her ((hand gesture to Tammy)) I speak when I
42 have to say something (.) I'm qu-quiet ((shrugs))
43 Carol: Yes you are ((laughter))
44 ((women wipe their eyes or place a hand to mouth/face in the process of
45 continuing to laugh. Stephan looks back at the paper on the couch near him))
46 (2.0)
47 Carol: I am trying to become more extroverted, but it is hard↑=((still wiping eye))
48 Yuan: =Mmmm ((looking at her))
49 Tammy: I used to be at home every day I didn't want to go out and now it is like (.) I
50 have sooo much stuff on and I am never home HAA! ((gesture away from her
51 body)) it is ridiculous
52 Carol: I think (.) especially for me in middle school in group settings group situations
53 (.) I would just let other people make the [decisions]
54 Yuan: [Uh hum]
55 Carol: ((looking ahead)) and then things wouldn't (.) end up the way I wanted to so
56 (.) I am trying to voice my opinion more so that I (.) things can turn out better
57 (.) in my opinion (0.4) yeah (.)((slight smile)) so changing my communication
58 style (0.5)[kinda] °going back to that question°↓ ((looking down at paper))
59 Tammy: [yeah] (.) Yep ((she turns to pick up
60 paper and read the next question)) (Forum 3, Video Tape 4, 26.30 – 27.40
61 mins)

**APPENDIX M: FULL TRANSCRIPT OF EXTENDED SEQUENCE FOR
DIALOGIC MOMENT 8**

Forum Three, Session Three, Breakout Room 1 Video Tape 7 (from 41.25 mins)

Yuan, Eva, Tammy and Eva

- Eva: ((looking down at the table)) I think the question is more like (0.2) well basically whether there should be one [language that everyone ((uses hands to gesture and looks up))
- Amber: ((both hands raise up as she speaks)) Yeah should there be] just one language everyone should=-
- Tammy: =Actually (.)((looks up to ceiling)) >not everyone should know< but I think (.) Hhh for a business setting (.) ((right hand fingers tapping down on table as she speaks)) for international business it is really important to have that main form of [communication] so that's EASier >to get your point across< ((points to chest and waves hand forward and back then looks at Yuan))
- Eva: ((Eva looking forward pulls faces as if thinking and tilts head while Tammy speaks)) [yeah]
- Yuan: [yeh yea::hh] ((nodding))
- Eva: ((motions to Yuan to go))
- Yuan: so people understand what you talking about ((uses right hand to motion to table while looking at Tammy. Tammy nods towards her))
- Eva: yeah↑((looking at Yuan))
- Yuan: ok (.) you speak this language ((hands out on table palms now up)) and another going to speak another lan[guage]↓>how communicate with you<=
- Amber: [yeah]
- Tammy: =yeah ((looks towards Amber)) I like I don't necessarily think that it has to be [English (.) I just] think that the way we=
- Amber: [yeah it is just]
- Yuan: =The WAY we communicate with (.) each other ((holding right hand out waving towards others as she speaks))
- Eva: >Yah the world wouldn't< have been able to be that developed like this now (.) ((looking down and then up and to Amber)) if people wouldn't have had a (.) language that we can all communicate with (.) We could probably get <somewhere> like with the body language but not this far (.) not at all ((shakes head as she looks at the group))
- Tammy: God no
- Amber: Yeah (.) people don't really like to communicate with different people anyway ((says this while swinging on her chair and looking ahead then back to Eva she smiles))
- Eva: Tis (.) BUT then again not everyone as she said ((looks at paper)) has the opportunity like we have to be the same global (.) >°I don't know the word°< ((rolls hands)) But then not everybody has the errrr ((looks ahead waves hand and then looks back to Amber)) the - the chance to learn English either↑ (.) so but if you can I think all countries should try their best=
- Yuan: =basic language like 'hello' 'thankyou' 'how are you' 'sorry' like that you know basic language↑ ((slaps one hand in the other – looks at Eva))
- Eva: ((Eva is looks up as she responds)) I me:[an↑

Tammy: I find] I find it difficult to see people come over from other countries who and don't speak English (.) and they know the basic English but it's still not really correct ((twirling hair and then motions hands to her chest))

Eva: [it is not (xxx)-]

Tammy: [>AND it is the] same< for me at school we had to learn Japanese and it was the same for me speaking Japanese. <It is the basic stuff but>it wasn't the actual proper language↓

Eva: I feel like all the - like it should be taught - if you like if you have the chance to get an education you should be (.) taught English (.) >that is just< how I feel ((hands both to her chest)) but then again (.) if you decide after your education that you are just going to stay in your [country] then you don't need to develop it (.) if you know you want to go out you want to work overseas ((hand gesture moves around and out)) [you should] actually [learn it

Amber: [yeah] ((small nods while looking at her nails))

Yuan: [yeah] ((small nods with right hand to head as listening to Eva))

Tammy: If you don't I-I this] is what>my mother said<if you go to a country that speaks that particular language (.) you should be able to speak the language fluently (.) even just holidays even >just something that< you should be able to speak the language more than [just a little.

Eva: ((looking down listening to Tammy)) You mean like (0.2) if I just go to Spain (.) I should be able to just speak Spanish ↑

Tammy: Yep! ((nods strongly)) [BeCA::USE because ((finger points to Eva))

Eva: you can't] learn like a hundred and seventy I two>hundred and Chinese characters ((waves hand towards Tammy and Amber))

Tammy: Ah ah! (.) ((points again to Eva)) I am saying this (.) ((right hand pointing down on table moving as she speaks)) because you get people coming to um the different (.) countries <and it is just so>frustrating to be able to talk to them

Eva: ((Looking down at paper)) I want to challenge your idea [because (xxx)

Amber: yeah [I want to] ((puts her left hand up as Eva speaks))

Tammy: HA HA ha ha ((They break out in laughter. Amber pulls her hair back and Tammy leans back mouth open while Eva leans on desk laughing at Tammy))

Eva: (xxx I love...)

Amber: I don't I don't think it is entirely fair to expect someone to know an entire [language even for]((pulling hair back)) yeah

Yuan: [Yeah-it's]

Tammy: [I'm talking about the basics here]

Eva: But then they ((shakes head slightly))

Amber: ((hands out palms up)) everyone has a different level of understanding so (.) say someone like me (.) to learn the basics of language cause I forget things (.) it would take me (0.2) it would take a while for me to fully understand things probably like six months [like the basics]

Tammy: [but the thing is] (.) If you go to a country which <doesn't speak> a language which you understand (.) how are you going to survive in that [country↑

Amber: I think] I think that what we should do is ((looking up and places palms on table)) (.) not learn the language not [learn but] (.) yeah understand and understand the basics of their culture= ((hands turned up palms up))

Tammy: [understand]

Eva: =>I was going to say that<((gestures towards Amber who smiles and nods as Eva speaks)) Rather the culture because then you understand what they >WANT [to communicate <)((left hand forward turned up – then both arms move to mimic body language))

Amber: [yeah (.) because] (0.5) and then you won't offend [them](.)

Eva: [Yeah]

Amber: Or like you won't be offended or like (.) because you don't need to (0.5) cause speaking isn't the only form of communication (.) y'can ((uses both hands as she speaks looking ahead)) like there is body language and everything <so you can le::arn> (0.2) you can understand what they are saying without them [speaking]

Eva: ((refers to the paper and speaks to Tammy)) so I] want to question to better understand *what you said* >so you basically mean ((Tammy pulls a face)) ((Eva laughs))(.) so the question mark< So you basically mean if it is a country that doesn't [speak] English that [you] should be able to-Yeah!

Tammy: [yes] [yes] ((nodding))

Eva: >I can agree some with that because a lot of countries speak English when it is a country you [actually going] to (.) you shouldn't expect them to [speak] English (.)Yeah I can see that ((nodding and leans back))↓

Tammy: [and then] ((pulls hair back)) [Yep]

**APPENDIX N: TRANSCRIPT OF INTERACTION IN BREAKOUT ROOM 2,
FORUM 3, SESSION 3**

Audio Tape 3 (from 3.50 mins) Stephan, Elke, Carol and Kyle

- Carol: I don't know if I can like form an opinion about this cause like (.) I understand why English should be a dominant language (.) because everyone can communicate with each [other (.)
- Kyle: Mmmm]
- Carol: But if (.) by doing that (.) people are losing out on their culture
- Elke: Hmmm
- Kyle: Yeah=
- Carol: =like not (.) expressing themselves in their native language or anything like that so (0.2)
- Kyle: Well [(xxx)
- Elke: But] that's why we should focus (.) as she said on making (xxx) (.) cause I was learning two languages when I was >four or five< and I didn't even know (.) like kids won't even know they can still learn their native tongue and start learning English at six or seven (.) °it >will be easy for them< still be easier° so at least push it forward (0.1) they won't have to miss out (.) but they will [gain (0.3)] that advantage
- Carol: [Yup]
- Kyle: mmm (°th true °) (0.2) Mmm (0.3) hh.
- Elke: How would you guys feel about like (0.1) cause English is your first language?
- Kyle: ye::ah h.
- Elke: how with kids I mean↓(.) like another language,
- Kyle: I'd be so *jealous* hh
- Carol: Yeah I used to ((laughter)) I really like the idea because in school um at home French is the subject that is >[forced on] students<(.)
- Kyle: [ah yeah]
- Carol: so um I agree with learning other languages (.) so I admire people-especially where English is not their first language and they can learn English because it's >not an easy< language to learn,
- Kyle: No it is *not!*
- Elke: English?↑
- Carol: yeah=
- Kyle: =it's terrible=
- Elke: =it is? [Sorry
- Carol: If you] start early enough but (.) but if you go on later in life and try to learn it
- Elke: Oh but that's like that every language but like compared-like I've learnt foreign languages but compared to (0.1) English is easier as it has simple rules (.) like French or Polish the table is a girl the chair is a boy or girl and you have to memor[ise all] this to say it corr[ectly.]
- Carol: [yup] [yup]
- Elke: So in that aspect >and I discussed this with my French friend< and he said it is pretty easy. Isn't it? Like compared to German[it's-easy
- Stephan: German] is (.) horrible
- Elke: Yes! ((laughs))

just said (.) everyone else is doing this (0.3) and Britain is doing another thing
 (.)↑and it is ok >everybody (xx)< duh ‘we’re fine’ ((mimics ‘her’ voice))

Kyle: ((low laugh))

Carol: Is that because <they were> (.) like (0.1) I don’t know how to explain it (.) one
 of the most ci-vil-ized countries who started the European Union↑or like why
 was that seen (.) because I don’t really know a lot about Europe,

Elke: Well I guess the industry it came from the (.) UK so I guess maybe like
 Germany France UK↓ have always been one of the ya know powerful like
leaders that pull Europe [back

Stephan: ((laugh)) Yeah]

Elke: but then like you know ((low giggle from others)) the little wee °that have to
 (stop whining xxx)° ((louder laughter by others)) (0.1) Yeah (.) um (8.57 min)

