THE POTENTIAL OF A PEDAGOGY FOR BORDER CROSSING

Encouraging intercultural learning for outbound undergraduates at an Australian university

By Louise Townsin

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of the Doctor of Philosophy
at Torrens University Australia

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Author's declarations

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Abstract

Many Australian universities provide international and intercultural learning experiences for their students, both on campus and through student learning abroad initiatives. Alongside the internationalisation strategies that provide opportunities for intercultural learning, pedagogical strategies are critical in supporting students to develop the dispositions, knowledge, and skills needed for a world with many global, shared challenges. This thesis illustrates the potential of a pedagogy for border crossing to foster intercultural learning for students who participate in international experiences as part of their university studies. Commencing in the founding year of an Australian university, and involving the first 3 outbound mobility programs that the university offered, the study was an emergent exploration utilising a bricolage methodology. The research design included a pre-intervention stage, and 2 exploratory intervention stages. Participants were 29 undergraduate students who undertook outbound mobility programs in Malaysia, Japan, and Thailand. Three further participants in the study did not travel but engaged in intercultural learning activities in Australia. Data were generated through a range of methods, with critical incidents, themes, and reflexivity used to guide the interpretation process. Drawing from a living theory approach to translate existing theories of border crossing, intercultural competence, and critical pedagogy, the study makes an original contribution to knowledge by showing the possibilities of a novel pedagogy for intercultural learning for students, outbound education professionals, and educators. The findings indicate that although the concept of border crossing is well suited to the outbound mobility context, there are several areas of concern and risk associated with a strategy of border crossing applied through intercultural interaction and communication. Nevertheless, the study suggests that a pedagogy for border crossing to support intercultural learning has the potential to not only trouble the notion of intercultural competence, but also productively use it as a base for students' and educators' further learning.

Keywords: intercultural learning, interculturality, intercultural competence, internationalisation, outbound mobility, critical pedagogy, border crossing, bricolage

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Glossary

Border crossing: to understand otherness from its own perspective; the process of transcending borders that usually separate, whether they are physical, cultural, or intellectual boundaries

Curriculum: the development of strategies to produce specific subjectivities and learning outcomes, organised around learning and assessment tasks

Intercultural competence: certain attitudes, knowledge, and skills that facilitate effective and appropriate communication in intercultural encounters

Intercultural learning: for an individual to be engaged in developing intercultural competence and interculturality

Interculturality: life-long and life-wide learning that centres upon cultivating sensitivity and understanding towards the experiences and viewpoints of others

Otherness: difference from self

Othering: considering another person, or group of people, as fundamentally different from "us," thereby failing to acknowledge subjectivities and complexities

Pedagogy: the study and practice of teaching and learning; the complex relationship and interaction between how, what, and why of teaching

Post-intercultural: signifies a turn in intercultural studies, drawing from critical, postmodern, and postcolonial theories

Praxis: the combination of theory and practice, undertaken with emancipatory intentions

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List of Publications and Presentations

Articles and book chapters

Townsin, L., & Walsh, C. (2016). A new border pedagogy: Rethinking outbound mobility programs in the Asian Century. In D. M. Velliaris & D. Coleman-George (Eds.), *Handbook of research on study abroad programs and outbound mobility* (pp. 215–247). Hershey, PA: Information Science Reference.

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Conference publications

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Townsin, L. (2014, November). *Towards maximising intercultural learning for Australian university students in an English-speaking study abroad program in Malaysia*. Paper presented at ISANA/ANZSSA Conference, Adelaide, Australia.

Walsh, C., & Townsin, L. (2016, November). *A pedagogy to interrupt the anti-LGBTI continuum of violence?* Paper presented at AARE Conference, Melbourne, Australia.

Walsh, C., Townsin, L., & Piper, M. (2016, July). *Literacy strategies for border crossing to live together in a gender, sex and sexuality diverse world*. Paper presented at the AATE/ALEA National Conference, Adelaide, Australia.

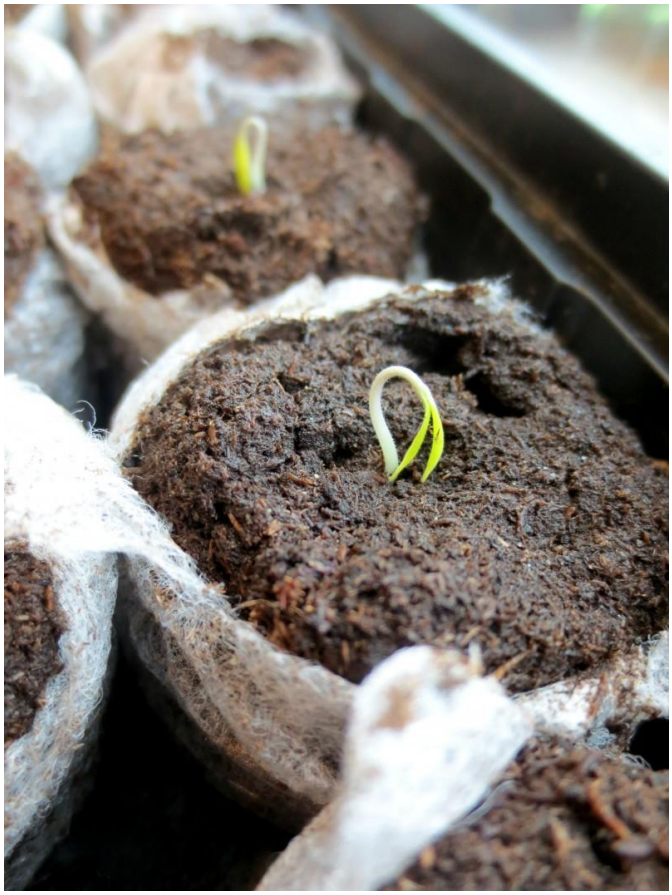
1. Introduction to the thesis

In the heart of a seed
Buried deep, so deep,
A dear little plant
Lay fast asleep.

"Wake!" said the sunshine
"And creep to the light,"
"Wake!" said the voice
Of the raindrops bright.

The little plant heard,
And it rose to see
What the wonderful
Outside world might be

— Kate Louise Brown, "The Little Plant"



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1.1 Planting the seeds for this thesis

This thesis is an account of how a pedagogical model was developed and evaluated using the seeds of literatures, theory, and research data. These three frames of reference, much like the sun, soil, and rain that coax the seed to grow, were vital for considering how to enact strategies that would encourage intercultural learning for outbound mobility students at an Australian university. In particular, the research is drawn from three separate outbound mobility programs. Two programs involved Bachelor of Commerce students undertaking a trimester of study in Malaysia. The third program involved Bachelor of Media Design students participating in a 6-week experience in Japan (2 weeks) and Thailand (4 weeks). The research involved a pre-intervention phase and two exploratory intervention phases. Each phase bloomed to inform the design, operationalisation, and evaluation of a pedagogy for border crossing, applied through pre-departure workshops and a bespoke undergraduate subject for intercultural learning.

1.2 Structuring the thesis

The thesis consists of eight chapters, as displayed in Figure 1. Throughout the thesis, I engage the metaphor of gardening to allude to the development of this thesis and the process of intercultural learning—that a plant can flourish if tended, that the strength of the root system is unseen underground yet results in foliage and fruit, and that the process of growth is delightful, ultimately unfolding in its own way.

Here in Chapter One, I introduce the thesis through a discussion of my background and how my past experiences have influenced the focus and direction of the thesis. I then move to consider the broader context of intercultural learning in Australian higher education, as well as the political orientation for increasing outbound mobility experiences for university students. The conceptual orientations addressing culture, the intercultural, border crossing and pedagogy, as well as their relationships to intercultural learning, are next presented. I then turn to the research questions that grew from my engagement with the conceptual orientations. The need for further exploration into pedagogy for intercultural learning is highlighted.

Chapter Two is a discussion of the methodological process that informs the research presented in this thesis. I offer this early in the thesis in order to show how the research approach privileged the unfolding of thinking and action in relation to pedagogy and curriculum for intercultural learning. The research design was emergent in that it evolved over the course of the study in response to earlier parts of the study (Morgan, 2008).

Chapter Three provides a review of the concept of intercultural competence. This concept was my entry into the study.

Chapter Four is a discussion of data that were generated in the pre-intervention stage of the research. Through engaging with the data from the first outbound mobility program of Bachelor of Commerce students in 2014, this stage of the research influenced the design of a pedagogical model for intercultural learning.

Structure of the thesis

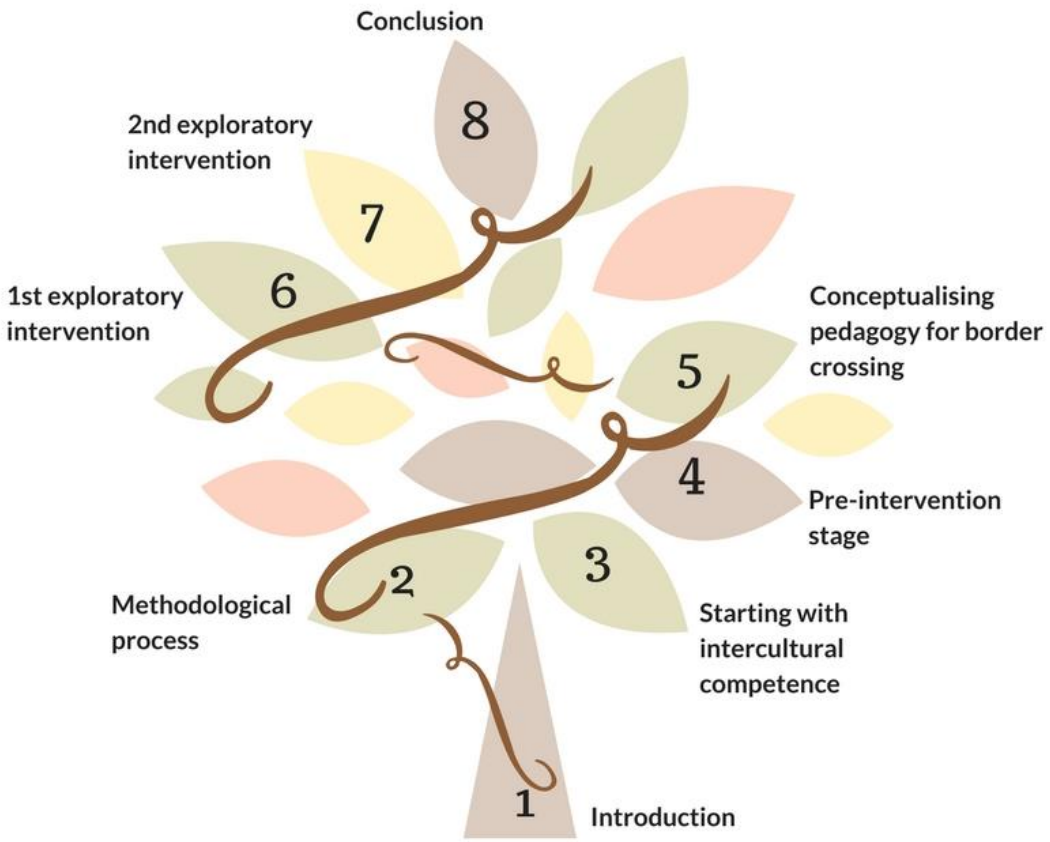

Figure 1: Structure of the thesis

Chapter Five discusses the conceptual development of a pedagogy for border crossing in further detail. I present the pedagogical model as a potential living educational theory (Whitehead, 1989).

Chapter Six relates to the design and facilitation of pre-departure workshops that were carried out with a second cohort of outbound students in 2015. The chapter first explores how the cohort of Bachelor of Commerce students participated in their program in Malaysia. The chapter then moves to a discussion of the relevance of the

findings for my understandings of the pedagogical model itself, and for the second exploratory intervention.

Chapter Seven presents a discussion of pre-departure workshops, and the International Experience subject, that a cohort of Bachelor of Media Design students completed in 2016. The chapter includes reflection on how the concerns from this stage of the research enabled further understandings for a pedagogy for border crossing. These understandings underpin my conclusions in relation to the suitability of a pedagogy for border crossing, and how it might be used in the future.

In the conclusion, Chapter Eight, I summarise the research, highlighting connections with previous theory, literatures and practice. I discuss the limitations of the study, and suggest scope for future research and practice.

1.3 Locating the researcher

The seed for this thesis was my professional interest in intercultural learning within higher education. My previous employment was as an academic literacy and English language teacher working with multilingual students who travelled to, and subsequently lived in, Australia in order to undertake university programs of study. I became curious about how inbound students from linguistically and culturally diverse backgrounds were supported in their intercultural learning in and outside of university English language classrooms in Australia. I was aware of what has been termed the "deficit" model of international students in higher education; that is, the framing of non-local students as "deficit, obedient, passive, lacking autonomy and unable to engage in critical argumentative processes" (Welikala, 2011, p. 15–16). This widespread deficit model is described further:

> Much discussion of international students has focused on stereotypes: a presumed reluctance to talk in class, a preference for rote learning and an apparent lack of critical thinking skills. Implied within this stereotyping is an "us" and "them" approach to students and a deficit view of this group of learners, as people who perhaps "lack" the desirable qualities for succeeding in higher education as we understand it. (Arkoudis, 2006, p. 5)

As with any stereotype, the deficit model of international students impedes the respectful exchange of academic and cultural knowledge and ideas (Patel & Lynch, 2013). Although I believed that I strove as an educator to promote the sharing of selves in the classroom, I was challenged to consider whether my practice encouraged

authentic, genuine intercultural partnerships. Furthermore, in my work, I was very aware of the effort and motivation many students have for their English language learning and academic study. I did not see my students as lacking the ability or means to succeed at university and enjoyed getting to know them and trying to understand their perspectives of studying and living in Australia. Often this involved discussing differences and similarities, resulting in the familiar (to me) becoming strange. Thus, my work facilitated my own intercultural learning as I came to appreciate more fully the Chinese proverb, "if you want to know what water is like, don't ask the fish."

It has been argued that one reason behind the deficit perception of international students relates to ethnocentricity inherent in institutions' hidden curriculum (Cotton, Winter, & Baily, 2013). The hidden curriculum applies to and affects *all* students, not just those labelled as international. This contextualised understanding made me question how Australian universities could holistically support intercultural learning for every student within their very diverse student populations, given an educational environment where the deficit view of specific others has been prevalent.

Exploring intercultural learning through the lens of outbound mobility appeared a relevant and timely focus, given the political influence of the New Colombo Plan that piloted in 2014. As a signature initiative of the Australian Government, the New Colombo Plan supports undergraduate students to undertake study in the Indo-Pacific region. In 2014, I commenced a Master of Philosophy at a university in its first year of operation. The university also ran its first outbound mobility program in this year, and my research involvement in this program formed the pre-intervention phase that is reported in this thesis.

The doctoral program has provided a space for me to develop new dispositions for not yet contemplated ways of thinking. The research presented in this thesis is very much to do with my learning self—"simultaneously the experience of what I shall have become by what I am in the process of learning and the experience of what I shall have learned by the process of what I am becoming" (Ellsworth, 2005, p. 149). The following extract is taken from my personal diary during the pre-intervention phase. It highlights the tension as I struggled to integrate my lived experiences and my developing theoretical knowledge of intercultural learning. In this extract, I was dealing with the frustration of travel plans that had gone awry. I felt confused and irritated over a miscommunication, which led me to vent:

> I was so concerned about communicating and behaving effectively and appropriately, trying really hard to not get offended and to not offend. Now that this communication issue has occurred, it has completely rattled me to the point where I almost don't care about diplomacy anymore. I just want things to go my way! (Personal diary, 7 November 2014)

Undertaking this research project has facilitated a deepening awareness of areas for further development in relation to my intercultural learning. My experience highlights the importance for educators' intercultural learning to be supported, alongside the necessity for universities to also take deliberate action to facilitate their students' intercultural learning.

1.4 Providing context to the thesis

1.4.1 The 21st century: Preparing learners for uncertain and complex futures

There is a focus on transferable soft skills, innovation, and competitiveness implied within current social expectations for higher learning in Australia. Universities Australia (2013) puts forth that Australian universities must be "intellectually rigorous, accessible, internationally engaged, innovative and efficient" (p. 6) because challenges related to the digital economy, new technology, productivity, economic and industrial restructuring, globalisation, and the "Asian Century" are driving change in Australian society and higher education. Capabilities related to enterprise and career management have been identified as key areas for youth development (Foundation for Young Australians, 2015). In particular, the concept of 21st century skills has exemplified the role that higher education should play in Australian society, and globally (Griffin, Care, & McGaw, 2012). Australian universities are challenged to provide education that prepares graduates with the skills needed to be successful in a future likely characterised by massive social and technological changes that will disrupt existing patterns of expertise (Facer, 2011). The Assessment and Teaching of 21st Century Skills Project, headquartered at the University of Melbourne between 2009 and 2012, puts it this way:

> Today's curricula do not fully prepare students to live and work in an information-age society. As a result, employers today are often challenged with entry-level workers who lack the practical skills it takes to create, build and help sustain an information-rich business … curricula must go further to include skills such as collaborations and digital literacy that will prepare students for 21st-century employment. (Assessment & Teaching of 21st Century Skills, 2012, para. 1)

Yet, beyond the workplaces of today and the future, education must also prepare students for the supercomplexity and uncertainty (Barnett, 2004) inherent in a world beset by challenges of global proportions that extend further than nation or state borders. Issues related to climate change, scarcity of food and water supplies, depletion of finite natural resources, poverty, social inequity, international conflict, and religious extremism are sources of ongoing concern for the future of our planet, and all living things that depend upon the Earth. The Millennium Project, a global participatory futures think tank, suggests that by the mid-point of the 21st century, 2050, the world will need new systems for food, water, energy, education, health, economics, and global governance (Glenn, Florescu, & The Millennium Project Team, 2015). In short, our potential futures contain a multitude of brand new worlds. Moreover, although many future human and environmental disasters are currently preventable, the world needs transnational strategies, and coordinated implementation, to have any chance of effectively addressing our global challenges. It is indeed worrying that

> there is far less attention given to the need for the graduates of our schools to have the competencies required for citizenship in a world beset by complex problems that transcend national borders. We need a generation of young people more capable of resolving those problems than have been their parents and grandparents. (Bosco, 2010, p. iv)

Yet, in a pedagogical sense, learning for an unknown future is not so much about acquiring generic skills or competencies, nor can it be understood only in terms of knowledge. It is not that the skill of problem-solving, for example, will become redundant, more that in a rapidly changing world we face ongoing epistemological gaps between what is known and the demands of the moment (Barnett, 2004). In Barnett's (2004) words, "this is a world that is radically unknowable: even when we make modest gains here and there, our ignorance expands in all kinds of directions" (p. 250). Therefore, our shared global challenges call for education that works for the development of certain qualities and dispositions. As Barnett argues, we need to enact pedagogy in higher education for *human being*. He goes further to state that

> being-for-uncertainty does not especially know much about the world nor have at its disposal a raft of skills to deploy in and on the world. Being-for-uncertainty stands in certain kinds of relationships to the world. It is *disposed* in certain kinds of way. It is characterized, therefore, by certain kinds of dispositions. Among such dispositions are carefulness, thoughtfulness, humility, criticality, receptiveness, resilience, courage and stillness. (Barnett, 2004, p. 258, emphasis in original)

Taking the provocations of The Millennium Project (Glenn et al., 2015) and Barnett's (2004) pedagogical challenge for open ontologies for an unknown world, the idea of and for intercultural learning takes on new significance. That is, using one of Barnett's overarching questions—what is it for human beings to be encouraged, to be brought forth, out of themselves?—we need to go further to consider how this process itself relates not only to Self, but also naturally to Otherness. How can we live together generatively as different bodies, identities, and ways of knowing bump up against each other? This question surfaced a pedagogical invitation for me to undertake the research.

1.4.2 Intercultural learning at Australian universities

Graduate attributes are commonly used to describe the core values and competencies that graduates should develop through participation in higher education (Barrie, Hughes, & Smith, 2009). Many Australian universities desire their students to develop global perspectives and effective communication skills across diverse cultures (Adelaide University, 2014; Edith Cowan University, 2014; Monash University, 2014; Torrens University Australia, 2014; University of Tasmania, 2001). Of the Australian universities with graduate attribute statements, 71% explicitly list awareness and respect for others—including cultural awareness and an international perspective—as essential outcomes of higher education (Pitman & Broomhall, 2009, p. 445).

However, the leading focus of internationalisation in Australian universities has historically been the export of higher education services, and the recruitment and enrolment of large numbers of international students (Harman, 2005). Given Australia's multicultural domestic population, as well as the increasing numbers of international students participating in the higher education system, Australian universities have been optimistic about providing the necessary conditions to support students' intercultural learning (Harman, 2005). From a scholarly perspective, research has generally focused on the needs of international students, especially those originating from Asia, and universities have certainly been able to improve many aspects of the student experience for incoming international students (see Lu, Yao, Chin, Xiao, & Xu, 2010). There is also a body of research relating to on-campus interactions between domestic and international students, revealing a less positive picture; that there are generally low levels of interactions or contact between students (Battye & Mak, 2008; Mak, 2009; Mak & Neil, 2006; Smart, Volet, & Ang, 2000; Summers & Volet, 2008; Volet & Ang, 2012).

Certainly, Internationalisation of Curriculum (IoC) (Leask, 2015) and Internationalisation at Home (IaH) (Crowther, Joris, Otten, Nilsson, Teekens, & Wächter, 2001) are sources of ongoing research interest, where a variety of strategies and responses has emerged. This has included a number of projects that have focused on

- professional development and curricular approaches that support university instructors to embed intercultural skills into curriculum (see Mak & Barker, 2013);
- development of a learning framework as an intervention to enhance student interaction (see Arkoudis et al., 2010);
- development and evaluation of resources to enhance intercultural communication in higher degree research supervision contexts (see Homewood, Winchester-Seeto, Mackaway, & Jacenyik-Trawoger, 2010; Tran, Green, & Nguyen, 2017); and
- dissemination of good practices for teaching and learning across cultures (see Leask & Wallace, 2011; Murray, 2015).

The amount of research, academic work, and funding that has gone into the above projects demonstrates an intention for Australian universities to be active in supporting their students' intercultural learning. There has been a committed focus on the development of curricular strategies, with curriculum innovation aimed to assist students to acquire English language proficiency, tertiary literacies, global perspectives, and skills-based social competencies for intercultural encounters. Communicative and learning management approaches to facilitate dealing with diversity and different learning preferences within university learning environments have also been included. Yet, returning to Barnett's (2004) pedagogical proposition, it is less clear that the intercultural learning initiatives have facilitated both educators' and students' understandings of themselves, their identities, or their *being* in the world together. Of course, Barnett's task is ambitious precisely because it calls for individual educators to take seriously the question, "how do I improve my practice?" (Whitehead, 1989). It is certainly worth further considering how educators' pedagogical practices influence curriculum development and implementation for intercultural learning in higher education. As Barker and Mak (2013) state when referring to IoC, "the complexity of the pedagogical challenge requires academics and practitioners to continue to explore, document, reflect and share their practices in a spirit of collegiality" (p. 574).

In contrast to the growing numbers of international students studying in Australia, Australian undergraduate students have also traditionally had low participation rates in outbound student mobility programs (Daly, 2011). In their study, Daly and Barker

(2005) speculated a number of issues affecting student decision-making and participation in international exchange. Limiting factors such as the financial burden associated with overseas study for students and their families, students' lack of foreign language skills, and concerns about social and cultural adjustment were identified. Malicki and Potts (2013) list prohibitive factors such as part-time work, housing, and family commitments, and the structure of degree programs themselves. Nevertheless, as discussed in section 1.4.3, a range of political measures in relation to intercultural learning and outbound student mobility are exerting influence on the field of higher education in Australia.

1.4.3 Political context for outbound mobility at Australian universities

The push for increased student outbound mobility in Australian universities has been underway for at least a decade, but it has only been recently that countries in the Asian region have been recognised as important study destinations. Traditionally, outbound students from Australian universities have chosen anglophone countries such as the United States, the United Kingdom, or Canada as study destinations (Gothard, Downey, & Gray, 2012). However, Australian Federal Government policy has begun to focus on how meaningful relationships and connections can be forged between individuals, organisations, and societies in the Asian region. Australia's geographical proximity to Asia engenders travel opportunities, and the concept of the Asian Century, as a major power transformation within the international system that is shifting geopolitics and geoeconomics (Haefner & O'Neill, 2013), has also been influential. The Australia in the Asian Century White Paper (Australia in the Asian Century Implementation Task Force, 2012) details the following areas that universities should focus on to ensure Australian students have the necessary capabilities for the Asian Century:

- Boost the number of Australian students studying in Asia through closer links with regional institutions, and improve financial support and information for students who study in Asia.
- Increase the number of students who undertake Asian studies and Asian languages as part of their university education.
- Have a presence in Asia and establish an exchange arrangement involving transferable credits with at least one major Asian university.

In particular, the paper states that

> together with universities, we support in-Asia study by Australian students as a way of developing Asia-relevant capabilities, regardless of the field of study. In-

> country study allows students to experience another culture, develop skills and directly build relationships that are likely to last a lifetime. (Australia in the Asian Century Implementation Task Force, 2012, p. 173)

Internationalisation strategies that focus on outbound mobility have therefore become increasingly visible within both political and institutional spheres. The New Colombo Plan implemented by a successive government after the release of the Australia in the Asian Century White Paper specifically targets the Indo-Pacific region. It provides extensive financial aid for Australian students to pursue parts of their degree overseas (Australian Education International, 2014; Department of Foreign Affairs and Trade [DFAT], 2017). The New Colombo Plan piloted in 2014 as this study was commencing and launched in 2015, growing year on year since then. It was awarded an initial funding pool of $100 million dollars, with ongoing funding now secured to support universities and university consortia to support student mobility experiences in the Indo-Pacific region. The plan has 40 eligible host destinations, including locations in South Asia, South East Asia, North Asia, and the Pacific. It intends "to be transformational, deepening Australia's relationships in the region, as well as ensuring a more regionally-aware workforce for the future" (DFAT, 2017, para. 3). By the end of 2017, approximately 17,500 students will have received funding through the program to live, study, and undertake work placements in the Indo-Pacific region. Whilst the outbound mobility programs in this thesis did not receive funding from the New Colombo Plan, the broader political and societal context in which the programs are situated influences both institutions' and students' perspectives of outbound mobility within higher education.

1.4.4 Intervention to support intercultural learning within outbound mobility experiences

In their overview of intercultural competence outcomes of study abroad, taking into account studies from the 1970s to present time, Twombly, Salisbury, Tumanut, and Klute (2012) conclude that there is general consensus among the scholarly community that it is possible for students who have outbound mobility experiences to develop interculturally as a result of their participation. However, this outcome is not perceived as a given (Hammer, 2012). Moreover, the failure of intercultural growth among students has been flagged as a serious concern by universities (Vande Berg, 2009). The paradigm that views students studying overseas engaging in intercultural learning on their own accord and effortlessly has been challenged (Vande Berg, Paige, & Lou, 2012),

and the need for intervention to support intercultural learning has received increasing attention in research (see Citron, 2002; Engle & Engle, 2004; Lou & Bosley, 2008). There is a need for intervention at all stages of outbound programs, including pre-departure, during, and after, because intercultural learning outcomes for students have been found to be inconsistent:

> While some U.S. students do learn well abroad without intervention, our concern is for those who do not. It is not unusual to find groups of self-protective students who reinforce each others' feelings of confusion or fear, who travel protectively with other Americans, avoid contact with the locals, speak English whenever possible, and, in the worst cases, engage in unsocial behavior that has earned U.S. students bad reputations. (Vande Berg, Connor-Linton, & Paige, 2009, p. 5)

Universities can do much to provide explicit support for intercultural learning for students participating in outbound mobility programs. The types of common intervention strategies, outlined by Vande Berg et al. (2009), include the following:

- Pre-departure orientation sessions,
- Programs designed to teach coping concepts and skills,
- Orientation sessions abroad (immediately after arrival or for the duration of the stay),
- Before re-entry sessions to help students apply what they have learned overseas,
- Cultural mentoring,
- Guided critical reflective activities for students,
- Formal programs on site that include academic credit.

Researchers have examined the impact of intervention strategies on students' intercultural learning outcomes, and have found that strategies from the above list used on their own, or in conjunction with each other, have positive influences on intercultural competence development (see Engle & Engle, 2004; Jackson, 2011; Lou & Bosley, 2008; Pedersen, 2009, 2010). Whilst research has reported on various strategies for intervention, less attention has been paid to the role of how educators' pedagogical practices influence not only the choice for particular strategies, but also how these are conceptualised and performed by educators.

Outbound mobility learning and teaching materials and resources are available, including outputs from a number of Australian research projects, most of which have become accessible as this study progressed. Again, this highlights the relevance of the topic of intercultural learning and outbound mobility in general in Australian universities. Key research projects and their contributions are outlined in Figure 2.

Much like the previous research cited earlier in this chapter on internationalisation, the range of research presented in Figure 2 is tremendously heartening. It is also evident that little research in this area has focused on "classroom" practices, educators' development of pedagogical expertise, or how specific pedagogical principles can be applied to support students' intercultural learning.

In the European context, outbound mobility has been a priority for policymakers and institutional leaders for much longer than in Australia. Since 1987, the Erasmus programme (European Commission, 1987) has helped millions of students to undertake outbound mobility experiences throughout Europe. Even so, pedagogical matters related to intercultural learning in Erasmus experiences have only recently gained more attention. In this area, the IEREST (Intercultural Educational Resources for Erasmus Students and their Teachers) project, running from 2012 to 2015, developed a set of teaching modules, including learning materials, procedures, and theoretical and methodological directions for students and educators involved in outbound mobility. A number of scholarly works arising from the IEREST project have been published since this study commenced. Many of these include discussions of how students responded to the IEREST materials and (re)interpreted the concept of interculturality (see Beaven & Golubeva, 2016; Borghetti, Beaven, & Pugliese, 2015; Holmes, Bavieri, Ganassin, & Murphy, 2016). There has been less exploration of the sense and meaning of teachers' own experiences of working in this area.

Key Australian research projects on outbound mobility in Higher Education

Project	Details
Bringing the Learning Home: Programs to enhance study abroad outcomes in Australian universities (Gothard et al., 2012)	• designed and disseminated learning and teaching resources with the aim of enhancing outbound students' experiences and learning outcomes • included both curricular materials and skills-based pedagogy based on experiential and reflective learning, specifically the D.I.V.E (Describe-Interpret-Verify-Explain) model • concentrated on curriculum and resource development through a dynamic applied action research approach, resulting in comprehensive learning and teaching materials that cover themes such as cultural relativism, adaptation, coping, globalisation, cosmopolitanism, and professionalization
Ready for take-off: Preparing students for intercultural learning in Asia project (Bretag, Saddiqui, van der Veen, & Zhu, 2015)	• developed an evidence-based model for preparation in five key areas: logistical and practical, student behaviour and expectation management, culture and language, health and safety, and risk preparation and academic • practical learning resources were created to assist students to allay pre-departure anxieties, establish shared understanding, and develop cultural awareness
The Global Canopy project (McLaughlin et al., 2016)	• produced a Good Practice Guide to global mobility discipline-specific learning and teaching • identified and explored case studies of deliberate learning and teaching integration between outbound domestic students and inbound international students at six Australian universities
Classroom of many cultures: Co-creating support curriculum with international community partners (classroomofmanycultures.net)	• currently developing pre-departure curriculum with community-based partners from seven different countries for outbound students undertaking work-integrated learning or community-based service learning placements
EPITOME: Enhancing programmes integrating tertiary outbound mobility experiences (Gray et al., 2016)	• involved two researchers from the "Bringing the Learning Home" (Gothard et al., 2012) project • premised on the need for further exploration of successful, transformational outbound mobility experience itineraries

Figure 2: Key Australian research projects on outbound mobility in Higher Education

My engagement with the specific conceptual orientations for culture, the intercultural, pedagogy, and border crossing, discussed next in section 1.5, raised additional queries as to how educators and outbound mobility professionals can approach intercultural learning within outbound mobility experiences, as well as supporting intercultural learning for university students who are not able to participate in outbound mobility programs.

1.5 Conceptualising the basis for the thesis

In this section of the Introduction, I present the guiding conceptual orientations for the thesis. These orientations were seeds for the study. As such, they were not comprehensively formulated at the beginning, but rather grew and were refined throughout the process of research.

1.5.1 Culture and the intercultural

The concept of culture is highly contested. The complexities inherent in the concept make the word "culture" one of the most difficult words in the English language to define (Williams, 1985). Moreover, culture and concepts related to culture, such as intercultural communication and intercultural learning, have been broached from a variety of disciplines, including anthropology, applied linguistics, communication studies, education, language, psychology, and sociology.

The way that the term "culture" has been used by many interculturalists and in broader society in general, especially since the 1980s, is linked to ethnicity, despite conflicting and contested claims for this link (Breidenbach & Nyíri, 2009). The result is that culture is often represented in essentialist, reductive terms. According to Holliday (2011), an essentialist perspective of culture takes culture as a physical place, with specific traits and membership. It is associated with a country and a language, and is mutually exclusive with other national cultures. This thesis acknowledges the critique of essentialist notions of culture. In their book, *Seeing Culture Everywhere: From Genocide to Consumer Habits*, Breidenbach and Nyíri (2009) argue that simplistic views of culture relating primarily to language, ethnic groups, sovereign states, or grand "civilisations" are not only pervasive but also dangerous because

> … "culture" as an explanatory paradigm in human institutions can in itself be a compelling explanation of why we are where we are today: in the middle of a devastating war in Iraq; stuck between Islamophobia and anti-Americanism; and

> at a cross-roads where liberal politics are retreating in the face of a seeming failure to maintain their traditional commitment to both individual freedoms and cultural openness. (p. 23)

For much of the earlier stages of this study, I struggled to consistently approach the concept of culture from a non-essentialist perspective and to break away from culture implied as "essence" of a particular nation. My own experience is an example of the development of a more robust and critical understanding of culture, which mirrors the very journey that throughout this study, and in my professional role as educator, I hope to support students themselves to undertake. This thesis expressly recognises that culture is a social phenomenon, and thus it is plural, dynamic, adaptable, evolving, and socially constructed (Aneas & Paz Sandín, 2009; Clifford & Marcus, 1986). Further, cultures themselves have blurred boundaries. They can and do "flow, change, intermingle, cut across and through each other, regardless of national frontiers" (Holliday, 2011, p. 5).

Related to the concept of culture, the terms cross-cultural, meta-cultural, polycultural, multicultural, intercultural, and transcultural appear often in research, and they tend to be used interchangeably, without being defined or distinguished (Dervin, Layne, & Trémion, 2015). Accordingly,

> "my intercultural/multicultural/transcultural" may not mean the same as "your intercultural/…". "My intercultural" might have different values and ideologies than "your intercultural". Any attempt to work with these terms is political *nolens volens* and it is important for both researchers and practitioners to accept, recognize and be honest about it. (Dervin et al., 2015, p. 3, italics in original)

It is useful to briefly address the way that I use the term "intercultural", and related terms, in this thesis. My use is aligned with my philosophical stance towards culture. Simply put, the intercultural is the everyday, and it is to do with interaction. In this respect, the work of scholars such as Adrian Holliday, Fred Dervin, Ingrid Piller, and Shi-Xu has provided new direction for those working in the sphere of intercultural education. The term "post-intercultural" indicates a move beyond practices that assume solid, single identity and nationalism as the most natural political form of modernity (Dervin, 2013). It challenges the solid representations of cultures as not much more than a convenient and lazy explanation (Piller, 2011). The focus on what we need to know and do when approaching unfamiliar cultural domains has obscured "what all of us have been doing when moving through different small cultural domains all through our lives and in what ways we must have been interculturally competent all along" (Holliday, 2016, p. 1).

I began this study through contemplation of the concept of intercultural competence, although as elaborated in Chapter Three, there has been much criticism of this concept by post-intercultural scholars. In particular, I initially explored Bennett's (1986) Developmental Model of Intercultural Sensitivity and Deardorff's (2006) Process Model of Intercultural Competence. In this context, intercultural learning refers to an individual's ability to gain transferable skills and knowledge that are applicable to cross-cultural contact in general (Bennett, 2010). Under this view, the task of educators is to support their students to develop intercultural competence—the knowledge, skills, and attitudes that support effective and appropriate communication in intercultural situations (Deardorff, 2006).

However, Barnett's (2004) pedagogical challenge calls for a reinterpretation of intercultural learning, which must go beyond categories of knowledge and skills, even attitudes. A post-intercultural orientation challenges the doxa of intercultural competence (Dervin, 2010). Indeed, when we consider that "on the one hand, hypermobility leads to unprecedented encounters between people from different countries, while, on the other, forms of rejection of and attacks on the 'Other' increase on a daily basis" (Dervin & Liddicoat, 2013, p. 1), how much stock can we put in intercultural competence alone? As Ruben (1976) argues, knowing that one ought to be respectful, empathetic, or non-judgemental does not automatically translate into behaviour, even where there are good intentions.

What is needed is intercultural learning that might have some chance of helping us to deal with one of our most pressing predicaments: "How are we willing to live together in the new century? 'We' and 'together' are key sites of contestation here" (Ang, 2001, p. 193). Intercultural education should help us to find the threads in our experiences, so that we can connect with those of others (Holliday, 2016). This task necessarily involves encouraging individuals to become open to the nature and process of change, both within the self and in the world (Lutterman-Aguilar & Gingerich, 2002). The idea of change for the better is foundational to the question of "intercultural competence towards what end?" (Gordon, 2014, p. 62). He argues:

> While some definitions of intercultural competence contain normative goals, in general a culturally competent person is not necessarily a moral person. Indeed, learning language, local cultural norms, and empathy are hardly neutral and can be essential tools of the terrorist or sweat shop operator as well as the diplomat or aid worker. (Gordon, 2014, p. 62)

This is where pedagogy enters the frame.

1.5.2 Why pedagogy?

Education offers particular versions and visions of civic life, community, the future, and our physical and social environment (Giroux, 2016). What is taught and how teaching occurs "represents a version of our own dreams for ourselves, our children, and our communities" (Simon, 1987, p. 371). However, the degree that these dreams are implicated in organising the future for others means that education always has a moral and political dimension. Here it is apparent that there is an important distinction between education assisting students to work towards possessing intercultural skills, and education that helps students to actively cultivate dispositions within a framework that empowers them to reflect on and act in the world. In his influential work, Giroux (2011) defines that critical pedagogy

> draws attention to the ways in which knowledge, power, desire, and experience are produced under specific basic conditions of learning and illuminates the role that pedagogy plays as part of a struggle over assigned meanings, modes of expression, and directions of desire, particularly as these bear on the formation of the multiple and ever-contradictory versions of the "self" and its relationship to the larger society (Giroux, 2011, p. 4).

In the field of intercultural learning, less attention has been paid to the intellectual work of teachers as they attempt to integrate critical and post-intercultural perspectives into their pedagogical frameworks, as well as how such processes might affect student learning. Shi-Xu's (2001) proposal for a critical pedagogical approach to intercultural studies, where the teaching and learning process itself is part of cultural change, provides stimulus for further thinking in this area:

> The changes I am proposing for our pedagogical practice are, specifically, that we educators, trainers, consultants stimulate, help formulate and elaborate, and encourage the use and development of new and alternative *discourses*: namely, the discourses of diversity, equality, common goals and rational-moral will. I must hasten to add that those are not the only discourses that are needed, nor that their meanings are already determined once and for all. The point here rather is to introduce alternative and helpful kinds of pedagogical discourse/practice on intercultural communication and to invite dialogue for the sake of pedagogical and intercultural transformation. (Shi-Xu, 2001, p. 287, italics in original)

Thus, pedagogical matters related to intercultural learning should be dialogic in nature in order to be shared, useful and visible to others (McCarthy, 2008). Through scholarship,

the entanglement of learning and teaching can be examined so that others can come to better understand the ideas, values, knowledge, and theories that influence teachers' pedagogical reasoning (Hamilton, 2004). Freire's (1998) notion of praxis is immediately important, where the work of educators necessarily involves reflection paired with informed action, grounded in transformative intentions. These pedagogical orientations have shaped the research reported in this thesis—they highlight the need for such research to take place, and for this work to be brought into the world through dialogue and critical reflection on theory and action. These processes, even when not explicitly recognised, guide educational practices for all learning, including intercultural learning.

It is also useful to set out in this introductory chapter the reasoning behind my use of the term "pedagogy" throughout this thesis. I do not view pedagogy as primarily concerning children and I obviously do not use the term to exclude learning that occurs in the adult setting. I do not accept that pedagogy implies a passive learning approach where students are "'receptacles' to be 'filled by' the teacher" (Freire, 1970, p. 53) and I therefore do not wish to exclude notions of self-direction and self-determination within teaching and learning processes. I argue that the ideas supporting the pedagogical model for intercultural learning presented in this thesis are relevant for all educational contexts.

1.5.3 Border crossing

The final conceptual orientation that has influenced the direction of this thesis is the notion of border crossing, as theorised by Henry Giroux in 1992, and then in 2005 in the second edition of his acclaimed book, *Border Crossings: Cultural Workers and the Politics of Education*. I also draw on Gloria Anzaldúa's (1981, 1987, 1999, 2009, 2015) work on borderlands and border crossings. Although the idea that we have a borderless world is appealing, it is simply not the case. Our globalised world harbours "fundamental tensions between opening and barricading, fusion and partition, erasure and reinscription" (Brown, 2010, p. 7). Brown's book *Walled States, Waning Sovereignty* (2010) shows multiple examples of how these tensions are visible through the funding and construction of walls across the globe. Border fortification works to create a hysterical obsession with the "Other" as

> the Alien, fashioned as a single imaginary creature from the material of immigrants, drug traffickers, and terrorists and representing the pollution of violated borders and the demasculinization of permeable national and individual subjecthood. The phobia is xenophobia. (Brown, 2010, p. 125)

Most of us are at least partially aware of the geographical borders that define and separate the world, even if we have not fully considered their functions or effects in detail, but Giroux (2005) argues that we are likely less aware of the borders in our minds relating to race or ethnicity, gender, sexual orientation, class, age, religion, and ability. Border crossing, as Giroux (2005) has theorised, is to come to understand Otherness in its own terms.

The concept of border crossing has provided a rich and fruitful focus for the thesis. I should be clear that my interest in the concept of border crossing does not involve the interrogation of whether it is actually possible to understand Otherness, but rather, what might happen when we try to do so. The invitation to attempt to border cross is a simple yet compelling suggestion, but one that has rarely been used, as far as I am aware, as an entry into the process of intercultural learning and intercultural communication, nor has it been extensively applied to the context of outbound mobility where students literally cross borders.

There are a range of stories of outbound students who physically cross geographical borders, and later express "grand generalisations" and superficial responses in relation to what they perceive they have learned (Forsey, Broomhall, & Davis, 2012, p. 132):

> Students return from study-abroad programs having seen the world, but the world they return to tell tales about is more often than not the world they already knew, the imaginary world of globalized, postmodern capitalism where everything is already known, everyone speaks the same language, and the outside world keeps its eyes on those of us who come from the center. (Feinberg, 2002, para. 15)

Again and again throughout this study, I have found the story of the snake and the eagle, as narrated by Gloria Anzaldúa (1987), a captivating and productive analogy that speaks to the overwhelming importance of border crossings.

The story of the snake and the eagle, by Gloria Anzaldúa (1987)

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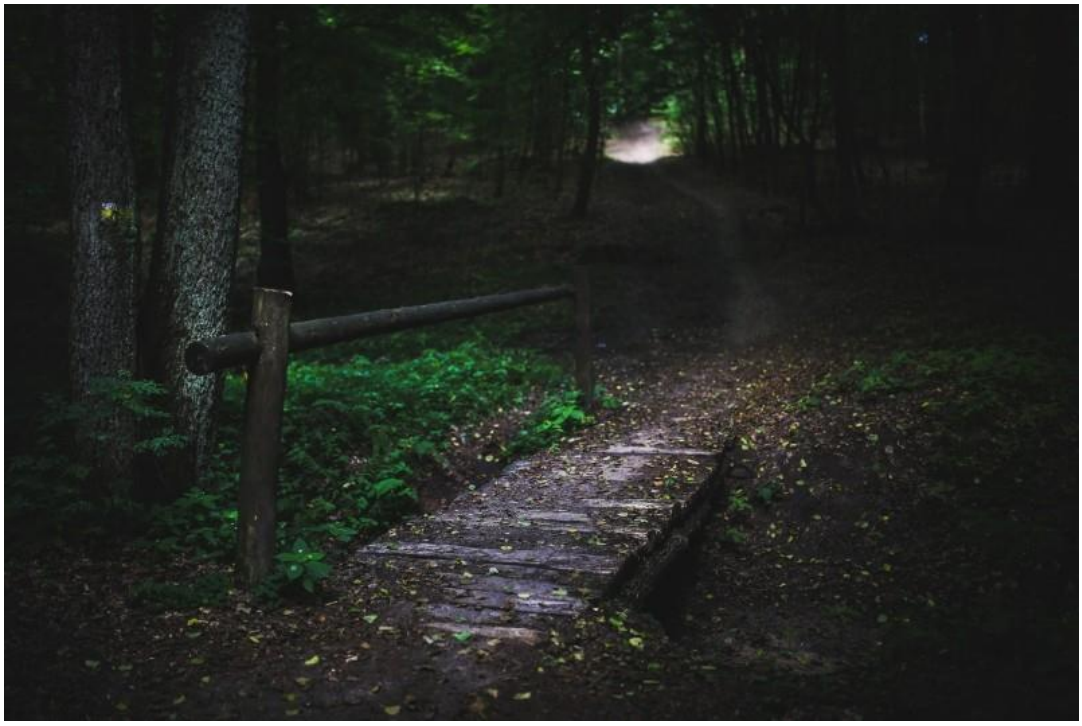
Figure 3: The story of the snake and the eagle, by Gloria Anzaldúa (1987)

Anzaldúa brings to mind the image of a river as the border between two animals completely different from each other—the snake and the eagle. In many ways, these two animals' views of the world are incompatible. How could these two creatures ever come to understand the other? Why should they even try? Anzaldúa (1987) addresses our human obsession with binary separations and duality of thinking—we are ourselves snakes and eagles. She implores us to cease standing on the opposite riverbank, shouting at the other side. This only serves to keep us locked into duels of oppressor and oppressed, cop and criminal. Then, we are all reduced to a common denominator of violence. There is another way, although it is a challenging one. It is through border crossing that we can come to a new consciousness. This is only possible when we have the desire and courage to leave the opposite side of the riverbank, heal the split of separation, so that we are on both shores at once, to see through both serpent and eagle eyes. Surely, this is the very aim of intercultural learning, and further investigation into pedagogical matters that can support this aim is warranted.

1.6 Germinating

In this introductory chapter, I have provided an overview of how I came to be interested in the topic of intercultural learning in higher education. The current political climate as well as the circumstances of the institution involved in this research worked in favour of outbound mobility, and provided the specific context in which I have carried out the research. I have presented my conceptual orientations for culture, the term "intercultural," pedagogy and border crossing, along with why these orientations are so relevant to the topic of intercultural learning in and outside of outbound mobility contexts. These theoretical orientations greatly influenced the development of a pedagogy for border crossing that emerged from this research and which I discuss in further detail in later chapters. However, in the second chapter of this thesis, I turn to the methodological process that this study has adopted.

2 The process of inquiry



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Caminante, no hay puentes, se hace puentes al andar
[Voyager, there are no bridges, one builds them as one walks]
—Gloria Anzaldúa

2.1 Introducing the methodological process

This chapter first presents a discussion of the epistemological and ontological influences for the study reported in this thesis, including the process of qualitative inquiry as bricolage, as conceptualised by Kincheloe (2001, 2005a, 2005b, 2010). I then present the research questions that guided the study, before moving to a discussion of the data generation methods and data analysis techniques used. The chapter concludes with a discussion of ethical considerations, and the suitability of the approach to the study.

2.2 Being a bricoleur

> My trouble is that I have never myself conducted research according to a defined and regular plan – or rather my plans and the realized research are seldom identical constructs and any description of methods in my writing is at best retrospective and a kind of subsequent rationalization of what was done. Consequently, even if I do have a research-plan (as I carry a map or a GPS when travelling); unexpected things always happen, newly constructed roads turn up and research paths which could not be foreseen surface. (Tanggaard, 2013, p. 409)

The nature of qualitative research acknowledges the subjective and value-laden activities that researchers use to make sense of both human and natural realities. Within this study, I have personally experienced research as mostly messy, fluid, organic, and emergent—a significant contrast to the clean and procedural narratives that this chapter will no doubt imply. In this respect, I continue to develop dispositions for inquiry that avoid methodological oversimplification (Koro-Ljungberg, 2016).

Taking a critical, complex view of inquiry has enabled me to use divergent strategies to imagine how to do research, as I explored the philosophies that underpin critical pedagogy, as well as the colonial matrix of power that currently shapes our world (Mignolo, 2009). The view of qualitative inquiry as an act of bricolage resonates (Kincheloe, 2001). The term "bricolage" is drawn initially from Lévi-Strauss's (1966) work and, later, Denzin and Lincoln's (2000) view of the researcher as *bricoleur*—a handyperson who chooses amongst available tools to complete a task. Yet being a bricoleur means to not focus merely on the increasing of knowledge but the research process itself as a form of self-conscious criticism. Therefore, the researcher remains open to change, expansion, contraction, and doubt within the research process, whilst consciously moving towards an evolving criticality.

Kincheloe (2001) in responding to critiques of the bricolage states:

> My argument here is that we must operate in the ruins of the temple, in a postapocalyptic social, cultural, psychological, and educational science, where certainty and stability have long departed for parts unknown. In the best sense of Levi-Straus's [*sic*] (1966) concept, the research bricoleurs pick up the pieces of what's left and paste them together as best they can. The critics are probably correct, such a daunting task cannot be accomplished in the time span of a doctoral program; but the process can be named and the dimensions of a lifetime scholarly pursuit can be in part delineated. (p. 681)

This thesis is thus one of the steps within my ongoing scholarly journey as educator and researcher.

2.3 Setting out the ontological and epistemological perspectives

I am conscious that any writing "on knowledge and issues of justice in the contemporary era must deal with the last 500 years of oppression and power differences between European colonizers and the colonized peoples around the world" (Kincheloe, 2010, p. 5). Specifically, colonial domination has involved the production of "universally valid knowledge" by invalidating other ways of knowing and silencing indigenous voices (Smith, 2012). Indeed "for indigenous peoples, the critique of history is not unfamiliar, although it has now been claimed by postmodern theories" (Smith, 2012, p. 34). Gloria Anzaldúa, decolonial theorist and writer, has influenced my thinking within this study. She refers to her work being appropriated by scholars who insisted that her theories were derived from Foucault, Lacan, Derrida, or the French feminists, when she had not read them. Certainly, a complex entanglement exists between colonial histories, continuing Indigenous frameworks of thinking, and the impact of legacies of imposed knowledge derived from Western European contexts (Nakata, Nakata, Keech, & Bolt, 2012). In this respect, I have developed an awareness of decolonial perspectives in relation to research, although Eurocentric frames of scholarship have shaped the research process.

Ontologically, I recognise the influence of socio-historical dynamics on the general object of inquiry—intercultural learning—which cannot be described as an isolated entity but as a part of many contexts and processes (Kincheloe, 2005b, p. 333). However, more importantly, "it is through ontology that we develop an awareness and sense of self, of belonging and for coming to know our responsibilities and ways to relate to self and others" (Martin, 2003, p. 206). A relational ontology highlights the interrelatedness and interdependence between myself, the research topic, the inquiry process, others involved in the research, and my surroundings. This philosophical view

shares similarities with the feminist concept of "self-in-relation" (Miller, 1976) and also the humanistic concept of *ubuntu*—my "being" as bound with others; I am a person "through" others; I am because we are (Goduka & Swadener, 1999).

Taking these ontological perspectives leads to knowledge as

> something people develop as they have experiences with each other and the world around them. People improve on the ideas that have been developed and passed to them by others. They do so by further developing their own understanding and enlarging their perspectives. With enlarged perspectives, they create new meaning from their experience. (Thayer-Bacon, 2003, p. 9)

Drawing from Kincheloe's (2001, 2005a, 2005b, 2010) theoretical work within the field of qualitative research, this study is also informed by critical constructivism and complexity, as meaning making and knowledge are generated through interpretations that are constructed interdependently with social, cultural, institutional, and historical contexts (Kincheloe, 2010). I have made use of multiple theories within the disciplines of education, cultural studies, and intercultural communication, as well as a range of methods of inquiry, in order to address these complexities of realities. This approach aptly suits the complexity, multiplicity, and reflexivity within contexts of educational research (Kincheloe & Berry, 2004). In particular, a critical, complex approach has supported the synthesis of texts and contextual data, bringing forth new questions and possibilities for understanding the "complications of social, cultural, psychological and educational life" (Kincheloe, 2005a, p. 327).

A critical dimension provides the foundation for understanding and then transforming forces of domination related to race, class, gender, sexual, ethnic, and religious categories. The process of inquiry has included questioning embedded assumptions—my own, within the literatures on intercultural learning and outbound mobility, and also in students' and educators' discourses. This approach supports further and more critical, complex understandings of the ways in which power distorts meanings and interpretations within contemporary education.

Taking into account the above influences, Anzaldúa's (1987) relational and connectionist framework has had a strong impact on my developing philosophical perspectives on the nature of knowledge and reality. This is illustrated through my own use of contemplative practices, coupled with a facing out and interacting with others, including texts, throughout the inquiry. Both processes enable researchers and educators to envision and move towards an inclusionary future and world. Anzaldúa herself admits this is a

confusing and challenging task, yet she was committed to the ideas of self-change and social change. She articulates that by changing ourselves, we change the world. When we take the path of "going deep into the self and an expanding out into the world, a simultaneous recreation of the self and a reconstruction of society" becomes possible (Anzaldúa, 1981, p. 208). My orientations towards research, and the process of inquiry itself, thus relate to the entanglement of both individual and collective contexts.

2.4 Questioning

My inquiry began with broad, multiple questions, which sharpened as the research progressed. The research questions necessarily adapted to the study as it evolved, although the questions ultimately remained aligned to the overall research purpose: to explore how outbound students can be supported in their intercultural learning. Whilst I was very clear, right from the beginning, about this broad goal of the research, I was at different times confused about the focus of the study, and this is evident in the types of research questions I used in my working documents. At an early point, I envisaged using a case study approach where describing the students' intercultural learning and participation in the outbound programs was the primary interest. At a later point, I realised that the study was also about the development of my praxis.

Yet, in trying to clarify the research questions, I was ultimately taken back to my actions in the first year of this study. Drawing on the concepts of border crossing and hybridity and in collaboration with my principal supervisor, a pedagogical model for intercultural learning was formed. The model arose from the pre-intervention stage of the research, which involved the first of three outbound mobility programs in the study. It became a base for further thinking and action. The model—a pedagogy for border crossing—is therefore not only the product of initial research in this study, but also the focus of interest for the next two stages of the research, which involved two further outbound mobility programs. The thesis is a response to the following research questions, which capture the spirit of the inquiry:

1. What impact, if any, does application of a pedagogy for border crossing have on students' intercultural learning and participation in two outbound mobility programs?
2. What can be learned from the study of students' outbound mobility experiences, and what might this mean for a pedagogy for border crossing to encourage students' intercultural learning?

Further clarification is needed for both chosen research questions. In relation to the first question, there are several elements in the question that can be interpreted in different ways. First, given the qualitative nature of this study, what is meant by impact? Second, how can this impact be measured? Third, what does the application of a pedagogy entail? In terms of impact, I refer to the idea of educational influence. Whitehead (2008) proposes that educational influence occurs through intentional relationships between teachers and learners. He goes on to argue that given the relational nature of teaching, it is not possible for teachers to claim to have educated anyone, apart from themselves. However, we can (and do) make evaluations of how students mediate the actions of their teachers, the learning material, and their own learning. In the case of this study, my judgement is guided by the knowledge and the values that underpin the pedagogy for border crossing, which I *applied* to *prepare* and *deliver* pre-departure workshops and an undergraduate subject. As such, evaluation of the impact of the application of the pedagogy involves seeking instances of students' feelings, thinking, and behaviour, and ascertaining whether these support, are neutral towards, or do not support the purpose of the pedagogy.

The second research question also requires elucidation. The research is not only about the degree to which, and how, students responded to the learning activities that were prepared and delivered. The study sits within an approach that considers pedagogy as enacted and experienced (Nind, Curtin, & Hall, 2016). I anticipated that using the pedagogy across different outbound mobility programs, and through the study of students' experiences within these outbound programs, I could further my understandings of intercultural learning processes. Through this inquiry, I would also develop understandings of and for the pedagogy, especially in terms of how pedagogical practices might work to encourage students to engage in their own intercultural learning. To provide further details of how I enacted and experienced a pedagogy for border crossing, I now turn to the different stages of the research.

2.5 Establishing the stages of inquiry

> So I ask my students what they are already doing that they're interested in thinking more about, in reading about, in studying. In effect, they've already begun. The first thing I want them to do is read, read, read and then "do" the next thing that makes sense and to keep doing the next things and then all that doing is a *methodology*—that is, if they still must cling to the idea of methodology. (Guttorm, Hohti, & Paakkari, 2015, p. 16)

This section gives an outline of how the research progressed, providing details of the ripening of the research process. The structure of the study was influenced by practical and time constraints associated with the university's outbound mobility programs and academic systems. The research unfolded in each stage as I responded to what had happened previously, and what was about to occur. An overview of the key aspects of the stages of the study is in Figure 4. A detailed summary for the research is available in Figure 5.

I initially enrolled in a Master of Philosophy program, and converted to a doctoral program in mid-2015. During the initial 6 months of the research (February 2014 to August 2014), I engaged in the preliminary stages of inquiry through exploration of literatures on the concept of intercultural learning. In July 2014, I conducted a mini pilot study involving semi-structured interviews with three Bachelor of Commerce students, of whom two were also participants in the pre-intervention stage. Whilst the pre-intervention stage, involving 13 Bachelor of Commerce students, occurred prior to the consolidation of my research questions outlined previously in this chapter, this stage is reported in the thesis, as it was during this time that the foundation was laid for the remainder of the study. The pre-intervention stage included ongoing review of literatures and theorising on the concept of intercultural learning, with data generation also a key aspect of research in this stage.

Stages of inquiry

Stage	Timeframe and key aspects of the stage
Preliminary	*February 2014 to August 2014* • Review of literatures. • Mini pilot study, which involved semi-structured interviews with 3 Bachelor of Commerce students prior to the commencement of the 2014 outbound mobility program. • Data generated here influenced the design of interview and focus group questions and the observation protocol that were used in the pre-intervention stage and later intervention stages.
Pre-intervention	*September to December 2014* • Ongoing review of literatures. • Theorising on the concept of intercultural learning. • Group of 13 Bachelor of Commerce students undertook an outbound mobility program in Malaysia. • Site visit (7 days) to the outbound site in November 2014 where data generation occurred involving 13 students and 6 educators.
First intervention	*January 2015 to December 2015* • Data generated in the pre-intervention stage influenced the design of a pedagogical model for intercultural learning—a pedagogy for border crossing. • I facilitated 4 pre-departure workshops drawing from the pedagogy with a group of 6 Bachelor of Commerce students. • I interviewed 6 students before they travelled to Malaysia. • 6 Bachelor of Commerce students undertook the outbound mobility program in Malaysia between August 2015 and December 2015. • Site visit (4 days) to the outbound site in Malaysia in November 2015 where data generation occurred involving 6 students. • 6 Bachelor of Commerce students' assignments for the subject International Experience formed a dataset.
Second intervention	*January 2016 to May 2016* • I facilitated 4 pre-departure workshops drawing from the pedagogy with a group of 10 Bachelor of Media Design students. • The subject, International Experience, was redesigned. • Site visit (5 days) to the outbound site in Bangkok in April 2016 where data generation occurred involving 10 students. • 10 outbound students and 3 students who did not travel completed the new International Experience subject. Their assignments for the subject formed a dataset.

Figure 4: Stages of inquiry

Detailed summary of the study

Method	Stage of research	Number	Location	Year
Semi-structured interviews	Pre-intervention	8 students	Malaysia	2014
Semi-structured interviews	1st exploratory intervention	6 students interviewed twice (12 interviews in total)	Australia, Malaysia	2015
Focus groups	Pre-intervention	2 focus groups (6 students in total)	Malaysia	2014
Focus groups	2nd exploratory intervention	2 focus groups (10 students in total)	Thailand	2016
Observation at overseas sites	All	16 days	Malaysia, Thailand	2014, 2015, 2016
Students' assignments	1st and 2nd exploratory interventions	19 students (74 assignments)	Australia, Malaysia, Thailand	2015, 2016
Fieldnotes	All	Ongoing	Australia, Malaysia, Thailand	2014, 2015, 2016, 2017

Figure 5: Detailed summary of the study

2.5.1 Pre-intervention stage

The pre-intervention stage involved a cohort of 13 Bachelor of Commerce students who participated in an overseas program of study in Malaysia between September 2014 and December 2014. Data generated in a very small-scale mini pilot study in July 2014 influenced the design of strategies to appraise the students' intercultural experiences and learning, including the interview design, which was adapted for use in later stages of the research. In the pre-intervention stage, I generated data through interviews, focus groups, observation, and researcher fieldnotes. The purpose of the pre-intervention stage was to explore students' outbound experiences in more detail, especially how they participated in the academic, social, and intercultural activities during their time overseas. I envisaged that with this data, I would be able to advise the university on how to better prepare future students for their outbound programs.

2.5.2 Developing the "Border Pedagogy for Living Together-in-Difference"

Drawing on the pre-intervention stage from 2014, a pedagogical model for intercultural learning was developed in collaboration with my principal supervisor. I will further discuss the theoretical orientations and background for the model in Chapter Five. The pedagogical model itself was constructed in the process of co-authoring a chapter for a handbook with Prof. Chris Walsh (Townsin & Walsh, 2016). The idea to write together for this publication arose in November 2014 when I was in Malaysia generating data during the pre-intervention stage of the research. We built the proposal for the chapter around a central argument that universities must design compulsory intercultural learning components within outbound mobility programs. In the chapter, we argued that most universities fail to leverage potential scholarly and intercultural learning opportunities for students, and that it was fundamentally critical for students to be supported to engage in meaningful intercultural communicative practices. The chapter also focused on the Asian Century and the New Colombo Plan and how these provided invitations for Australian universities to develop outbound mobility experiences to support students' intercultural learning. We called our model the "Border Pedagogy for Living Together-in-Difference" and based it upon the Process Model of Intercultural Competence (Deardorff, 2006). Throughout this thesis, I refer to the model in general terms as a pedagogy for border crossing.

2.5.3 First exploratory intervention

The first exploratory intervention involved a cohort of six Bachelor of Commerce students who participated in an overseas program of study in Malaysia between September 2015 and December 2015. The pedagogy for border crossing guided the preparation and delivery of five workshops, four of which were conducted with this group in July and August 2015 before they travelled to Malaysia. Interviews, observations, and researcher fieldnotes were undertaken pre-departure and at the overseas program site over 4 days in November 2015. Additionally, students' assignments for a subject titled International Experience were utilised to investigate the experiences and intercultural learning outcomes for students who participated in the 2015 outbound program. I did not have direct involvement in the design, delivery, or assessment of the subject; however, I had students' consent to communicate with them via the online learning management system (Blackboard) throughout their enrolment in

the subject. Further details on the curricular aspects of the 2015 outbound program are in section 2.7, as well as in Appendices E, F, and G.

2.5.4 Second exploratory intervention

The second exploratory intervention involved a cohort of 13 Bachelor of Media Design students, 10 of whom undertook a 6-week outbound program comprising 2 weeks in Tokyo and 4 weeks in Bangkok between March 2016 and April 2016. I conducted four pre-departure workshops with this group of students. I had planned to have more involvement in the International Experience subject and the development of learning activities that students would participate in during their overseas program. I was extremely disappointed in early 2016 when I learned that students might not have to complete academic work as part of their outbound program.

At this point, advocacy occurred on my behalf. The intercession resulted in the opportunity for the International Experience subject to be redesigned. Building upon the previous stages of the research, based on the pedagogy for border crossing, and in collaboration with my two supervisors, the International Experience subject was revised and redesigned, resulting in a new subject that the Media Design students were required to complete. Subsequently, while students were overseas, I facilitated the International Experience subject, its learning activities and assessment, primarily via email delivery and with some face-to-face involvement. Three students who did not travel also participated in the second exploratory intervention stage of research. Focus groups, observations, researcher fieldnotes, and students' assignments were used. I spent 5 days at the overseas program site in Bangkok in April 2016.

2.5.5 Developing the International Experience subject

The process of developing the subject took place during the months of February and March 2016. I drew from data generated from the pre-intervention and first exploratory intervention stages of the study, especially the journal prompts that I had provided to students during their time in Malaysia, which I will discuss further in section 2.7.2. The development of the subject also drew significantly from a conference paper that my primary supervisor and I authored and presented at the Australian Association for Research in Education in Perth, Western Australia, in December 2015 (Walsh & Townsin, 2015). Our earlier collaboration in writing had explored the potential and influence of the Asian Century and its relevance to Australian universities' outbound

mobility programs and intercultural learning for students. However, the focus of the conference paper drew more heavily on the 2015–2016 State of the Future report, authored by The Millennium Project (Glenn et al., 2015).

In the report, The Millennium Project, a futures-based participatory think tank, identified 15 challenges that face humanity today and which require urgent attention and collaboration in order to imagine and create desirable futures. The report influenced our theorising of the pedagogy for border crossing beyond a regional setting and furthermore applicable to all education, not limited to outbound mobility. This larger perspective is evidenced in the International Experience subject specifically, as I designed learning activities that both outbound students and those not travelling could participate in. My deliberation involved the structuring of experiences that would foster challenging and difficult conversations in order to stretch horizons and expand worldviews (Dewey, 1997). In particular, I wanted to support the conditions for students to attempt border crossing through interaction and to develop greater awareness of the consequences of their actions and choices within intercultural encounters. Details of the International Experience subject in the 2016 outbound mobility program are included in section 2.7.3. Full details of the curriculum, including learning resources and assessment activities, are attached in Appendices H and I.

2.6 Identifying sample and contact procedures

Sampling for this study was purposive. For the pre-intervention stage, the selection criterion was participation in the outbound mobility program. For the two exploratory intervention stages, sampling was initially based on this same condition. However, this then expanded to enrolment in the International Experience subject. As this subject was compulsory for the Bachelor of Media Design, the sampling also included three students who did not participate in the outbound mobility program. Twenty-nine students who participated in three different outbound programs delivered at the home university were involved in the overall study, as well as three students who did not travel, making 32 participants in total. Thirteen students participated in the pre-intervention stage. Six students participated in the first exploratory intervention stage. Thirteen students participated in the second exploratory intervention stage. Six educators at the Malaysian university who were involved in teaching and administration of the 2014 outbound mobility program were also interviewed in the pre-intervention phase, although they are not considered participants in the study as their involvement generated contextual, secondary data.

As I do not report on individual students who participated in the research in the pre-intervention stage, I have not tabulated the demographic or biographical details of participants in the 2014 cohort. In the first and second exploratory intervention stages, I developed closer relationships with research participants, and in Chapters Six and Seven, my findings and discussion focus on both individual and collective learning. Thus, the personal information of participants was more relevant. Appendix B provides an overview of ages, genders, ethnic backgrounds, and previous travel experiences for participants within the 2015 and 2016 outbound mobility programs.

Names of the universities and participants involved in this research have been withheld in the reporting of the research. In the pre-intervention stage, I recruited participants through face-to-face discussions at meetings that were scheduled to cover administrative aspects of the outbound program. In the two exploratory intervention stages, I recruited participants through discussions at pre-departure workshops. I had administrative support from the home university who contacted outbound students to advise them of meetings and workshops and request their attendance. The three students who did not travel completed the International Experience subject during the same period as the 2016 outbound mobility program, and through my role as facilitator of this subject, I invited students to participate. An example information sheet and consent form are attached in Appendix A. Further ethical considerations in relation to participation are discussed in section 2.9.

2.7 Situating the study

This inquiry involved a private university located in an Australian capital city. The university delivers undergraduate and postgraduate programs in Business, Design, Education, Hospitality, and Health. It has physical campuses located in a number of Australian capital cities and provides face-to-face, online and flexible learning for students across the country. The outbound mobility programs in this research involved students who were full-time, on-campus students. The outbound programs were affiliated with two private universities in Malaysia and Thailand.

2.7.1 2014 outbound mobility program in Malaysia

The 2014 outbound mobility program was the first student mobility initiative the university had ever delivered. The program involved one trimester of study (12 weeks) at a university in Malaysia. The home university funded participants' airfares, visa, and

insurance costs. Students were responsible for their accommation, living expenses, and tuition fees. The students who participated in this program left Australia in late August 2014 and returned to Australia in December 2014. At the university in Malaysia, they were enrolled as full-time, international students and completed four subjects in Marketing, Finance, Accounting, and Organisational Behaviour. They studied in the English language and were housed in independent accommodation that was off-campus but located within very close proximity to the university. This program included two short pre-departures sessions that focused exclusively on administrative matters. I attended one session as an observer.

2.7.2 2015 outbound mobility program in Malaysia

The students who participated in the 2015 outbound mobility program arrived in Malaysia in September 2015, and returned to Australia in December 2015. This outbound program essentially had the same format as the 2014 program, except that students completed three subjects, not four, at the university in Malaysia: Marketing, Finance, and Accounting. Concurrently, they also completed an online subject, International Experience, through the home university. The same funding and costs as the 2014 outbound mobility program also applied to the 2015 program. Drawing from data that were generated in the pre-intervention stage of the study, as discussed earlier in this chapter, I designed and delivered four pre-departure workshops for the 2015 outbound mobility program. I also ran a fifth workshop with the students on campus in Malaysia during my site visit in November 2015.

2015 workshops

Information on the pre-departure workshops and the on-site workshop are detailed in Figure 6. The lesson plans are attached in Appendix E. The four pre-departure workshops were scheduled to run for 1.5 hours. I was allotted 1 hour as the time was shared with administrative staff who also attended the workshops to provide students with information on the practical aspects of the outbound program. The pre-departure workshops did not include any forms of assessment, nor were they connected to the formal learning requirements for the International Experience subject, which students completed. Due to these factors, it was not possible to cover topics extensively. Furthermore, my role in this stage of the research was not necessarily about providing academic content on concepts, but, as I saw it, to create opportunities for learning amongst our small group so that we would all benefit.

2015 outbound program workshops

Date	No. participants	Topics covered
2 July 2015	6	The Asian Century What is border crossing? What is living together-in-difference? What is mindfulness? Guided mindfulness practice
16 July 2015	6	Border crossing personal statements Guided mindfulness practice
30 July 2015	4	What is dialogue? Film clips—Crossing Borders Films: • *The Dialogue* (trailer) (2013) • *Why Initiate Dialogues?* (2015e) • *Phases of a Dialogue* (2015d)
13 August 2015	6	*The Danger of a Single Story* (Adichie, 2009) Guided mindfulness practice
5 November 2015	4	Reflective writing (revision) Guided lovingkindness practice

Figure 6: 2015 outbound program workshops

2015 International Experience subject

In 2015, Bachelor of Commerce students who participated in the outbound program were required to complete the International Experience subject. A learning facilitator from the Bachelor of Commerce managed, delivered, and assessed the subject. My specific involvement in the subject is detailed after Figure 7, which summarises the assessments within the International Experience subject.

2015 International Experience subject

Type of assessment	Due	Details
Report	Pre-departure	In 500 words (minimum), students were asked to briefly outline the business context of the host country. They were also required to discuss their expectations for the trimester overseas, their desired personal learning outcomes, their concerns for the outbound program, and to identify strategies and actions that would assist them to manage the trimester overseas.
Journal	Throughout outbound program	4–6 journal entries per week were required over the 12-week trimester. Students were instructed to record experiences, activities, and reactions to daily events.
Report	End of outbound program	In 1,000 words, students were to discuss their international experiences, including their prior expectations compared to their actual experiences. Students were guided to focus on their life skills learning, the challenges they faced and how they coped with these, identifying things they would do differently, the obstacles or difficulties associated with being an international student, and their experiences in relation to cultural diversity.

Figure 7: 2015 International Experience subject

My involvement in the subject was based only on my access to the students' journals as they wrote them. In response to their journal entries and drawing on the pedagogy for border crossing, every week I posted a message to all students in the online class space. This had been negotiated with the Subject Coordinator to provide extra support for the outbound mobility students, especially given that there was no compulsory learning material within the International Experience subject. I had advised students in our pre-departure workshops that my messages, or "journal prompts" might give them some ideas and suggestions on topics for writing their journals, although they were not assessed on their use of the prompts. I also had the ability to respond directly to students' journal entries, as a more private communication tool, although only one student engaged in ongoing, semi-regular communication through this channel. The journal prompts for the 2015 International Experience subject are included in Appendix G. In total, I wrote 14 journal prompts, which covered the total number of weeks students were overseas as they had a 2-week break during the 12-week trimester.

2.7.3 2016 Outbound program in Japan and Thailand

This outbound program involved 10 Bachelor of Media Design students who travelled to Japan and Thailand in March and April 2016. The program occurred midway through the first trimester of 2016, which caused some challenges with academic programming. The students completed two subjects in Media Design through face-to-face classes at the home university. This involved 4 weeks of classes prior to their travel, and a fortnight of classes when they returned to Australia. The students completed a Media Design subject delivered through the host university in Thailand during the 6 weeks of the outbound program. The students were also required to study the International Experience subject over 7 weeks, comprising 6 weeks of the outbound program and 1 week in Australia after the program. Students self-funded all aspects of their participation in the outbound mobility program.

Students first travelled to Tokyo, where they met a learning facilitator, as well as a cohort of approximately 20 students from the Thai university (the host university). They spent 2 weeks in Tokyo undertaking field trips and a range of design-related learning activities. The students then travelled to Bangkok where they spent 4 weeks completing academic work at the Thai university. They studied in the English language and were housed in independent accommodation that was approximately 15 minutes from the campus. My role in the 2016 ourbound mobility program was as the learning facilitator for the International Experience subject.

2016 workshops

The lesson plans for the 2016 pre-departure workshops are attached in Appendix H. Figure 8 provides information on the content of the workshops. Similar to the 2015 workshops, the workshops were scheduled to run for 1.5 hours, and that time was shared with administrative staff who were responsible for practical matters, such as flights, accommodation, and insurance. Three pre-departure workshops occurred in 2015 despite the outbound program commencing on 20 March 2016. This was because the students only had 4 weeks of classes in the first trimester of 2016 before their departure, and the focus of these 4 weeks needed to be on the two Media Design subjects that students were enrolled in. Given the Christmas break, there was also a significant gap between the third and fourth workshops.

2016 outbound program workshops

Date	No. participants	Topics covered
30 October 2015	5	What is border crossing? What is living together-in-difference? What is mindfulness? Guided mindfulness practice
13 November 2015	4	Film clips—Crossing Borders Films: • *The Dialogue* (trailer) (2013) • *Why Initiate Dialogues?* (2015e) • *Phases of a Dialogue* (2015d) Guided mindfulness practice
27 November 2015	10	Film clips—Crossing Borders Films: • *On Personal Styles* (2015b) • *Openness and Active Listening* (2015c) • *Discovering Empathy* (2015a) Guided lovingkindness practice
11 March 2016	10	Reflective writing *The Danger of a Single Story* (Adichie, 2009) Guided mindfulness practice

Figure 8: 2016 outbound program workshops

International Experience subject

The 2016 International Experience subject was quite different to the 2015 offering, as it had been redeveloped and designated as a compulsory subject. Drawing from the pedagogy for border crossing, the focus of the subject was to assist students to understand how to productively engage in intercultural learning. The subject outcomes were as follows:

1. Demonstrate an awareness and understanding of intercultural competence;
2. Demonstrate knowledge of a range of theories needed to live together in a culturally diverse world;
3. Develop skills in mindfulness for critical reflection and awareness that supports development of intercultural competence;
4. Develop skills in presenting to groups and articulating learning; and
5. Apply an awareness and understanding of intercultural competence to students' discipline.

Full details of the curriculum, including learning resources and assessment activities, are attached in Appendix I. For reference, Figure 9 gives an overview of the assessment tasks.

2016 International Experience subject

Type of assessment	Due	Details
Journal	Whilst travelling	Three journal entries of 500 words (minimum). Students were given three journal prompts and were to respond by discussing key concepts and issues through drawing on learning resources and their experiences.
Group presentation	Upon return to Australia	In a group of three, students were asked to give a 20-minute presentation. They were required to discuss their border crossing experiences and the strategies they used to border cross.
Essay	Upon return to Australia	In 1,500 words, students were to articulate what intercultural competence means to them in relation to personal, social, and professional contexts.

Figure 9: 2016 International Experience subject

2.8 Generating data

Utilising a critical, complex qualitative methodological approach to inquiry, I undertook data generation using a variety of methods. I was able to build multiple perspectives of how students participated in their outbound programs and how they reported their outbound experiences and intercultural learning. This approach to data generation also supported the development of understandings of the role of pedagogical and curricular strategies to encourage intercultural learning as conceptualised in the pedagogy for border crossing. The use of multiple methods was not only driven by an aim to understand the experiences of outbound students as such, but also to enable both competing and complementary interpretations to guide the inquiry. The approach fostered insight into the theoretical and educational possibilities and limitations of the pedagogy for border crossing. Each research method supported the relational framework that influenced the inquiry. Details of the research methods were summarised in Figure 5, earlier in this chapter.

2.8.1 Semi-structured interviews

In total, I conducted 20 interviews throughout the pre-intervention and first exploratory intervention stages of the study. Interviews were conducted in 2014 and 2015 in small offices, on campus in Australia and Malaysia, and were audio-recorded. I interviewed eight students in the pre-intervention phase of the research in Malaysia. I interviewed six students on two separate occasions in the first exploratory intervention stage, including

pre-departure in Australia in August 2015, and onsite in Malaysia during my visit in November 2015. The student interviews ranged from 30 minutes up to 60 minutes in duration. An example interview guide is in Appendix B.

The semi-structured interview, as a complex social situation (Holstein & Gubrium, 2003), was an effective method of generating data on students' perspectives of their outbound experiences and intercultural learning, as well as information on how students chose to participate in opportunities for intercultural interaction. In accordance with the relational framework for inquiry, the interviews allowed me to connect and communicate with students on a one-to-one basis. The interview method provided some detail of how students were thinking and talking about their experiences and learning. I do not view the interview as a representation of authentic knowledge, a notion that privileges the "knowing" subject, but as a time-constrained, contextual opportunity to explore how students were generating emergent knowledge as they experienced new realties before and during the outbound program, some of the realities I myself was also a part of.

Within a relational epistemology and ontology, the interview is therefore a co-creative space (Kincheloe, 2008). I viewed that participation in an interview would encourage reflection-on-action for both myself and those who were interviewed. Interview questions were formulated with this purpose in mind, although the questions in the pre-intervention stage demonstrated my own developing understanding of intercultural learning, including the concept of culture—I was still mostly conceptualising culture from an essentialist perspective. Interview questions were amended after the pre-intervention stage of the research to align with my developing conceptual orientations (see Appendix C). In relation to the impact on me as researcher, the interview method enabled me to start to engage in perspective shifting as I compared and contrasted the literatures against my own interpretations of the interview material.

2.8.2 Focus groups

I ran four focus groups in this study. In the pre-intervention stage, I conducted two focus groups involving six students in total in Malaysia in November 2014. I then ran two further focus groups involving 10 students in the second exploratory intervention stage of the study in Thailand in April 2016. Focus groups were conducted in a classroom and were audio-recorded. The focus group method, functioning simultaneously as a "debrief" tool, enabled students involved in this research to connect to each other and share their experiences. This method was particularly suited to my

research questions because the students who participated in this inquiry were well known to each other and had already shared previous trimesters of study with each other. The questions in the focus group interviews (see Appendix C) were designed to generate discussion among the group, so they could challenge each other as well as collaborate together to further explore their own outbound experiences and intercultural learning.

2.8.3 Students' assignments

Nineteen students who were enrolled in the subject International Experience in both 2015 and 2016 provided informed consent to use their submitted assignments as data for the research. The assignments generated details on how students were participating in their programs and their learning experiences. Students' writing gave me insight into how they were using, or not using, the concepts and ideas drawn from the pedagogy for border crossing that were part of the pre-departure workshops, the journal prompts in 2015, and the 2016 International Experience subject. I was able to gather information on the experiences and situations that were challenging for students, and how they coped and reacted to their experiences beyond what they shared during the interview or focus group setting. By examining assignments submitted at different times throughout the outbound programs, it was possible to make judgements about student learning and to connect student experiences with learning moments. The student assignments also provided a way to communicate through feedback and comments, which I gave to the 2016 outbound participants through facilitating the International Experience subject, aligning with the relational framework utilised in the inquiry.

2.8.4 Observation

In total, I spent 16 days visiting students at their overseas program sites. Details of observations are listed in Figure 10. Observations of students during the outbound program, both within classes and while taking part in general activities at the host campuses, provided a unique opportunity to generate data that illustrated how students were participating in their outbound programs. Observations allowed me to build information on the physical environment as well as the actions and communicative practices of the outbound students who participated in this research. The observation protocol guided note-taking on the following areas:

- Brief description of space/atmosphere/environment

- Description of activities
- Students' responses to and involvement in activities
- Interactions between students from the home university
- Interactions between students from the home and host universities

Whilst I was on site, I also conducted interviews and focus groups with students. I engaged in general, casual conversations with students and undertook unstructured observations of students in public spaces on campus. In Thailand, I spent a day sightseeing with a small group of students. I wrote fieldnotes during the site visits to keep a record of my experiences and to capture my impressions.

Observations on site

Location, year	Days spent at site	Details of observations
Malaysia, 2014	7	7.5 hours of structured observation: • 2 lectures • 2 classes involving small group work • 1 social event Unstructured observation on campus
Malaysia, 2015	4	3 hours of structured observation: • 2 lectures Unstructured observation on campus
Thailand, 2016	5	5 hours of structured observation: • 1 class • 1 learning activity completed in public space on campus Unstructured observation including informal sightseeing activities

Figure 10: Observations on site

2.8.5 Fieldnotes

Throughout the pre-intervention, first and second exploratory intervention stages of the study, I kept a journal and wrote fieldnotes. I documented my actions and what I saw, heard, and felt, as well as reflections on how I was engaging with theories and ideas during the research process. I wrote in my journal during the early theorising stages of the inquiry, before and after pre-departure workshops, while I was at the overseas program sites for data generation activities, throughout data analysis, and the writing of the thesis. My fieldnotes thus provide insight into how I was continually engaging with theories, literatures, research data, and with the pedagogy for border crossing itself, and

how my learning influenced my thinking and actions. My fieldnotes describe faults, failures, awkward teaching moments, shifts of focus, and a lack of confidence at various stages, as well as critical reflection on more positive moments throughout the research process.

2.9 Analysing and interpreting data

I primarily acknowledge that data analysis is not a matter of something emerging from the data, or of simply finding what is there (Emerson, Fretz, & Shaw, 1995). When approaching data analysis, Anzaldúa (2009) reminded me that

> it is the reader (and the author reading as reader) who ultimately makes the connections, finds the patterns that are meaningful for her or him. There's a leeway for the reader to interact with the text because of the gaps … in this way the reader brings into the text her own experience. (p. 190)

A critical complex epistemology seeks to produce research and knowledge that is open-ended, creative, practical, and rigorous (Kincheloe, 2010). This approach also acknowledges that "even as social information is being gathered by researchers, it is being analyzed and interpreted" (Kincheloe, 2001, p. 286). Writing therefore was not something that I did after I had analysed the data; rather my writing in relation to this research—journal article, chapter, conference papers and conference presentations, fieldnotes, and emails—cannot be considered as separate from my analysis. Indeed, my interpretation has been a process, transformed into the final product of the thesis (Ely, 1991). It has been a journey of thinking through reading, writing, and rewriting (van Manen, 1990; Zambas, 2016).

An open, emergent approach in using the data generated informed the data analysis because what people do with data often happens in unexpected, unpredictable, and entangled ways (Koro-Ljungberg, 2016). I developed a bricolage data analysis approach that borrows from critical incident technique (Spencer-Oatey & Harsch, 2016), thematic analysis (van Manen, 1990), and reflexivity (Alvesson & Sköldberg, 2009). I used NVivo 11 (QSR International, 2015) as a conceptual space for interpretation (Bassett, 2012). First, I familiarised myself with the data by undertaking focused and repeated reading of the data. I then moved to NVivo where I made nodes, which I used as "buckets" (Bhattacharya, 2015), in which I placed perceived critical incidents or specific data that I thought supported or did not support my guiding conceptual orientations, and also my

emotional responses and intuitive reflections on the data. I used memos within NVivo, as well as my ongoing fieldnotes, to document this process.

Critical incidents were identified as such when they carried an emotional impact or were puzzling or surprising for myself as the researcher, or the participant in the context of the study (Spencer-Oatey & Harsch, 2016). In writing and rewriting, I used a thematic analysis to organise the research findings. The themes are best described as insightful inventions that capture my "seeing" of meaning to support answering the research questions (van Manen, 1990). This kind of thematic analysis relates to the active construction of awareness of what matters, and does not necessarily involve multiple occurrences of the same things (Smythe, Ironside, Sims, Swenson, & Spence, 2008). I was interested in the following areas in particular:

- students' (re)interpretation, (re)construction, and application of ideas within the learning materials;
- students' reports of intercultural learning and/or border crossing experiences;
- ethical issues associated with attempts to border cross through interaction;
- pedagogical factors in relation to intercultural learning within the outbound programs;
- curricular possibilities for a pedagogy for border crossing;
- theoretical issues associated with a pedagogy for border crossing.

In terms of reflexivity, I mean the consideration of my actions and decisions within the study, including the process of the construction of my interpretations. This also involved self-criticality on text production and language use in the reporting of the findings (Alvesson & Sköldberg, 2009). The themes that were created through data analysis are thus both participant driven and researcher driven. The thematic framework from the first exploratory intervention stage of the research was also applied to the second exploratory intervention stage of the research. A tabulated summary of the data analysis is included in Appendix D.

2.10 Considering the ethical implications

Ethical considerations in research are often viewed as relating to duty and compliance; however,

> the moment we are asked to only and exclusively complete our duties as researchers, or when we begin to feel certain about our research choices and conclusions, we lose the openness to the Other and avert theoretical and methodological responsibility. (Koro-Ljungberg, 2016, p. 134)

This section provides details of the official ethics process undertaken for this inquiry, as well as other ethical considerations.

For the pre-intervention stage of the research, I submitted an ethics application to Bellberry Limited, an Australian, not-for-profit organisation that provides ethical review of human research projects. For the two exploratory intervention stages of the research, I submitted ethics applications to my university. An example information sheet and consent form is included in Appendix A.

Purposive sampling enabled easy access to the participants through the university, and although this provided benefits, it also raised other concerns. Regarding my role in the data generation process, I operated as an insider, as was apparent in my ease of access to the research site, with associated gatekeepers facilitating my entry (Patton, 2002). I also had previous rapport with some of the participants whom I had met socially and casually on campus at informal events, so my presence at the research site in both Australia and overseas was perhaps not considered overly intrusive, thus making it more likely that I could have been perceived as a peer to the participants. We did indeed all share the circumstances of being new students at a new university.

On the other hand, I was cognisant that my research would no doubt appear to be externally endorsed by gatekeepers and that this lent me an aspect of authority and reflected positively on the value of the research. My position on the insider–outsider continuum was also certainly influenced by virtue that I was one of the first research students, literally the first PhD student, who commenced at the university. As the university had not delivered outbound mobility programs before, I was given a degree of freedom and authority that would probably not have been possible in more structured circumstances. These factors demonstrate some of the issues associated with insider research, where it is essential for the researcher to "fully consider the ambiguities that your role may represent to other members and the potential this creates for harm" (Costley, Elliott, & Gibbs, 2010, p. 57).

In writing this thesis, I have had to consider the potential effects of my research, or, as Norton (2009) cautions, what happens if the research shows the institution, or the students, in a bad light? Given that the university was new, this was a significant risk. Building anything from scratch, let alone a university, involves teething problems and steep learning curves. It was not ideal that the first cohort of students in this study travelled to Malaysia without any intercultural preparation. This is not an example of

best practice. On the other hand, it is not necessarily a unique issue, given that it was recently reported that over 80% of outbound mobility experience participants from two other Australian universities received little or no intercultural communication training as part of their outbound programs (Gray et al., 2016).

There were also ethical issues around the possible harm to students in my reporting of this research. I have not explicitly reported the name of the university involved in the study, and referred to it as the "home university" throughout the thesis. However, the university is obvious to readers simply because I have put my name against the study and disclosed that it took place at a new university. This has a flow-on effect for students, especially given the availability of digital tools that can identify individuals. In reporting the pre-intervention stage of the research, there was a higher risk for the findings to reflect poorly on students, because they had not received support in their intercultural learning, and they were potentially more visible given their involvement in the founding year of the university and its outbound mobility program. I decided to present data excerpts with participant's basic details, such as gender and age, rather than giving individuals a pseudonym. I believed this would focus the reader on the data, rather than on the person.

For the first and second exploratory intervention stages, I used pseudonyms and gave demographic and biographical details of participants. I believed this was appropriate because in these stages I was considering both the overall cohort's and each individual's outbound and intercultural learning experiences. I had also intended to film some of the activities in the two exploratory intervention stages, such as the pre-departure workshops, and presentations that students would give after their program. However, when the time came, I decided to only film in the first exploratory intervention stage, and to have the camera focused on me as the presenter and not on the students at all. That would mean that I could use the film for external purposes if desired (e.g., in presentations), as stated in the participant consent forms, but that the use of video would not increase the risk for identification of participants.

For educational research, Norton (2009) argues that

> we have to recognise that there is an inevitable tension between researching students' learning with the goal of improving it, while at the same time actually interfering with that learning with no guarantees that their learning will improve. (p. 188)

For this reason, I collaborated with academic staff in the Bachelor of Media Design in the second exploratory intervention stage of the research. I had a more hands-on role in this stage of the research compared to previous stages, and this raised questions around the power I had to negatively impact students' academic performance. Two academic members from the Bachelor of Media Design gave feedback on the development of the subject, and supported the assessment activities through moderation of students' assignments. Had an issue arose, this arrangement would have addressed any student concerns about my conduct in the grading process. Of course, the ethical issue that Norton (2009) raises cannot be dealt with through reliance on processes, nor can we assume these processes will eliminate risks for harm. Rather, an ethical approach relies on the moral responsibility and integrity of the researcher, who has an ongoing ethical obligation to demonstrate that they can be trusted. This relates to not only the participants in the study, but also the readers of the research (Altheide & Johnson, 2011).

2.11 Addressing issues of quality

Qualitative research strives for equity within the field of research that makes no claims for correctness, validity, and truth. Ontological complexity undermines traditional notions of triangulation (Kincheloe, McLaren, & Steinberg, 2011). The metaphor of the crystal has been argued as a better representation and basis for rigour (Richardson, 2000):

> Crystallization combines multiple forms of analysis and multiple genres of representation in to a coherent text or series of related texts, building a rich and openly partial account of a phenomenon that problematizes its own construction, highlights researchers' vulnerabilities and positionality, makes claims about socially constructed meanings, and reveals the indeterminacy of knowledge claims even as it makes them. (Ellingson, 2009, p. 4)

The concept of crystallisation, however, is not limited to merely offering multiple perspectives built upon the subjectivity of the researcher. Indeed, the crystal metaphor implies solidification and rigidity, which does not align well with the ontological and epistemological perspectives that have guided this study. The crystal metaphor also moves us to practically consider the extent to which the inclusion of researcher positioning contributes to timely, pertinent, useful, and stimulating responses or knowledge to relevant and interested parties (Freeman, deMarrais, Preissle, Roulston, & St. Pierre, 2007). Therefore, the fit—between research problems and questions, between questions and methods, among methods, data, and analysis of data—does not necessarily confirm or prove validity, but demonstrates the multiplicity of ways in which

researchers approach the act of research. The reporting of my methodological choices in this chapter, and the use of appendices, in turn supports further scope for readers to explore the value of the inquiry and theories utlilised.

Notwithstanding the above comments, discussions of quality should obviously extend beyond notions of diversity. Yardley (2000) has identified four criteria for "good" qualitative research. These are:

1. sensitivity to context,
2. commitment and rigour,
3. transparency and coherence, and
4. impact and importance.

Sensitivity to context relates to the researcher's use of significant theories, knowledge of existing literatures and methods used in similar studies, and responsive treatment of data. In this area, my approach has been to use literatures, theories, and research data to drive the study forward and draw out questions and possibilities (Whitehead, 2017).

Commitment, rigour, transparency, and coherence are, as Yardley (2000) views it, mostly straightforward factors. They refer to standard expectations that researchers are thorough, skilled, and immersed in the topic of study, that they report and reflect on activities undertaken throughout the research, and are attentive to the adequacy of the data generation and analysis. In this area, the study spanned three separate outbound programs over a period of 3 years, which although is not extensive given that I was new to the field, does suggest the potential for an in-depth exploration. As for data checking, I provided participants with transcripts of interviews and focus groups, although a more participatory approach would have strengthened both transparency and rigour. One strategy that would also address issues of quality in this area would have been the use of a peer group. In the context of educational research, peers can push the researcher to work on the comprehensibility of analysis and interpretation (Whitehead, 2017). I did not pursue this avenue for the study, although I did receive ad hoc feedback from others, such as audience members at conferences and presentations, and from academic and administrative staff members who were associated with the outbound mobility programs.

Concerning the impact and importance of the research, this study was carried out with the intention to benefit students involved, and the university itself. Practically, the research has helped to create a pre-departure strategy for outbound students, which has informed university practices since the study was undertaken. Since the second

exploratory intervention stage of the research, I have revised, further developed, and kept teaching the International Experience subject. It is now offered as a compulsory subject within the Bachelor of Commerce degree for all students, whether participating in outbound mobility programs, or studying on campus in Australia. This research has hence also resulted in an undergraduate subject that has been offered since July 2016 across three different campuses in Australia, with approximately 175 students having participated in the subject at the time of writing this thesis.

2.12 Determining the scope and limitations

As hinted in the previous section, it is clear that given the relational nature of teaching and learning, an approach that drew more specifically from Participatory Action Research or Participant Driven Research, would have been suitable, if not preferable, for the research presented in this thesis. These approaches would have yielded scholarship that addresses the needs and desires of students involved in the research, who may not often have influence in terms of the focus or outcomes of research or curriculum development (Koro-Ljungberg, 2016). A more faithful action research approach would have also enabled a deeper investigation of the development of my praxis. Although I have drawn parallels between the pedagogy for border crossing and its function as a living educational theory, this research has not used an intentional action/reflection cycle to present claims to know my educational development (Whitehead, 1989).

Self-study would have also been an appropriate methodology, and one that has, to date, had limited usage in the field of intercultural learning and teaching. This is surprising, as self-study methodology is very well suited to the exploration of knowledge of teaching, as well as knowledge of learning, and how these two areas influence each other through pedagogic episodes (Loughran, 2008). The self-study approach has been used extensively in research in teacher education practices where modelling, or "practicing what you preach" is very relevant (Loughran, 2004). The same is, of course, true in the domain of intercultural learning.

A design-based research methodology (The Design-Based Research Collective, 2003) would have also been a potential approach for the study. Design-based research seeks to understand how, when, and why educational innovations work in practice and often concerns the exploration of digital technologies and learning environments, but can also encompass designed artefacts, activities, and curricula, which are investigated through

cycles of design, enactment, and analysis. Thus, it would have been a plausible methodology towards understanding the pedagogical-driven interventions that were undertaken in this study.

However, as discussed earlier in this chapter, this study was not completely planned at its inception; it required flexibility and openness for each next stage of the research. I did not initially view myself as an intercultural educator. It was only after the pre-intervention phase of the research that I identified that pedagogy was a focus for the study. Moreover, I did not have previous practical experience in teaching for intercultural learning. My past employment in a university English language classroom had touched on interculturality in relation to language; however, at the study's starting point, I had not identified a specific problem, paradox, or issue within my own teaching (which is not to say that none existed). Nor had I identified how my English language classroom background would translate across to the outbound mobility context. Although these factors might have limited my methodological options, my experiences in the pre-intervention stage of the research also pointed towards the possibility that I could indeed create my own unique way through the research process (Dadds & Hart, 2001).

2.13 Looking to the ground

In summary, this inquiry involved a critical, complex qualitative approach that privileged a relational ontology and epistemology. A range of research methods were chosen that allowed me to engage with research participants, literatures, theories, research data, and my own learning. The data analysis approach involved identifying critical incidents and themes within the data. I now move to the next chapter to provide an overview of the concept of intercultural competence. This concept was my point of entry into the study itself.

3 Starting with intercultural competence

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> *Be it deep or shallow, red or black, sand or clay, the soil is the link between the rock core of the earth and the living things on its surface. It is the foothold for the plants we grow. Therein lies the main reason for our interest in soils.*
>
> —Roy Simonson, USDA Yearbook of Agriculture, 1957

3.1 Getting to know the soil

In this chapter, I present an overview of the concept of intercultural competence. I discuss the history of the concept as well as my engagement with the concept in relation to the broader topic of intercultural learning. I also consider how intercultural learning might be encouraged through teaching and learning practices.

3.2 Highlighting the influence of the concept of intercultural competence

My entry into this study was through the concept of intercultural competence. Essentially, it provided the jumping off point for everything else that follows in the thesis. I could have started elsewhere, for example, with the concept of global citizenship, or cosmopolitanism. However, the concept of intercultural competence was most visible in the literatures on outbound mobility, and so this was where I started. Most conceptualisations of intercultural competence are built on the premise that its development is processual, alluding to the idea that when an individual is engaged in intercultural learning, they are also engaged in the development of intercultural competence. Although I later understood that this position is at odds with a post-intercultural orientation, which tends to be critical of the concept of intercultural competence, I was puzzled as to what constitutes intercultural competence. This has also puzzled scholars for close to 60 years (Spitzberg & Changnon, 2009).

My decision to start with intercultural competence meant that I leapfrogged altogether the concept of culture, which remained very blurry in my mind. When pushed to define culture, I settled on "sets of taken-for-granted values, attitudes and ways of behaving, which are articulated through and reinforced by recurrent practices among a group of people in a given context" (Becher & Trowler, 2001, p. 23). Looking back, this definition is pleasing, as it resists the idea of "collective programming of the mind" (Hofstede, 1991, p. 5), which perhaps, if I am being generous, I recognised as a dangerous proposition. More likely, though, was that my focus on intercultural competence did not necessarily require me to explore my own taken-for-granted ideas about culture. I continued to envisage cultures as mutually exclusive categories of difference, and mostly grouped along national lines, despite my chosen definition. I proceeded upon this shaky ground.

My discussion in the next section of this chapter focuses on five different strands:

1. a brief overview of the inception of intercultural competence as an academic field of study (1950s);
2. the focus on behaviour as an external outcome of intercultural competence (1970s);
3. the constructivist idea that intercultural learning involves changes in worldview, and is developmentally driven (1980s/1990s/2000s);
4. the aspects of intercultural competence for which there is contemporary scholarly agreement (1990s/2000s);
5. the inclusion of alternative interpretations of intercultural competence drawn from Indigenous contexts into mainstream literatures (2000s/2010s).

Given the volume of scholarly work on intercultural learning and intercultural competence, originating from a number of different disciplines, my discussion in this chapter is by no means exhaustive. I do not include, for example, important and relevant theories of intercultural learning as identity-based journeys or negotiations (see Kim, 2007, 2008; Ting-Toomey, 2005). Furthermore, Chapter Five provides further critique of the concept of intercultural competence and more detail of my thinking around intercultural learning after concluding the pre-intervention stage of the research.

3.3 Investigating historical perspectives of intercultural competence

A review of the historical literatures of intercultural competence show that its basis as a phenomenon of study was driven by the United States' interest in both business and peace (Spitzberg & Changnon, 2009). Starting from the 1950s, American businesses and non-government organisations had practical and commercial concerns for their employees and volunteers residing and working overseas. They wanted to know how to best support adaptation to new cultural environs. The primary focus in early academic research in intercultural competence revolved around four areas: explanations for employees' international failures; explanations for employees' international successes; the development of employee selection strategies; and the design, implementation, and testing of sojourner training and preparatory measures (Ruben, 1989). Interpersonal sensitivity, self-confidence, commitment, energy, responsibility, maturity, openness, and empathy were determined as important personality and motivational factors that could affect cross-cultural effectiveness (Ezekiel, 1968; Smith, 1966). Historically, then, intercultural competence as a phenomenon has included the presumption that it can be predicted, measured, and, to some extent, influenced at the individual level.

3.4 Viewing intercultural competence as behaviour

In a departure from the focus on personal characteristics within the academic research at the time, Ruben (1976) brought attention to the behavioural skills that are an outcome of intercultural competence. His perspective downplayed internal states, such as individual predispositions, motivation, and attitudes, to focus on behavioural assessment of intercultural competence instead. The behavioural approach has had an enduring effect on the field. Indeed, how a person behaves in intercultural situations is how *others* will determine whether the individual is interculturally competent or not (Lustig & Koester, 2003). In this respect, internal attitudes and projections of how a person believes they might act in intercultural encounters are less relevant. If the importance of behaviour within intercultural competence is accepted, this has significant meaning for intercultural education. Behavioural outcomes should guide teaching and learning practices, but learners should also have opportunities to perform or act "interculturally." The maxim "learning by doing" gives a glimpse of how intercultural learning and teaching could occur. Experiential learning (Kolb, 1984), as an educational learning approach, is particularly relevant for intercultural education when changes in behaviour, or the promotion of certain types of behaviour, are desired.

3.5 Developing intercultural competence

An individual's worldview that underpins their choices and actions within intercultural encounters is also certainly relevant. Bennett's (1986) research on how people construe cultural difference attempted to make sense of why some people improved their intercultural communication skills while others didn't. What was it that enabled some individuals to become proficient in the way that they approached cultural differences? The result of his work, based on constructivism and grounded theory, is the Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1986), and its updated form, the Intercultural Development Continuum (IDC; Hammer, 2012).

According to the DMIS/IDC, intercultural competence is achieved when individuals move from an ethnocentric worldview, where an individual believes their own cultural realities and experiences are superior to others, to an ethnorelative worldview, where an individual understands that different cultural realities are equally viable and possible. Bennett (2004) suggests that when an individual interacts with cultural differences, pressure is exerted on their worldview. As an individual is presented with and works to

process complex cultural challenges, they have an opportunity to move along a continuum from ethnocentrism to ethnorelativism.

Each stage of the developmental model involves certain affective, cognitive, and behavioural attributes, and is characterised by a distinct worldview in relation to culture, as summarised in Figure 11. The Intercultural Development Inventory (IDI; Hammer & Bennett, 1998; Hammer, Bennett, & Wiseman, 2003), a psychometric measurement tool, makes the developmental approach a popular choice for large-scale studies of students' intercultural learning. The theory of experiential learning is, again, well suited to the developmental orientation to intercultural competence. Additionally, cultural mentoring strategies fit nicely with the developmental approach, with the role of the cultural mentor supporting students' reflection of intercultural interaction (Hammer, 2012).

A criticism of intercultural competence as developmentally driven is that while developmental models, such as the DMIS/IDC, provide a model of systemic stages of change, they are less relevant for addressing the interpersonal and intercultural competence traits that are mobilised during the development process (Spitzberg & Changnon, 2009). For example, the DMIS/IDC does not recognise the role of curiosity nor its effect on behaviour or processes of interpretation of familiar and unfamiliar cultural phenomena (Garrett-Rucks, 2014). Moreover, much of the work within the developmental paradigm implies cultures as mutually exclusive—notice in Figure 11 that culture is presented in the singular form. Thus, the theory of intercultural sensitivity contributes to the idea that people within national boundaries are similar, whereas others outside those borders are automatically different (Dervin, 2010). Nevertheless, given its visibility in the literatures, the notion of the intercultural competence as a developmental process shaped my early thinking within this study. My main concern for this approach initially was not theoretically driven. Rather, it was that it was not practical to use the IDI, as it is a licensed tool.

Developmental stages of intercultural sensitivity

Ethnocentricism →				**Ethnorelativism →**		
Denial	*Defence*	*Reversal*	*Minimisation*	*Acceptance*	*Adaptation*	*Integration*
My own culture is the only viable one—the most "evolved" form of civilisation.	The world is organised into "us and them," where "my" culture is superior.	Other cultures are better than mine. My experience of other cultures is at a stereotypical level.	My culture is central to an assumed universal reality. All people are essentially similar in ways that I can explain by my own cultural beliefs.	My culture is just one of a number of equally complex worldviews.	My experience of another culture yields perception and behaviour appropriate to that culture.	My experience of self expands to include the movement in and out of different cultural worldviews.

Note: Developmental stages of intercultural sensitivity based on Bennett (2004) and Hammer (2012).

Figure 11: Developmental stages of intercultural sensitivity

3.6 Ascertaining the dimensions of intercultural competence

An alternative conceptualisation of intercultural competence relates to the domains that are essential for intercultural interaction. Byram (1997) uses a compositional model of intercultural communicative competence comprising five "savoir" components of knowledge, skills, attitudes, and dispositions to act as an intercultural speaker. On the other hand, The Process Model of Intercultural Competence by Deardorff (2006), in Figure 12, not only delineates the multiple dimensions that make up the construct of intercultural competence, but also includes a process orientation.

Deardorff (2006) advises that affective states are a fundamental starting point for intercultural competence, such as the attitudes of respect, openness, and curiosity towards others. In terms of knowledge and comprehension, The Process Model of Intercultural Competence (Deardorff, 2006) includes cultural self-awareness, deep cultural knowledge, and skills related to communication and interpretation. It is possible for individuals to behave appropriately and effectively in intercultural encounters without having achieved an ethnorelative internal frame of reference; however, Deardorff suggests that an individual's degree of intercultural competence is increased when internal outcomes have also been cultivated. The Process Model of Intercultural Competence portrays the individual and interactional aspects of intercultural learning. It contends that individuals must become involved in an ongoing process of intercultural learning. Accordingly, "competence" implies a holistic construct that is evolving and context-dependent, and integrates previous knowledge and perceptions of existing capacities for intercultural interaction. A process orientation has clear relevance for the consideration of teaching for intercultural learning, as intercultural competence is not something to be acquired once and for all, but requires life-long and life-wide learning.

The Process Model of Intercultural Competence

Source: Adapted visualisation 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.

Figure 12: Process Model of Intercultural Competence

3.7 Learning from interculturalidad

There are several areas of concern around the previous conceptualisations of intercultural competence. For example, taking the notion of developing intercultural competence through learning by doing and through engaging in life-long, life-wide intercultural learning, it is also plausible that individuals will need to "un-learn" some attititudes, knowledge, skills, and behaviours, in order to relearn. However, the behavioural, developmental, and dimensional approaches to intercultural competence infer, in many ways, passive and uncritical processes of socialisation (see Hoff, 2014). In this case, intercultural learning has the potential to reproduce dominant ideas, rather

than being a catalyst for the development of multiple intercultural perspectives (Aman, 2013).

In this respect, the concept of *interculturalidad* offers a valuable alternative conceptualisation, and although sharing similarities with the theories of intercultural competence discussed previously, *interculturalidad* is meaningful in its consideration of the impact of colonialism on indigenous peoples (Medina-López-Portillo & Sinnigen, 2009). *Interculturalidad* is founded in "indigenous social movements in their struggle to gain recognition, to share power, in the public arena in Bolivia, Ecuador and Peru" (Aman, 2014, p. 83). It is based on "respect for the diversity of indigenous peoples, but also a demand for unity in order to transform the present structures of society as imposed by colonialism" (Aman, 2015, p. 3). Therefore, intercultural learning can be conceived as inter-epistemic learning, and this would involve "understanding the social-historical power relations that imbue knowledge production" (Aman, 2014, p. 93). Teaching for intercultural learning should therefore move beyond the limits of individualistic interests in order to strive for greater economic and political equality among groups, which is only possible with the mobilisation of deeper understandings of antihegemonic socio-cultural-political concerns.

3.8 Approaching data generation activities in the pre-intervention stage

In the pre-intervention stage of this study, I gravitated towards Deardorff's (2006) Process Model of Intercultural Competence, as it seemed a very pragmatic theoretical orientation. First, it would not require payment or training to use, unlike the IDI. Second, I appreciated its focus on process and interaction, which I viewed as the foundation for the development of relationships. Third, Deardorff's framework is less about labelling students interculturally competent or defining where students are in terms of their intercultural development. Rather, it acknowledges an ongoing process of learning about self and others, in which ethnorelativism is only one aspect of intercultural competence. I believed that the model's silence around critical learning could be offset through the consideration of post-colonial perspectives (e.g., *interculturalidad*). It was with these thoughts that I approached data generation activities for the initial outbound program in this research, which I will discuss in Chapter Four.

My guiding research question at this point was that I wanted to know what would happen when outbound students engaged in a trimester of study in Malaysia. I was interested in how students would participate in the social and educational aspects of the

outbound mobility program. I expected that I would be able to put forward some recommendations as to what the home university should do to support students' intercultural learning in future outbound mobility programs. It appeared a straightforward task: use Deardorff's framework to seek evidence of students' learning in the interconnected dimensions of intercultural competence, whilst keeping *interculturalidad* in mind. I would look for the attitudes of respect, curiosity and openness, deep cultural knowledge, awareness of sociolinguistics and own cultural background, empathy, ethnorelativism, and how students were communicating and behaving.

4 Pre-intervention

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> *If you wish to make anything grow, you must understand it, and understand it in a very real sense. "Green fingers" are a fact, and a mystery only to the unpractised. But green fingers are the extensions of a verdant heart.*
>
> —Russell Page

4.1 Starting to dig

In Chapter Four, I provide details and discussion drawn from the data generated in the pre-intervention stage. I recount what I perceived to be important experiences during this stage of inquiry, as well as details of my thinking arising from my engagement with students who participated in the 2014 outbound program, with the research data itself, as well as literatures.

4.2 Recollecting the 2014 outbound program

The pre-intervention stage included 13 Bachelor of Commerce students who participated in a 12-week overseas program of study in Malaysia between September 2014 and December 2014. Over a period of 7 days at the overseas program site, I generated data through interviews, small focus groups, and observations relating to 14 outbound students. Six educators from the Malaysian university also consented to interviews, which I used as secondary data. The outbound group included three female students and 10 male students. Students were aged under 25, except for a 26-year-old male and a 34-year-old female. Students' ethnic backgrounds were Anglo-Australian (n = 12) and Chinese-Malaysian (n = 1). In reporting this stage of the research, I have not focused on individual participants; however, I include gender and age of students in relation to data excerpts.

The 2014 outbound program was the first implementation of a student mobility initiative at the home university, and it was the first time the home and host university had worked together to offer the program. The outbound students received basic pre-departure sessions that were focused on administrative matters including housing and flights. They received a pre-departure handbook that outlined their responsibilities and related practical information. The students attended a cultural orientation session at the host university during their first week in Malaysia. There were no other formal cultural learning resources provided to the outbound students, although they had access to support, such as counselling, which is provided to all international students at the host institution. They were also encouraged to become involved in social clubs that operated at the university in Malaysia.

The process of trying to get some kind of bearing under my feet in this stage of the research was surprising. I found that gaps opened up for me to think, which in turn created something new and unexpected. In navigating my way through this part of the study, my expectations, assumptions, and desires entangled with the data, at times

causing personal discomfort and thus a powerful lens with which to work with the data generated. I bring the discussion together from what I perceived to be critical incidents in the outbound program, each having pedagogical implications.

4.3 Exploring the 2014 outbound program

4.3.1 Wearing inappropriate clothing

Outbound students were advised both verbally and in writing to conduct their own research into appropriate dress in Malaysia, and they were explicitly informed that modest dress for female students was expected. Male students were also advised that shorts were not appropriate to wear on campus. The outbound students received this same advice at the orientation session that they attended at the host university when they commenced their program. Nevertheless, I was surprised upon my arrival at the university to see all three female outbound students wearing what I considered to be inappropriate clothing: short shorts, singlets, a dress without any straps at all, leaving one student's shoulders entirely bare. Many of the male students wore shorts. I wondered about the students' clothing choices: Did they feel comfortable drawing attention to themselves? Were they aware how their choice of clothing might seem to others? During my 7-day visit, I did not see other female students showing so much skin on their upper bodies, although there were other female students on campus wearing short shorts.

In discussing the topic of how to better prepare students for the outbound program, an educator from the host university referred to students not packing appropriate clothing, and not showing appreciation for the local context:

> The lecturer, Malaysian lecturer, he informed them they have to be decently dressed. Now, when you say decently dressed in a Malaysian context, means no sleeveless and no skirts above the knee and no spaghetti straps, no shorts, you know. But in their context, was blouses that are not too low, you can't see your cleavage and things like that. That was considered decently dressed in a Malaysian context. But that is not the way Australians interpret. Because I can wear a sleeveless and I can still be decently dressed, and why is my skirt above the knee considered indecent? That was pretty difficult … And I think they expected—when they came to a country that is hot, humid, they brought clothes that they think would have been more comfortable …
>
> (Interview, Educator A)

The female students indicated that they were not necessarily prepared to have to dress differently than they would at home, but that they were reassured that what they were wearing was ok as they perceived others dressed in a comparable way:

> I brought a lot of thin strap tops … But it's actually a rule over here that you have to cover your shoulders and you're not really allowed to wear thongs and that, which is what I packed.
>
> (Focus Group B, Student 2, female, 18 years)

> I mean, obviously, I didn't wear these the first week or so, but then when you see everyone else wearing it—like other cultures wearing it, the Chinese wearing it, and stuff, you sort of think "Oh that must be alright."
>
> (Interview, Student F, female, 34 years)

The female students' violation of social norms was thus framed as an unfortunate circumstance, but one that did not require further individual action that would result in modification of behaviour and habits. A similar finding was found with female North American students who studied in Costa Rica in a dated yet one of the only studies to explore a similar issue (Twombly, 1995). It was suggested that female students were perhaps unwilling to sacrifice their right to individuality with respect to dress, and were unaware of the consequences of not doing so. I wondered if the discomfort of changing a habitual manner of dressing was not judged as being more than the discomfort of standing out. Yet, like the students in the aforementioned study, the female students in Malaysia were affected by extra attention, which was undoubtedly uncomfortable:

> Well, it's—like there's only [three of us]. We're the only girls, and the girls here don't really like to talk—well, not to me anyway. They don't like talking to me, and then when I'm talking to boys, they're just like "Uhuh …" (gestures) like they get all flustered and—like they do look at us a lot, like I feel like I'm being watched constantly.
>
> (Focus Group A, Student 2, female, 19 years)

> Student 1: When we go out and stuff, we're getting attention, which…everyone likes a bit of attention… But I obviously understand from the girls' point of view—
>
> Student 2: Not when you get guys asking, "You want to marry me?"
>
> (Focus Group B, Student 1, male, 20 years; Student 2, female, 18 years)

This kind of unwanted attention has been reported in other studies (Coleman & Chafer, 2011; Harvey, 2013), although there has been rare attention paid to how such instances

might impact intercultural learning outcomes, or how to prepare and support outbound students to deal with these difficult moments. I started to think more about how I would want to work with students prior to their departure to encourage them to be more mindful of how their behaviour and actions might impact themselves and others. Furthermore, I wondered what kinds of strategies and techniques would be practically useful in terms of not only coping with but also potentially learning from these moments of discomfort. The concept of mindfulness rather than respect, as designated in the Process Model of Intercultural Competence (Deardorff, 2006), could provide a useful departure point in my consideration of how to assist future students in their intercultural learning during outbound mobility experiences.

4.3.2 Drinking alcohol

Researcher:	Did you go to the ball?
Answer:	No, I didn't.
Researcher:	No? Okay.
Answer:	Balls without alcohol … just … (shaking head)

(Interview, Student A, male, 20 years)

Researcher:	Did you all go to the ball?
Student 1:	Yeah, we did that.
Student 2:	Yes.
Researcher:	Okay, maybe if I could ask a question about the ball because—yeah, how was it?
Student 1:	It would've been more boring without any alcohol.

(Focus Group B, Student 1, male, 20 years)

There was a formal dinner that was held for the host university student population whilst the outbound students were studying in Malaysia. It is normal policy for no alcohol to be served at university events. Although some students decided not to attend, many chose to go. I had been told about an incident at the ball by an educator who advised me that the outbound students had ordered alcohol at the event, which caused concern for staff and also shocked other students. Outbound students clarified their actions in terms of "that's just what we do" and again compared their own behaviour with others who acted similarly:

> And then (another student) and I walked in with massive beers and kind of getting looks on the way in, but next thing you know, they've gone and done the same thing so—they obviously like it too.
>
> (Focus Group B, Student 1, male, 20 years)

When I questioned whether the students were concerned about the perception other people would have of the two students walking into the room with beers, the student revealed that this topic had been discussed, but

> Yeah, yeah, definitely I was. I think he would've been too, but at the end of the day, not gonna—I suppose … And if you're accepting of them, they should be accepting of you, to an extent. I mean, it's a different country or whatever but … but, no, the ball was good. At the end of the night, ended up being like a dozen girls trying to get photos with us and that sort of stuff.
>
> (Focus group B, Student 1, male, 20 years)

Once more, my thoughts turned to the idea of being (un)comfortable. Was the idea of not drinking alcohol at a social event too uncomfortable a proposition to even try? Then again, was I, and the educators who relayed the incident to me, overreacting as to how the students' actions affected others? At this stage, I was also becoming more aware of the judgement that I was making about the students' choices because they did not do what I think they should have done. I felt uncomfortable on their behalf, because I believed their actions tended to create a tension that students were either not necessarily aware of, or did not attribute importance to. I was finding myself drawn to these moments of failure as rich opportunities for me to learn about my own beliefs about successful intercultural interactions, and also as provocation to explore how to encourage students to engage in more critically reflective practices.

4.3.3 Zoning out

I associated other instances with failure and a mindset that preferred habitual behaviours and communicative practices. For instance, there were times when students did not attend pre-organised events, including one that concerned an important international guest. Although outbound students did not attend, they nevertheless filled places, which meant that other students who would have liked to have been involved in the event could not participate. Another time, an educator organised a field trip and was under the impression that outbound students would attend:

> You see, initially I give them a piece of paper to fill out. All of them signed that they want to go. So we paid. I have to request for money to pay. But only four turned up.
>
> (Interview, Educator B)

In relation to this incident, students demonstrated a lack of commitment to participate, which was exacerbated by clashing sociolinguistic expectations. The discomfort from the misunderstanding was felt by others involved, in this case the educator, but not necessarily by the students themselves:

> Student A: That wasn't everyone saying we'd all come, that was the teacher saying we'd all come … and that was also—that was on a Monday. I think the bus left at like 7.30. Not many people get up for an 8.00 a.m. class on Tuesday, getting up at 7.30 on a Monday …
>
> Researcher: So this was maybe … this was a communication issue, right? The teacher thinking everyone's coming, but the students themselves actually hadn't indicated that they were going?
>
> Student A: I think it might've been that. Because—she asked who'd be coming. But it's not like anybody's gonna go, "I'm actually not coming." No one's actually gonna say that. It's actually just assumed …
>
> (Interview, Student A, male, 20 years)

The host university had also advised the home university, separately to my involvement in the research, that outbound students were not maintaining good attendance in their classes, and this was referenced in interviews:

> Some of them have been missing classes because they have been away sightseeing. Of course they do it for me earlier, but I'm not too sure whether that's appropriate.
>
> (Interview, Educator A)

> There was really bad class attendance … I have 15 students for the day. Only five turned up.
>
> (Interview, Educator D)

Taking these situations together, I questioned the students' motivations to involve themselves fully in the outbound program. From the students' perspectives, however, many advised that they found the classes less interactive than they were used to, and

given the availability of learning material online, they did not feel that it was always necessary or worthwhile attending classes:

> The adult learning is very different here to Australia. It's very spoon-fed, like every step of the way.
>
> (Interview, Student F, female, 34 years)

> A 2 hour lecture is like half an hour covered in Australia. Sometimes, yes, it feels very slow. Why should I go to class when I can cover it at home?
>
> (Interview, Student H, male, 19 years)

> I've been struggling to actually go to class, because I'm like, I know I'm not going to learn anything by going. All the information is up there, they have practice questions for you to do, all set up, and there is really not that much point going to class. Unless you have a specific question you want to ask.
>
> (Interview, Student C, male, 24 years)

I observed 6 hours of classes and learning activities where outbound students where predominantly physically separated from other students in their classes. The set-up itself was not necessarily supportive of communicative interaction, and many classes involved a focus on the delivery of lectures, as students had already implied:

> So we all just sit at the back now because we just can't—because she just screams. I sit at the back of [another class] because I haven't had any idea of what's going on for a very long time, so I just kind of zone out.
>
> (Interview, Student F, female, 34 years)

> But now, I can just sit on Facebook at the back when I want to.
>
> (Interview, Student B, male, age not given)

Social and communicative interactions between the outbound students and others students were almost non-existent in the classes that I observed. I guessed that the lack of opportunities for interaction in class would have had an effect on students getting to know their peers, especially if students had missed many classes during the trimester. On the other hand, given the less interactive nature of classes, I was probably expecting too much for students to consider the potential of relationship development through participation in classes. I was therefore quite interested in how students perceived group work tasks, as they were required to complete a number of group assessments

throughout the trimester. Yet, in this regard, students spoke about communicative barriers they believed adversely affected group work processes.

4.3.4 Finding it too hard to talk

Researcher:	So how have you found going—like working in your groups then for the group assignments?
Student 2:	Yeah. Bad.
Researcher:	Can you give me some examples of issues?
Student 3:	Me and [another student] had two other people in ours, and we pretty much did it all ourselves, because one of the guys, just, you can't understand what he's saying, at all. We had a Facebook group chat, and we were trying to see what part he wanted to do, and we couldn't even work out what part he wanted to do. It was that bad. And the other girl just refused to talk to us, pretty much.
Student 1:	Or they'll submit their content for the assignment that has been written in Chinese, and then pasted into Google Translate to provide you with an English summation of it.
Student 2:	Having to go through like—whereas now, we're in a group, we had a part—a big part—that we had to do together, but then the other parts were done by the other girls. We had three other girls in our group, and they just—like their sentences just didn't make sense at all, and they used words in the wrong places, so we pretty much had to rewrite all of it and do it all ourselves.
Student 1:	Trying to communicate with them, like when you're all talking to each other—we've found it so hard to get what parts to do, because they were just talking in Malay and they weren't talking to us. They were talking between each other. So I was just like "Right, we'll do this, and you guys split it up yourselves." Because it was just too hard. They weren't talking to us.

(Focus Group A, Student 1, male, 26 years; Student 2, female, 19 years; Student 3, male, 18 years)

Student 2:	Yeah, we got together for a group assignment and they couldn't really communicate with us, and they were just speaking in Chinese, laughing at us. I noticed that while we're here. And then another student had to come and "Ah, there's a bit of a communication barrier here." And it was like …
Researcher:	Yeah … so do you think it's really hard to overcome those communication barriers or do you just not even want to try because it's too hard?

Student 1: It's too hard. I had the complete opposite—me and (another outbound student) in our group, and we had three of the locals here. And basically [we] were not only leading but pretty much controlling the entire conversation. And we even got to the point where we were directly asking them questions, because they wouldn't say anything, they literally just looked at us in a blank and then looked at the screen and—we're like stunned. Didn't make any sense to us. So after that one group meeting, we just didn't bother with them anymore. It wasn't something that we could overcome, I don't think, in that span of time.

(Focus Group B, Student 1, male, 20 years; Student 2, female, 18 years)

I was interested in how these students positioned themselves in opposition to other students, rather than trying to find ways to work together effectively to achieve cohesion in their groups. Moreover, students mostly failed to recognise the difficulties other students may have in speaking English, or that their own fluency in English might be intimidating. Shared use of the English language therefore had not facilitated students' learning about different worldviews and identities or enabled relationship development. It was possible that the perceived communication barriers had existed. It was also possible that students had not been capable or willing to compromise so that successful communication could occur. Regardless, sociolinguistic borders had resulted in separation between interlocutors, reducing the potential for dialogue. I began to think that any pedagogical approach to intercultural competence would need to include dialogue as a central feature. Even though classes were less interactive, group work activities had offered a route into dialogue, which had not been taken up.

4.3.5 Receiving too much attention

Most of the outbound students were very aware that they received a lot of attention on campus, which they attributed to the infrequency of white people in the area. The attention was framed as not only annoying and embarrassing, but also that other students were judging them:

Student 1: I was sort of under the impression that there would be more white people here, like there would be more exchange international students here, so we wouldn't be the only ones. I think the fact that we're the only ones here, that we're still gonna constantly be getting attention all the time, and it's like—I suppose it's a bit hard. I'd like to walk through the campus without people going—watching me and like if I tripped or

anything, I think at least fifty people would see me and that's just embarrassing.

Student 3: I dropped my water bottle, and it was just like "Oh … everyone's looking at me."

Student 1: You can't really do anything without people watching, and it is kind of like—I feel like I have to stick with the [other outbound students] because if I walk around by myself, I feel like I'm being judged and just—it's not a nice feeling, really. Because you don't know what they're saying about you and what they're thinking. So it's like "Oh … Everyone's looking …"

(Focus Group A, Student 1, male, 26 years; Student 3, male, 18 years)

Although attention was mostly perceived in a negative light, it also worked in their favour:

> Yeah. We're very well received here. Not just among the teachers and lecturers … we'd walk into the cafe, and you could just see everyone talking about you. Like "There's the Australians, there's the Australians" and, you know … everyone would be liking the boys. There's this page [on social media] and, you know, they're just, "Oh, the Australian boys are so good looking!" and "Who's that blonde girl? I love her."
>
> (Interview, Student F, female, 34 years)

> But around here, when—because apparently we're like unicorns here, like white people. So whenever I'm walking across, you'll see two Chinese girls whisper to each other, and they're actually saying good things, but if you're a Westerner, you think, "Oh, they're talking bad about me," but they're actually like, "Oh, he's so handsome!" or something like that.
>
> (Interview, Student G, male, 20 years)

> We walk around and people are like, oh, oh, come over here, do this with us!
>
> (Interview, Student C, male, 24 years)

The presence of the outbound students on the campus alternatively seemed to create friction among the broader student population, evident on social media, with comments not only about their good looks, but also referring to obnoxious and arrogant behaviour and preferential treatment, which the outbound students refuted:

> Like, on [the social media page], there's a number of posts about "They get everything." "Why do they get everything," and "everything's easier for them, they've got a better life," and all this kind of thing. "They expect all of this and that and whatever." I'm like, "Well, that's funny." Because from our perspective,

we're all grumping and complaining about the circumstance we're in, and they're like, "Oh look at them. White people and their ivory tower."

(Focus group A, Student 1, male, 26 years)

Student H: A lot of locals have said that because we are Australian we are being treated differently …

Researcher: How have you felt when people have made comments like that, that you've been treated better?

Student H: I haven't asked about it. I don't really see us as being treated better. But apparently it is very apparent to them. The students complain about management treating us better.

(Interview, Student H, male, 19 years)

Student 2: And I feel other students are also look—yeah, how would you say it … looking bad at us that we get everything, [the university] is showcasing us, compared to what other international students are getting …

Student 3: Yeah, that we are getting pampered, sort of thing. That's what they think.

Student 1: I mean, for that reason, I actually wouldn't recommend bringing students back here.

Reseaarcher: Really?

Student 1: Yeah, because it's affected our whole time. We see posts on [social media] about us and that sort of stuff, and … yeah, it just—it doesn't feel genuine …

(Focus Group B, Student 1, male, 20 years; Student 2, female, 18 years; Student 3, male, 18 years)

I found this data fascinating, but troubling. The image of a border as the separation between the outbound group and others on campus was very stark in my mind. From the interactions that I saw on social media (which were not within the scope of the study to include as data, but which I referred to in my fieldnotes) there was a disconnect between how the students wished to be perceived and how others perceived them. They did not wish to come across as "pompous, rich Australians," as Student 1 (male, 20 years) from focus group B had stated. At the same time, they did not accept that some other students had alleged exactly that.

4.3.6 Staying with the group or branching out

No doubt, the outbound students had to cope with some very difficult challenges, perceived hostility from other students being one. They also had their passports taken from them for one month with no prior notification, causing some students very high levels of anxiety. They had extensive problems with internet access in their apartments, making it hard for them to keep in contact with their families, and to study effectively. One of the group identified as same-sex attracted, and was subject to explicit homophobic comments and behaviour from others on campus, and direct denial of this aspect of his identity. The female students spoke about feeling awkward in the local environment. No doubt, the outbound group had worked very well together to provide support and encouragement to each other through group solidarity. Although it is common, students' tendencies to stick together have been reported in other studies as a barrier to intercultural learning (see Citron, 2002; Vande Berg et al., 2009).

Nonetheless, a small number of students had demonstrated extra efforts to attend and participate in extracurricular activities:

> Don't be resistant, otherwise you're going to have a bad time … Because if you shut yourself off, it's quite boring here, if you don't make fun for yourself. So a lot of other people have been like, I don't want to leave the apartment because it's boring. Well, what are you doing in your apartment? Nothing. So you've got to be prepared to make your own fun, and let yourself go a bit.
>
> (Interview, Student B, male, age not given)

Student G, a 20-year-old male, had distanced himself from the bigger group:

> I really tried to throw myself out there and actually tried to meet some people. I don't spend very much time hanging out with [other outbound students] because I'm usually hanging out with other students here. The people here are actually more interested in us, than us interested in them, is what I'm probably trying to get across. I think [the other outbound students] are more indifferent and they don't really care as much, or they're not as interested to learn about people here. Whereas I've tried to sit down and have conversations and learn about people and where they're from.
>
> (Interview, Student G, male, 20 years)

Student E, who was born in Australia to Chinese-Malaysian parents, was very positive and enthusiastic:

> I love the atmosphere here. You get to interact with heaps of people from different cultures, different ethnicities. I was creating a list of all the people from each country I've met. There's Qatar, Kyrgyzstan, heaps of African countries, which I never thought, because in Australia, we don't get exposed to that sort of thing. It's really cool to interact with different people, and different socio-economic classes, in that sense, because I was a bit sheltered at high school. I know a lot of my friends have restricted themselves and they haven't really branched out.
>
> (Interview, Student E, male, 20 years)

From a pedagogical perspective, I knew that I wanted to encourage future students to develop confidence and motivation to cross the borders of the group, as a few of them had managed to do.

4.4 Thinking with and beyond intercultural competence

My entanglement with the data had created many different potential avenues for further exploration including failures and tension within intercultural encounters, mindfulness, critical reflection, borders, dialogue, relationship development, privilege, and effort. The 2014 outbound program highlighted, as expected, that students did need support that would encourage them to engage in intentional intercultural learning. The Process Model of Intercultural Competence (Deardorff, 2006) could provide a starting point, but as the data associated with the outbound program had shown, additional considerations were relevant as well. Thinking with and beyond intercultural competence meant problematising the way I would approach preparing students for future outbound programs. Hence, I wondered how I would connect the diverse ideas that had surfaced in the pre-intervention stage to the concepts of intercultural learning and pedagogy more specifically.

Critically, the pre-intervention stage had echoed previous research findings that outbound students often believe that simply by travelling overseas they develop "intercultural skills, cosmopolitan outlooks, awareness of global issues and possible labour market advantage" (Dall'Alba & Sidhu, 2015, p. 723):

> I think it's the fact that you've got that you've studied overseas for three months to put on your resume, that kind of picks you out from a lot of other people. Like my Dad was saying to me, when I wanted to go home, he was saying, "Just think about the job opportunities you'll probably get from this. Because you're different, you've done something. You've been overseas and you've studied there."

(Focus Group A, Student 2, female, 19 years)

> We are just more culturally accepting and diversified now as people. So that could be a bit more—could help us with jobs and that sort of stuff.
>
> (Focus Group B, Student 3, male, 18 years)

> You learn a lot about different cultures because they do things differently. Like there's corruption, stuff like that, so it's actually helpful to know that. Say if you had a business partner here, you'd know, "Oh, you can just put some money under" even though that's unethical, you know that that sort of stuff goes on. There's the halal sticker, so I learned more about that. I've got some Pakistani friends, and apparently they went with my friend from the Maldives to a restaurant and they made a big deal over "Where is this meat from? Does it have a proper halal sticker?" All that sort of stuff … It is a Muslim country so they really cater for that, so I learnt a lot about if I was going to send meat over here, I'd need to get this certification to be able to sell this so people would trust me.
>
> (Interview, Student G, male, 20 years)

Without assistance to develop the ability to critically engage in intercultural encounters during outbound mobility programs, and to become used to interrogating issues of difference and complexity, there is less chance that students' intercultural learning will be applied beyond superficial means. Additionally, although students' intercultural encounters during outbound mobility experiences may place pressure on existing worldviews (Bennett, 1986), this does not always happen. Sometimes students' worldviews may even solidify, as I believed had been the case with some in the outbound group. A pedagogical approach could, however, address how students can practically turn the challenging situations they navigate during intercultural experiences into positive learning outcomes, as opposed to automatic reliance on pre-existing opinions and beliefs. I also saw that a pedagogical approach to intercultural learning is uniquely placed to speak to relationship development with others. I therefore turned back to the literatures with the aim to synthesise the insights identified through data generation with further theoretical inquiry focused on pedagogy for intercultural learning.

5 Conceptualising a pedagogy for border crossing

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> *This morning, at sunrise, a new bud appeared on the tree. It was born around midnight. The bark, the skin of the tree, split open under the incessant movement of its sap to make room for another life.*
>
> —Thich Nhat Hanh

5.1 Budding

The previous two chapters have provided details of my thoughts as I grappled to process experiences and learning throughout the pre-intervention stage of the research in 2014. Now I move to the pedagogical model for intercultural learning that this study both drew from and sought to explore, including its theoretical background. The model has also been covered in detail elsewhere (see Townsin & Walsh, 2016; Walsh & Townsin, 2015).

After data generation activities from the 2014 outbound program concluded, my focus was on co-writing a chapter for a handbook with my primary supervisor. It was through the process of writing and sharing ideas that we developed the model, which we originally called the "Border Pedagogy for Living Together-in-Difference." This chapter is concerned with how I began to think I would approach the next stages of the research, in which I had started to envisage myself taking on the role of intercultural educator. My discussion therefore revolves around the purpose and values that I believe are important for intercultural learning and teaching, which constitute and inform my own "living educational theory" (Whitehead, 1989), and which have been incorporated into a theory of pedagogy for border crossing. These considerations are fundamental to understanding my actions and investigation of how to support students' intercultural learning within the context, limitations, and possibilities of the study.

5.2 Being in the borderlands

I have previously discussed how I viewed that borders separated the outbound students from others on campus in Malaysia, whether that was through linguistic barriers, physical segregation, or "us" and "them" attitudes. I turned towards scholars who have worked with the concepts of borders and borderlands. In the sphere of education, Paulo Freire's (1970, 1994, 1998) and Henry Giroux's (1991, 2005, 2011) work in critical pedagogy pointed towards imagining intercultural learning as a kind of borderlands. Gloria Anzaldúa's (1981, 1987, 1999, 2009, 2015) acclaimed work on "new tribalism" to transcend borders for personal and collective identity formation and creation of alliances provided further provocation for thinking.

Giroux (2005) argues that critical pedagogy enables students to "engage knowledge as border-crossers, as people moving in and out of borders constructed around coordinates of difference and power" (p. 22). In relation to intercultural learning, then, through border crossing we can try to understand Otherness in its own terms as we

challenge, negotiate, and remap the boundaries between us. This involves intentionally and consciously acting to understand another's perspective. It is more than simply wondering what the world looks like for another. But, why should we bother to make an effort to border cross? The very same question can be asked as to why we should try engage with intercultural learning. For Giroux, the language of hope and possibility inform critical pedagogy, which has the potential to address democratic possibilities and modes of political agency. At the heart of critical pedagogy is the question, what kind of world do we want to live in, and leave for our children? Surely one that is better than the current one.

I propose that intercultural learning is, by its nature, the troubling of borders between self and other. Although this process is difficult, demanding recognition of borders and their construction, it can also lead to the co-creation of in-between spaces where the goal of coexistence becomes more possible and achievable. Anzaldúa (2015) puts it better:

> You look beyond the illusion of separate interests to a shared interest – you're in this together, no one's an isolated unit. You dedicate yourself, not to surface solutions that benefit only one group, but to a more informed service to humanity. (p. 154)

Engaging the analogy of intercultural learning as borderlands means to start from a different place. Granted, this new starting point is an idealistic one, and not everyone will feel comfortable, or have the desire, to engage from this basis. Nonethless, I believed it worth further exploring how a pedagogy for border crossing for intercultural learning could be developed, enacted, and experienced.

5.3 Focusing on dialogue and intersubjectivity

Drawing from the pragmatic aspects within Deardorff's (2006) Process Model of Intercultural Competence, a pedagogy for border crossing would honour the continuing, and complex, nature of intercultural learning over time, and appreciate the role of interaction. Allport's (1954/2008) hypothesis that interpersonal contact leads to reduction of prejudice is not always accurate. Positive outcomes depend on favourable conditions such as opportunities for contact, equality between participants, collaborative factors, and institutional support (Amir, 1969). Dialogue, however, has the potential, at least, to establish favourable conditions for interpersonal contact. Intersubjectivity, when one can take the subject position without turning the other into an object, speaks to Freire's (1970) assertion that when it is founded upon love, humility, and faith, "dialogue becomes a

horizontal relationship of which mutual trust between the dialoguers is the logical consequence" (p. 72). The power of dialogue can expand and stretch worldviews towards the development of more complex and informed understandings of self, others, and the world. In this case, potential miscommunication and conflict are not obstacles, but can be met with courage and an openness to learning. Again, my perspectives here are grand and utopian, and they provided a lofty objective for the application of a pedagogy for border crossing. Not only would I need to consider how to encourage students to develop dialogic and intersubjective orientations as part of their intercultural learning, but I would also need to bring these into my own teaching practices more consciously.

5.4 Focusing on mindfulness, compassion, and humility

Deardorff (2006) identified that certain attitudes are critical in intercultural competence: respect, openness, and curiosity. Yet, in a broader sense, it is not enough to hope that intercultural learning will lead to an individual being open, respectful, and curious towards others. These attitudes, while noble and relevant, do not capture the profound love, for the world, and for people, that Freire (1970) believes is fundamental to dialogue. He says, "if I do not love the world—if I do not love life—if I do not love people—I cannot enter into dialogue" (p. 71). Respect, openness, and curiosity say nothing specific about bridging differences, about working together, about creating the world. On the other hand, compassion, meaning "to suffer with," does. Humility also does. I argue that these are the values that need to be used, and further cultivated, within intercultural learning processes. Moreover, mindfulness, as a state, and as a contemplative practice, can harness an awareness to discover feelings and thoughts, and thus possible responses to the world (Anzaldúa, 2015). The particular affective elements of mindfulness, compassion, and humility, to my mind, are relevant in addressing the need for pedagogy for "human being and becoming that offer the wherewithal for standing up to the world and engaging with it and in in purposefully" (Barnett, 2004, p. 260).

5.5 Focusing on globalisation and coloniality

The knowledge dimension of Deardorff's (2006) Process Model of Intercultural Competence is clearly limited in its potential for transformative change, as it is silent about notions of power and privilege. Thinking about borders in the domain of knowledge evokes multiple avenues for theoretical investigation, including, but not limited to, the work of

- decolonial theorists, such as Frantz Fanon, Walter Mignolo, and Boaventura de Sousa Santos;
- post-colonial influencers and theorists, such as Homi Bhabha, Michel Foucault, Edward Said, and Gayatri Spivak; and
- feminist theorists, such as Sara Ahmed, bell hooks, and Chandra Mohanty.

In the context of this study, however, I suggest that intercultural learning reflects critical pedagogy's intent to work with students so that they have "the opportunity to engage critically the strengths and limitations of the cultural and social codes that define their own histories and narratives" (Giroux, 1991, p. 248). Teaching for critical intercultural learning is not necessarily novel. However, in combination with the other theoretical considerations presented in this chapter, my use of critical pedagogy for intercultural learning is innovative, and ambitious. Critical learning goes beyond the notion of self-awareness, to the development of knowledge that enables students to engage multiple references to understand, question, and transform categories of power, authority, and privilege. Likewise, while the outcomes of intercultural learning can be a foundation to build a common world in the age of globalisation, this world should be inclusive of many possible worlds, which means that learners must develop and apply knowledge beyond Eurocentrism (Aman, 2013).

5.6 Focusing on hybridity and third space

The internal outcome within Deardorff's (2006) Process Model of Intercultural Competence refers to a frame of reference shift. In this area, I call upon hybridity and its associated concept of third space. These concepts are striking in their resemblance to the meaning of internal change. Underpinned by the theory of hybridity (Bhabha, 1994), a hybrid consciousness refers to an individual being able to bridge and blur the multiple boundaries of the identities of self and others, so that otherness is no longer viewed as fixed and disparate (Ang, 2001). A hybrid consciousness encourages individuals to create the third space within themselves, and within intercultural encounters, so that ambiguity and uncertainty trouble the limits of borders constructed through hegemonic social processes. It is the acknowledgment that rigidity is often more damaging than not (Anzaldúa, 1987). Moreover, in the 21st century, there is no luxury of drawing lines between us and them; life on planet Earth is already and always a matter of complicated entanglement, a matter of living together-in-difference (Ang, 2001). The third space is not simply a circumstance of "anything goes." The ethics of working together to create identities and cultures, to envision diverse futures, to rethink history, and even reality, make hybridity the bridge between old and new ways of being (Anzaldúa, 2015).

5.7 Focusing on border crossing and critical intercultural citizenship

The desired external outcome arising from a pedagogy for border crossing is that learners actively try to border cross, and through their experiences are encouraged to continue to trouble the borders between self and other into the future. In this regard, it should be recognised that the real goal of intercultural communication is not to gain understanding, but for intercultural speakers to jointly forge new meanings, realities, and futures (Shi-Xu, 2001). And what good are words without action? The concept of critical intercultural citizenship (Byram, 2006) sees political activity, such as community involvement and service across borders, as a fundamental outcome of intercultural education. Critical evaluation of the taken-for-granted, both one's own beliefs and those of others, enables individuals to more easily see where prejudice and discrimination occur, and empowers acting in ways to promote equity and cooperation.

5.8 Putting it all together

Border crossing as a strategy for intercultural learning is a rather more obviously demanding undertaking, but that is the very nature of critical pedagogy, and it is a fitting response to Barnett's (2004) pedagogical challenge for the 21st century. Working with the theories, literatures and data had enabled the possibility for a connection and integration to be made between the Process Model of Intercultural Competence (Deardorff, 2006) and the notion of border crossing. Indeed, one of the major features of Deardorff's (2006) Process Model of Intercultural Competence is that the whole is greater than the sum of its parts. Each separate dimension of intercultural competence does not act in isolation from the other. They are interconnected and form an integrated whole. By using the Process Model of Intercultural Competence (Deardorff, 2006) as its base, a pedagogy for border crossing would fill gaps and silences, to say something more important about the purpose of intercultural learning, and indeed why we need to move beyond mere tolerance of differences.

Figure 13 shows my initial attempts at working out a visual representation of a pedagogy for border crossing, and its first digital image, which was created in collaboration with my principal supervisor. The models, generated during the pre-intervention stage of the study, underwent further re-iterations and refinement.

Working out the border crossing pedagogy

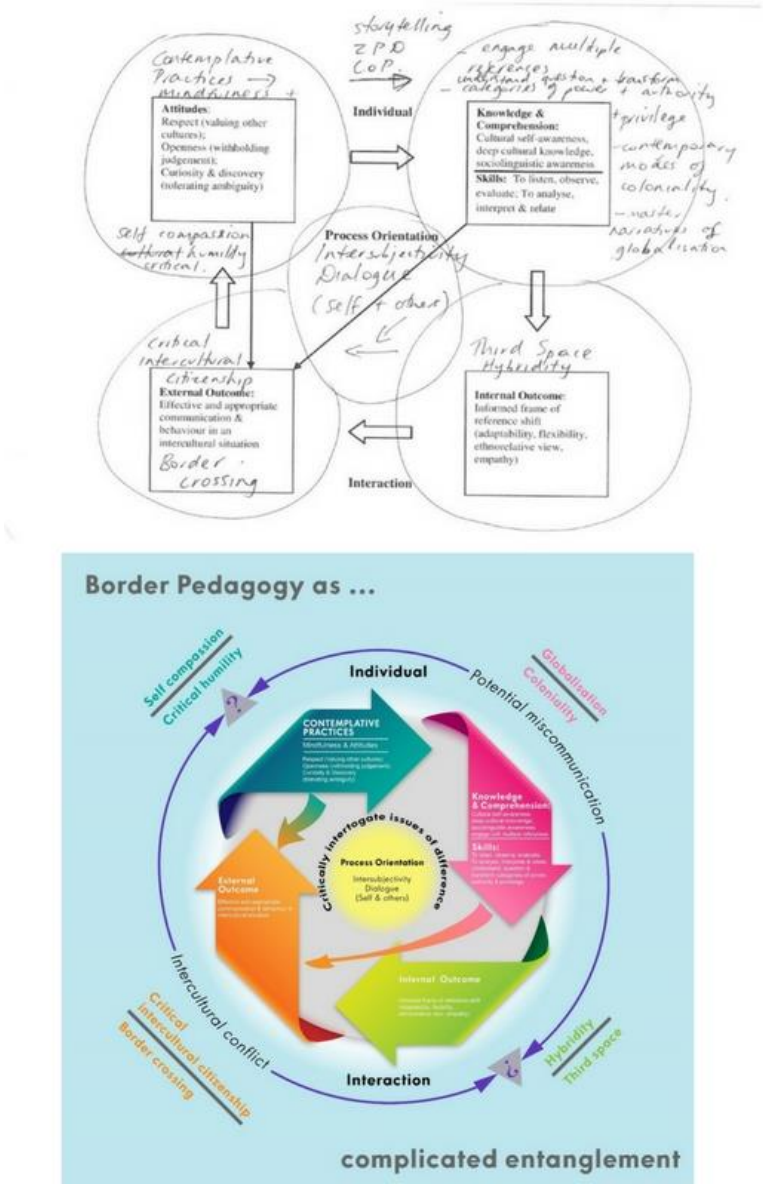

Figure 13: Working out the border crossing pedagogy

The model that emerged from the culmination of the pre-intervention stage, in Figure 14, was utilised in the first and second exploratory intervention stages of the study.

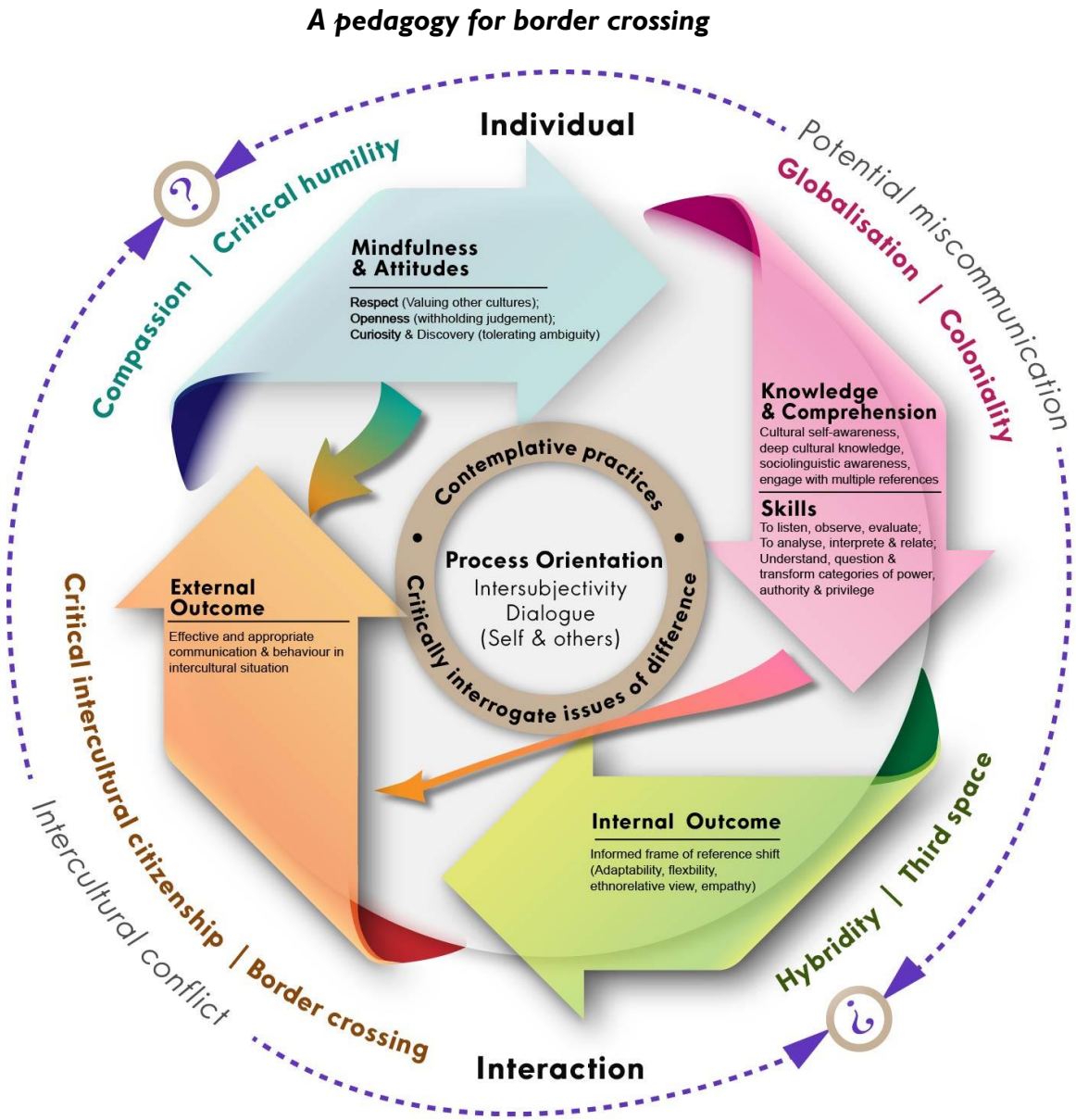

Figure 14: A pedagogy for border crossing

5.9 Concluding the pre-intervention stage

This chapter has provided details on how data generated from the 2014 outbound mobility program, and my experiences in the pre-intervention stage of the study, facilitated theorising on intercultural learning, with and beyond the Process Model of Intercultural Competence (Deardorff, 2006). Through collaboration and co-design, a pedagogy for border crossing was created, and it was during this period of the study that I engaged with literatures and reflected on the values that I believe are important for intercultural learning and teaching. My discussion on the theoretical development of a pedagogy for border crossing has not focused specifically on outbound mobility, but rather the broader sphere of intercultural learning. Yet, the context in which I would try to use the pedagogy was outbound mobility. The first exploratory intervention stage of this study would be to apply and test the pedagogy for border crossing through pre-departure workshops for a new cohort of outbound mobility students. Thus, the research questions, as previously outlined in section 2.4, were apparent:

1. What impact, if any, does application of a pedagogy for border crossing have on students' intercultural learning and participation in two outbound mobility experiences?
2. What can be learned from the study of students' outbound mobility experiences, and what might this mean for a pedagogy for border crossing to encourage students' intercultural learning?

I now move to Chapter Six, in which I report and discuss how I applied the pedagogy for border crossing in the first exploratory intervention stage of the research.

6 First exploratory intervention

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When a flower doesn't bloom, you fix the environment in which it grows, not the flower.
—Alexander Den Heijer

6.1 Blooming

In this chapter, I offer a discussion of the data that were generated in the first exploratory intervention stage of this study. This stage of the research, conducted in 2015, involved a cohort of six outbound students who travelled to Malaysia for a trimester of study. I give an overview of the program and then report on the pre-departure workshops in more detail. Next, I consider the impact of the application of a pedagogy for border crossing on students' intercultural learning and participation in the outbound mobility program. I discuss the data that were generated pre-departure through interviews, during my visit to the overseas site in Malaysia in November 2015 and through student assignments. I reflect on instances throughout this stage of the research that compelled further thinking around intercultural learning, thus pointing towards the potential relevance and future use of a pedagogy for border crossing.

6.2 Recollecting the 2015 outbound program

Six Bachelor of Commerce students participated in the outbound program. Short descriptions for the participants are included in Appendix B. The short descriptions of participants do little to appreciate students' complex identities and histories. I provide them as a potential point of entry for the reader to engage with this part of the inquiry, acknowledging that any label is quickly left behind when followed into actual experience (Said, 1993). Although the students share similar ages, with all of them under the age of 22, they are diverse in terms of religion, birthplace, and previous travel experiences. It is also of note that two of the six participants come from refugee backgrounds: Ehan and Faizee. Whilst Australian universities are becoming more concerned with equity and access to outbound mobility experiences, students with multiple dimensions of privilege are currently more likely to participate in outbound mobility experiences (Green, Gannaway, Sheppard, & Jamarani, 2015). Thus, the 2015 cohort could be considered unusual in terms of its makeup.

The 2015 outbound program involved a trimester of study at a Malaysian university. The students completed three subjects at the Malaysian university and the International Experience subject through the home university.

6.3 Recollecting the 2015 pre-departure workshops

My involvement with the 2015 cohort involved applying a pedagogy for border crossing through the development and facilitation of four pre-departure workshops, and an on-

site workshop during my site visit to the Malaysian university. Although it was difficult to know where best to start in preparing the workshops, the main concept in the pedagogy, border crossing, was the centralising idea for the application of the pedagogy for border crossing. Ultimately, within the workshops, I did not explicitly address concepts such as culture, intercultural competence, stereotypes, or globalisation from an academic perspective, although these are clearly important and relevant concepts within a pedagogy for border crossing. In this case, the workshops could be described as an example of trying to work with the intercultural, without culture (Dervin, 2013). Attendance at the workshops was compulsory and I advised students that the workshops would help them to

- learn strategies for stepping outside their comfort zones,
- come to know themselves better, and
- develop confidence in approaching interactions with others who are different from themselves.

The overall planning template for the workshops, as well as the individual lesson plans for each workshop are attached in Appendix E. In preparing the workshops, I identified the overarching ideas that I wanted to convey to students, and planned how to provide students the opportunity to explore these ideas through their participation in the workshops. The overarching ideas were:

- Border crossing involves potential miscommunication, intercultural conflict, and taking multiple perspectives;
- By border crossing, there is greater potential to learn to live together-in-difference;
- Border crossing requires recognition of the interconnected and interdependent nature of the human condition and conscious efforts to transcend the lines between "us" and "them";
- Learning to live together-in-difference will enable a better future because we have no other option except to coexist in a single world.

6.3.1 Workshop One

For the first workshop, I introduced students to broad concepts of the Asian Century (Australia in the Asian Century Implementation Task Force, 2012), border crossing (Giroux, 2005), living together-in-difference (Ang, 2001), and mindfulness (Kabat-Zinn, 2003). Five of the students were not familiar with any of these concepts. Alex had some knowledge and experience with the concept of mindfulness. I believed that discussing the Asian Century would highlight to students that their outbound destination of

Malaysia is part of a diverse and heterogeneous region. Although the Asian Century may create professional and economic opportunities for students, I also thought it important that they become aware of current and future regional and global challenges. I found a video clip by Centennial Group (2011) in which the first 5 minutes addressed these ideas. The timing of the first pre-departure workshop also coincided with Australia and Singapore signing a comprehensive strategic partnership for defence and economic cooperation (Austrade, 2015), and this event provided another entry into discussion. I next spoke about Giroux's (2005) notion of border crossing, first referencing geographical borders and then highlighting borders of race, social and economic class, and gender, among others. I discussed how difficult it might be for me, for example, to come to understand someone who self-identifies as a punk, from his or her perspective, and not my own. This section of the workshop connected to Anzaldúa's (1987) story of the snake and eagle and the concept of living together-in-difference (Ang, 2001).

To lead into the last concept of mindfulness, I stressed that we may feel that we do not have much influence over external events. The need for us to work together in partnerships for the sake of humans, animals, and our Earth can seem overwhelming. However, we do have the power to get to know ourselves better, which can support both border crossing and collaboration with others. We then watched a short 5-minute video clip of Jon Kabat-Zinn (PsychAlive, 2013) introducing the practice and process mindfulness. I next led a short guided mindfulness practice with the students, before wrapping up the session with free, unstructured discussion of approximately fifteen minutes.

6.3.2 Workshop Two

The second workshop focused more specifically on borders and border crossing. We also practised mindfulness through a short guided meditation and tuning in to our bodies and minds as we moved through the workshop activities. For this workshop, I adapted an activity from an existing education resource by the National Gallery of Victoria (2005). The original resource, Crossing Borders, was designed for students and teachers to explore global questions and issues through contemporary art. It included commentaries from different people exploring the concept of crossing borders. I created a communicative activity that asked the outbound students to think further about four commentaries in particular and to then write their own border crossing statements.

I did not initially view this workshop as very successful. The 2015 outbound students were very quiet in general. I found that they were attentive and listened well in all of the workshops. Yet the communicative activity in the second workshop, although generating quiet discussion in pairs, did not result in the kind of vibrant classroom atmosphere that I had hoped it would. Prior to the workshop, I felt hesistant in my ability to facilitate it. During the workshop, I was very uncomfortable as I saw students grappling with the content and the concept of border crossing. This workshop pushed us all beyond our comfort zones, and I reminded myself that, in that respect, it had served a useful purpose. The students' border crossing statements are presented in Figure 15.

Border crossing statements

When the thought of border crossing comes to mind, what comes to mind is security to protect against threats that may be avoidable through diplomatic action. However, humans being what they are allow their pride to get in the way of their better judgement.

- Ehan

Border crossing is leaving the family home for several months and going to Malaysia, which is culturally different to Australia. I think in terms of everyday things, this might be challenging, especially communication. I sometimes talk and write in a way that makes it difficult to converse with others who speak English as a second language. Border crossing is an opportunity to get better at that. This will be a good opportunity to live overseas, independently, dealing with the quirks of other countries and people.

- Alex

Border crossings are an essential part of a person's growth. Without border crossing, we would be stuck in our hometowns, twiddling our thumbs.

Experiencing new cultures is what I live for.

Immigration is also pretty handy for those living in war-torn countries. I wish our government would show some more empathy. This country was built by the hands of immigrants.

- Cameron

Border crossing to me means going to an unfamiliar place. In Malaysia I will be in a place and situation I have never experienced before. It is hard to know what to expect before crossing the border. I believe we cross borders everyday, but the Malaysian border will be one of the biggest ones I will have to cross.

- Bridget

Meeting new people and experiencing other cultures to help individuals' growth. Making international connections gives a strong advantage in business.
Finding out that all humans coexist on this tiny rock in the Milky Way, and borders don't stop us from being brother and sister.

-Pete

Border crossing for me is travelling from Australia to Malaysia to learn and explore the cultural differences between home and overseas.

I will also see how this could affect me in the near future with getting along with multicultural professionals.

I will be in a place far from home with no-one to depend on so I will have to manage things differently.

- Faizee

Figure 15: Border crossing statements

I was disappointed with the statements at first, as I believed the students had failed to appreciate the nuances of borders beyond geography. Later, I could see that the students' each touched on some important ideas for intercultural learning. Several

students linked border crossing to personal growth and continuous learning. Ehan referred to the human ego that can cause us to be prideful and lead to conflict. Alex connected borders to language and saw border crossing as an opportunity for communication. Bridget stated that we cross borders all the time, highlighting how our everyday lives contain numerous borders.

6.3.3 Workshop Three

The focus for the third workshop was the potential opportunities and challenges associated with dialogue, and thus conflict. For this workshop, I used a number of short video clips created by Crossing Borders Films, a not-for-profit educational film production company. Their three feature-length documentaries on intercultural understanding, communication, and conflict are available for purchase for private use or public performance. They have also made segments of their films available on Vimeo. Their partner organisation, Crossing Borders Education, sponsors the free distribution of short films clips through its website, as well as providing educational toolkits, many of which are accessible for educators to use. The resources I used in the third workshop were the trailer for *The Dialogue* (Crossing Borders Films, 2013), and two film clips—*Why Initiate Dialogues?* (Crossing Borders Films, 2015e) and *Phases of a Dialogue* (Crossing Borders Films, 2015d). I also used three quote cards designed by Crossing Borders Education (licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License) as prompts for contemplative reflection. We practised walking mindfulness to conclude the third workshop.

6.3.4 Workshop Four

The fourth and final workshop focused on developing expanded perspectives through questioning preconceived ideas. The main resource for this workshop was Chimamanda Adichie's TED Talk (2009). I attempted to guide students to consider social inequalities and the ways in which stories about the world we live in privilege some and not others. We practised mindfulness together, and finally, I encouraged the students to embrace being outside their comfort zones during their outbound program.

6.4 Reflecting on the 2015 pre-departure period

Before their departure, the outbound students had communicated informally with the cohort from 2014 who had previously spent a trimester in Malaysia. Thus, they were

aware of some of the difficulties that the previous group had experienced, including conflict with other students, discomfort associated with being the only white students on campus, and how the female students in particular had dressed inappropriately. In terms of academic obligations, the pre-departure assignment for the 2015 International Experience subject (included in Appendix F) required them to conduct their own research on Malaysia, primarily in relation to commerce, but to also consider their expectations, concerns, and intended strategies to cope with their overseas experiences.

All students affirmed in the pre-departure interviews that they had some strategies for adjusting to the outbound program, that they felt prepared to deal with uncomfortable feelings during their time overseas, that they were interested in learning more about culture, and that they would make extra efforts to communicate with others. Furthermore, all of the students except for Cameron noted that they believed that conflict with others due to cultural differences could likely occur. All students advised that they would try to avoid personal conflict and confrontation and that they were both excited and apprehensive about their upcoming experience.

In the pre-departure interviews, the six students utilised a range of different ways to speak about their understandings of cultural differences, their own identities and how they believed they currently approached, and intended to approach, others who are different from themselves. Drawing on the data generated, in the next section of the chapter, I discuss students' pre-departure orientations across two themes: imagining self and other, and opening to differences. The first theme, imagining self and other, offers a glimpse of students' cultural self-awareness (or lack thereof) in the pre-departure period. This theme relates to the knowledge and comprehension dimension of intercultural competence. The second theme, opening to differences, highlights that the pre-departure workshops facilitated awareness of possible cultural differences. This theme has a connection to the affective domain of intercultural competence in terms of developing openness, but it is also linked to an internal frame of reference shift that supports accommodating new learning.

6.4.1 Imagining self and other

Alex, Bridget, Cameron, and Pete were aware that their presence on the campus may draw attention, which they were mentally and pragmatically preparing for. With her long blonde hair and tall height, Bridget acknowledged that

> I'm going to stand out. It's going to be hard to try and avoid that, and that is one of the things that is freaking me out. Because I haven't really been in a situation like that. Like, I went to the Pacific Islands and I stood out quite a bit there, but they get a lot more tourists around. But I was with my parents so I had that secure—like safety barrier. So I guess it's going to be interesting to see and I won't know how I'll react until I'm over there. I guess it's just trying not to stand out too much and that's why I've gone and bought a whole new wardrobe.
>
> (Bridget, pre-departure interview)

Cameron and Pete were intrigued by the prospect of experiencing being in the minority:

> So I'm really looking forward to the other side of the coin. Because I can't sit here looking and trying to see what it would be like to be the minority within the community, whereas I'm going to become that. Being a white male living in the Western world, I've never been the minority. And so going over there, I've never actually felt what it'd be like to be stared at, whatever, so I'm looking forward to that side of things.
>
> (Cameron, pre-departure interview)

> I think it's a weird thing, because we're going over there thinking they're all going to be different, but in reality, we are minority going into there. So I think we'll be perceived quite strange for the things we probably do. I think being in the minority will give you a different point of view on things. So being able to do that, I might learn some new things.
>
> (Pete, pre-departure interview)

These reflections on having the chance to experiment and try on what it might feel like to be the other do not capture the complexities and difficulties associated with, and the conscious effort needed for, border crossing. Pete and Cameron use the concept of being in the majority here like a pair of shoes that an individual can remove and discard (Messner, 2011), highlighting a lack of awareness of the structural and cultural resources that they have access to.

Concerning how students in Malaysia might perceive them, Faizee and Ehan were confident in being able to fit in. The other students, despite expecting attention, did not believe their national identities would be controversial, although Pete commented that others may think that Australian students are rich.

> I don't think they would have different ideas about me, as being a Muslim. They'll see me the same as themselves.
>
> (Faizee, pre-departure interview)

> I don't think I've caught much flack for being an Australian. I think we're perceived pretty neutrally, especially somewhere like Malaysia.
>
> (Alex, pre-departure interview)

Bridget also alluded to the heterogeneous nature of Australian society, and how others might not have distinct preconceptions of Australians:

> I know with Americans, we all have our perceptions of Americans, kind of the loud and obnoxious, but because there's so many different types of Australians, it's really hard to know what we're labelled as. And even my travels overseas, I didn't really pick that up last year.
>
> (Bridget, pre-departure interview)

Students, to varying degrees, drew on their national and cultural identities in order to both define themselves and others, at times making use of stereotypes, as Bridget's previous quote about Americans reveals. Furthermore, Alex questioned the impact of political correctness in relation to how people see and think about others who are different from them:

> Yeah, I guess going back to what I said about what the British thought of Malaysia and the people in it, I think that was very much opinions that were common for their time, but I wonder, at the same time, there gets to be a tendency to disregard those sorts of opinions because they're politically incorrect in today's spotlight. I guess I'm sort of wondering—well, the British made the stereotype, is there any truth to it, to some extent?
>
> (Alex, pre-departure interview)

Cameron referred to events in the 2015 season of the Australian Football League involving an Indigenous player, Adam Goodes. The crowd repeatedly booed him during a number of games. However, Cameron implied that Australians know that they should show respect to others:

> Yeah, well, as I said, obviously I'm quite aware of the need to be respectful of other cultures, other minorities, and the rest of it. It's so drilled into us now, obviously very recently, with the whole Adam Goodes thing. We live in such a politically correct world these days that you can't imagine ever being racist or prejudiced at all. So I'm extremely aware of how much respect you need, especially when you're in someone else's country, how important it is to show respect. And also, I mean, here in Australia, I understand … well, it's not so much anything goes, but it's a very easygoing nation. And just to respect the fact

> that things might not operate the same way it does here, wherever you do go. So it's definitely hardwired to know you've got to respect other cultures.
>
> (Cameron, pre-departure interview)

The idea of Australia was hence imagined as a relaxed nation, in comparison to students' perceptions of how they would experience Malaysia:

> In Australia, I think we're very lucky. You can kind of get away with doing whatever you want. A Malaysian can come here and live how they normally live and they won't get judged or anything but I think us going over there, we can't necessarily get away with that and it won't be normal to do what we normally do here. So I think that's gonna be a big shock.
>
> (Bridget, pre-departure interview)

Bridget, Alex, and Cameron gloss over the existence and perpetuation of racism in Australia, which is one of the defining aspects of contemporary racism present in settler societies such as Australia (Babacan, 2008; Dunn & Nelson, 2011). These students' representations of self and other worked to enable my reflection on my own complicity in denying racism and pushed me towards exploring anti-racist pedagogies further. Of course, Giroux (2005) perceives border pedagogy as resistance to, and transformation of, racism, yet how to practically incorporate this into the context of the study, and my praxis, was less clear.

6.4.2 Opening to differences

The data from the pre-departure phase for the 2015 cohort demonstrated that students had a willingness to go beyond their current thinking, as they acknowledged that learning more about others was an area for potential growth:

> Oh, well, sometimes I've probably talked down to people if they're from overseas with a different linguistic background. And it's a presumption that because they can't speak English, you presume that they can't think to the level that you need—complicated English language—when that's not the case, it's just the communication is going to be difficult.
>
> (Alex, pre-departure interview)

> Actually, that was a really good one, what we did in the last lesson, when it was kind of stripping back the person from how you see them from first sight and actually understanding. I think that was a very good lesson to learn. Because, it's true, you might see someone with a headscarf, and I would just assume they're Muslim and they've been brought up like that, but there's so much more behind

> their story than just that. They could have chosen to become a Muslim, they might have been raised. I think that was a very good lesson, and I'll definitely have to use that on every person, just think of them as a blank canvas and get to know them.
>
> (Bridget, pre-departure interview)

> A lot of the workshops were based around not approaching things with a one-eyed kind of narrow view of things, and it sort of opened—I took time to actually consider "Okay, I might have just approached this a little bit too …"
>
> (Cameron, pre-departure interview)

Whilst Cameron considered his personal role in applying judgements to others, he also attributed blame to the media for portraying others in simplistic, deficient terms:

> I was almost embarrassed listening to that, because I thought I've definitely done that in the past as well, where it kind of opens your eyes a bit. You definitely do put certain groups of people in a certain—I don't think it's so much my fault or anyone's fault here in Australia, but it's just what you're fed through the news and all the rest of it. The Middle East, you've got one single story from the Middle East. I specifically thought about the Middle East, because if you live in Australia or America or anywhere in the Western world, you just think the entire place is just completely war-torn, which isn't the case, but it's very difficult when that's all you're fed.
>
> (Cameron, pre-departure interview)

The tendency to avoid taking responsibility cuts to the very core of critical pedagogy, where awareness and understanding are simply not enough as they do little to contribute to the resolution of human suffering and deep inequalities (Giroux, 2011). The real challenge for critical pedagogues lies in how to encourage understanding and awareness to support an acceptance of the responsibilities for acting and engaging in ways that work towards a more humane future. Awareness might well be the first step along that route and that was perhaps all that was possible in the short time that was shared in the pre-departure workshops. In this vein, students reported that the workshops were successful in prompting them to be more aware of the existence of difference:

> I think, before [the workshops], I didn't really think about the cultural differences and stuff. I felt like I'd just be going to university in another country. I didn't think about how different it would be. So I think the whole border crossing thing, how it's so different, really shocked me … but like in a good way, because it's probably prepared me a bit more. I think the dialogue thing as well, just getting talking to people and having in-depth conversations. To really get to know people, understand them, things like that.

(Pete, pre-departure interview)

> Yeah, well, I did really enjoy the workshops. I think a lot of it was based around what we've talked about here—the ability to be aware of cultural differences, the ability to be able to build bridges and respect the fact that despite the fact we're both human, we are just worlds and worlds apart … So being able to build that bridge—you might have very little in common. So I think I learned quite a bit about how to approach those kinds of situations.
>
> (Cameron, pre-departure interview)

> Well, I guess, aware of the things that make us all who we are. And with our behaviours, how you think about things. I think culture's just one part of it. There's so much more to it, and I think coming to the realisation that there's a lot of—there's a spectrum within each culture of how that culture actually—all those groups within culture.
>
> (Alex, pre-departure interview)

Moreover, students spoke of their desire to build relationships grounded in communication and behaviour. Faizee, for example, described respect as showing people that you care about them in a very concrete sense, by going out of your way to confirm to them that they are meaningful to you. Ehan referred to his positive expectations in terms of developing reciprocal friendships. Bridget feared that other students might find her either fascinating or scary, which could affect her ability to form friendships; however, she felt very motivated to meet and communicate with different people. Additionally, when Pete considered that others may not drink alcohol socially, he advised that the outbound students should embrace that it was something that others might not do; it shouldn't prevent interaction, and he intended to socialise with as many different people as he could.

6.5 Reflecting on the 2015 outbound program

For the students' first weeks, before my site visit to Malaysia, I followed their experiences via their journals, which they posted online at their leisure. They took up journal writing with varying degrees of interest and commitment. Alex's completed journal was approximately 30,000 words. His journal included reflective and philosophical entries, as well as some responsive pieces to questions I put to him when I commented on his journal. Bridget's journal was 10,400 words and tended to be mostly descriptive writing, recounting her daily activities. The other four students wrote an

average of 14,000 words in their online journals, with predominantly descriptive content, but also including some reflective writing.

I provided the students with journal prompts every week (see Appendix G). The prompts were not pre-organised, as I waited to read students' entries each week and then responded with a theme or questions that I thought suited their circumstances at that time. Through the Blackboard classroom, I could see that students were reading the prompts; however, students did not actively use the prompts and I rarely saw evidence of my prompts in their journals. It became apparent that students tended to access the subject site once per week to upload all of their journal entries in bulk. I made individual comments to students as I felt appropriate, as did the subject's learning facilitator, at different points throughout the trimester. Alex seemed to appreciate this interaction and made an effort to respond to my comments in his journal. Yet, for the other students, the journal was principally their personal record of the trimester.

When I visited in November 2014, the restaurants and cafes under the building in which the students stayed were vacant, apart from one eatery. However, in November 2015, a number of cafes were open. Students advised that over the course of their stay, new cafes and shops were continually opening, providing a social setting for interaction that was not available to the 2014 cohort. In regard to their interactions on campus, I observed one class during my site visit in 2015. In contrast to the 2014 group, when I entered the classroom, the 2015 students were spread throughout the room. The students were engaged in discussions with their classmates and when appraising the room as a whole it was difficult to distinguish the outbound students from their peers, as they were not physically separated from the larger group. The 2015 students seemed more settled in their outbound program, as well as more involved on campus.

I created six themes arising from the data generated during the outbound mobility program. The first three themes are organised across the outbound students' demonstration of external and internal dimensions of intercultural competence. Externally, the students in the outbound mobility program were actively involved in making connections with others. Internally, the students constructed knowledge that supported them in finding new frames of reference. They also utilised their affective and cognitive resources in coping with new contexts.

The contemplation of areas for improvement, both in relation to the students' intercultural learning and participation in their outbound mobility program, but also the

role of the educator, and the ethical and theoretical concerns for a pedagogy for border crossing, in contrast, drive the next three themes. Considering practical strategies for border crossing emerged from my thinking around sympathy, compared to empathy and/or compassion, and how these, in turn, influence conceptualisations of otherness. The theme of noticing risks associated with border crossing arose from a troubling incident involving Bridget and Faizee. Finally, the data pushed me in terms of exploring teaching for intercultural learning, further shaping my priorities going forward in the study.

6.5.1 Making connections with others

In their early journal entries, students described developing relationships with others by getting involved in social events and keeping an open mind about some of the activities they would usually have not been keen to participate in:

> For the night one of our buddies invited us to a charity event. The group and I had no idea what to expect but went into the event with an open mind. With bizarre games, group dancing, and live music performances, the night wasn't what I expected. It opened my eyes to how different the people were to us. In Australia, I feel such a night wouldn't be considered fun, but here the people enter into it with such a positive, infectious attitude it is impossible not to enjoy it.
>
> (Pete, journal)

All students spoke about being very happy with local peers who had volunteered to help them settle in to their trimester. Similar to the 2014 cohort, the students received a lot of attention on campus, and although they had expected it, the reality was more uncomfortable than they had anticipated:

> We are finding it at times challenging to always be on show. People are not shy to stare at us. Most of the time it is harmless, but nonetheless strange. Cameron and I joke that we are mini celebrities here, as no one is really like us. We find the attention nice, yet exhausting.
>
> (Pete, journal)

The attention the group received did not prevent relationships with others from forming, as some students in 2014 had implied it had affected them. The group of six were able to support each other during their trimester in Malaysia whilst also developing relationships with others:

> But in terms of who we retain friendships with, I think, as things went by, we diverged a bit, and found our own groups to hang out with a bit more. Which is good.
>
> (Alex, site interview during program)

Ehan, as he anticipated, felt like he fit right in. During the site interview during the program, he advised that he had probably made close to 100 friends during his trimester, stating that in Australia he found it much slower to make friends, but perhaps he had more in common with his new friends in Malaysia. In particular, he formed strong friendships through attending the university ball:

> For the ball, we couldn't get a table for all of us, so we split up. I was on a table with some Pakistanis, a Malay, and an Indian local, and we just hit it off. Ever since then, they've been my best buds here.
>
> (Ehan, site interview during program)

Students advised that they did not consume alcohol at the 2015 ball, a noticeable contrast to the 2014 cohort. For the 2015 cohort, the absence of alcohol, while not being something that some of the students were necessarily keen on, prompted further reflection that

> it was a strange night because in Australia, there would be free alcohol and everyone would be drinking but instead everyone was quiet, calm the whole night.
>
> (Pete, site interview during program)

> Perhaps we drink too much in Australia.
>
> (Cameron, journal)

Bridget and Faizee were also extremely quick to make friends with other students, even hosting a sleepover at Bridget's apartment in their second week in Malaysia. Faizee noted, however, that at the beginning, before making firm friendships that

> when with the other Australians, people ignored me but talked to my friends, which made me feel a bit awkward and unwanted in the conversation.
>
> (Faizee, post-program assignment)

Moreover, throughout the trimester, Bridget and Faizee's friendship strengthened enormously:

> I think I've learnt in Australia that we are really close-minded when it comes to other cultures and international students. Now, since being here, I know that they are all so good, everyone has their own really good traits. When I go home, I'm not going to be so close-minded, to just stick to people who are like me. It's so much more fun being friends with everyone. I think with all my friends at home, they've never really branched out and tried to make friends with someone. Even for me with Faizee, there was always a kind of barrier. But, since being here, we are best friends, we are inseparable.
>
> (Bridget, site interview during program)

Bridget's ability to form friendships with other students in class and through social activities may have been assisted by Faizee's presence, who reported that many on the campus assumed that she was Malaysian because she wore her hijab. On the other hand, through the attention that Bridget received on campus, Faizee had also been able to meet many new people. Bridget had also made a conscious effort to dress appropriately, especially at the beginning of the stay. As time went on, she relaxed her clothing, for example, by wearing shorts, advising that she believed her particular shorts were appropriate. In thinking about how she had been able to develop friendships so easily, she advised that it was easier for her due to her nationality; however she believed that it was her way of responding that enabled relationships to develop:

> They wouldn't go up to anyone and introduce themselves. They are coming up to us because we are Australian. But I think my reaction to it is that I really want to make friends, so I'm friendly back. I'll make an effort to get to know them, where they are from, it's interesting to me. So I think it's my friendly attitude back which is why they stay friends with me. But why they want to get to know me is because they've never met Australians or Westerners. There are no other Westerners here so a lot of them haven't met any before.
>
> (Bridget, site interview during program)

Alex, on the other hand, found that his appearance gave him an unusual opportunity to make new connections:

> Oh, one more thing—the compliments I get these days. Or more accurately, the semi-autonomous region below my nose, known by many as "the mo," is the receiver of the compliments. People love the moustache, they can't get enough of that sweet, sweet curl. "*Nice moustache! That style is common from my country.*"
>
> (Alex, journal)

By the time of my site visit, the students in the 2015 cohort had each managed to develop what they felt were meaningful friendships. Furthermore, they reported that

group work assignments were successfully underway, without any complications. That is not to say that they did not notice or experience conflict on campus. Ehan commented on tensions between his different friendship groups:

> I have noticed a lot of conflict between groups within [the university]. A lot of communities have drawn a fine line between themselves and refuse to communicate with one another. [My Chinese Malaysian friend] advised me not to hang around certain Arab groups as they often jump to conclusions when seeing her around certain individuals. I have actually hung out with the group she was referring to a couple of times and they do seem to carry this type or behaviour. The Arabic group also advised me not to hang out with the other group for certain reasons of their own.
>
> (Ehan, journal)

Despite making early friendships, Bridget also related difficulties in maintaining relationships with those whom she felt took advantage of her. Her relationships with local females were at times strained and Bridget felt resentful:

> Then, they kind of started using us for our money a bit more. Faizee and I realised that and we were just like, nope. And because we live in the nice apartments, they wanted to be at our house, and taking photos … There's one example when we drove at 10 o'clock at night to get one of the girls a birthday cake and I had to pay for it because everyone else just stayed in the car. I was like, whatever, I don't really care. It wasn't until we were going to the petrol station, they were like, do you have the money? I was like, excuse me! There are five of us in the car, we could all pay for the petrol. They just expected me to pay. They said they'll pay me back, never got it back. It just kept happening.
>
> (Bridget, site interview during program)

The 2015 cohort's perspectives of making connections with others, and having experiences of tension and conflict, however, were mostly tipped towards appreciation for the very many friends they had made. It is obvious that the 2015 cohort's experiences were very different to that of the previous cohort. Being a small group and being a diverse group, with two group members who shared the same religion as the official religion of the host destination, were likely supportive factors.

6.5.2 Finding new frames of reference

As well as developing new friendships, students believed that they had learned more about others during their time in Malaysia, and for Alex and Bridget, this related to finding out more about Islam and the Middle East:

> I think it's just the religion. I definitely stepped back and actually just wanted to learn about religion more than see it. Yeah. Now, I understand more. I can see why they do it, and why it means so much to people. Before I came, I was way too scared to ask Faizee about her religion and I don't even know why. It's like there was something—you shouldn't do it. But I talk to everyone about it. Everyone teaches me.
>
> (Bridget, site interview during program)

> Before the trip I was distrustful of all Muslims. Definitely not an outright rejection of them. Then on this trip, talking to the Pakistanis and Arabs here has been pretty good. Before the trip I tended toward thinking "they're all the same" and thinking most Muslims/Arabs/Pakistanis were fundamentalist, hyper religious. But that's far from the case. Admittedly, there were a few guys who have this whole anti-West sentiment (somewhat understandable but please, blame the governments not the people). That was a source of conflict for me. So, yeah it's been good to see that these young people from pretty crappy countries, aren't all backward and going to kill me, like I thought they would be.
>
> (Alex, journal)

During the outbound program, the Paris terror attack of October 2015 occurred, and this event deeply affected Alex, in particular, as he tried to make sense of what had happened. He had a number of very heated interactions with others on campus, yet reminded himself that

> two of the Muslim guys I know didn't really acknowledge me today. I am not sure, but perhaps I said too much yesterday? Then again, I have to stop myself from being guilty of the same thing I would think them to do—interpreting things wrongly and assuming the worst. Isn't self-consciousness funny like that—we tend to assume the worst of others—that they assume the worst of us!
>
> (Alex, journal)

Alex's views became more nuanced, pushing back against simplistic categories, as he started to question his own beliefs and actions. There was an element of surprise as he uncovered the limitations of his existing frames of reference and not just in relation to religion specifically:

> I thought that all of the sorts of people who go to clubs were all degenerate morons, and on it goes. And more to the point I thought "they have their life, and I have mine" and we were destined to never really cross paths. Well, I've struck up some good friendships with people here who love clubbing, and it seems not everyone who clubs is running around high on pills and having drunken sexual relations or whatever else I thought they do and so I think I'll come home a bit less judgemental and more understanding of that crowd.

(Alex, journal)

Alex's experiences appear similar to the process of identity transformation that Kim (2008) argues is the basis for intercultural personhood. Although he may not yet have reached an open-ended, adaptive, and transformative self–other orientation, there are signs that this was indeed becoming possible for him.

Cameron and Pete, being very close friends with a shared history, spent a lot of time together during their trimester in Malaysia. In their journals and interviews, they referred to developing five or six substantial new friendships and reflected on how the friendships had facilitated learning about themselves, and others. Cameron noted how Australia was often viewed idealistically among those he spoke to, stirring his feelings of pride in being Australian. His frame of reference shifted slightly as he realised that not all identities and cultures are valued in the same way:

> Many of the students I have already spoken to have the same story, and most say that Australia is the dream destination. It makes me feel both proud and lucky. It is also really showing me what this exchange is all about. Culturally we are worlds apart but in reality we all want the same things. It is through this dialogue that I'm beginning to understand why Oceania, particularly Australia and New Zealand, needs to become closer with our Asian neighbours.
>
> (Cameron, journal)

He later acknowledged that

> it's actually quite strange, [my teacher] is constantly, perhaps inadvertently, glorifying Western lifestyles and at times talking down Asian living. This seems to be a theme everywhere. Western culture is put on a pedestal while Asian culture is completely underappreciated. Despite the fact I've only seen about four Westerners since being here, they all feature on billboards, television ads and shopfronts. Even the mannequins are white! It seems to give the people of Malaysia, and perhaps wider Asia, an inflated perception of what the Western world is like.
>
> (Cameron, journal)

New frames of reference for Ehan related to developing some awareness of his own judgements. Throughout his journal, he made a number of judgements on things he did not necessarily understand well, such as eating food with hands or what he saw as laziness and incompetence of workers in Malaysia. However, he was also able to forge relationships with those whom he had initially perceived as anti-social, realising through

ongoing interactions and communication that it was exhausting for those particular individuals to use English so much:

> The Chinese students I find are very anti-social, similar to what you see with the Chinese students in Australia. They often avoid conversations with foreigners and usually stay with their own.
>
> (Ehan, journal)

Later, he wrote:

> Today I was studying at the library with a couple of my Chinese friends. They have managed to get more comfortable and are generally more open to us now. When they speak English for long periods, they get exhausted and when it comes to communicating, it takes them quite a lot of energy.
>
> (Ehan, journal)

Students also spoke about undergoing personal change in many aspects such as developing independence, being responsible for keeping living quarters clean and preparing food, coping with homesickness, and learning to manage money better. For Faizee, change was related to having more freedom and developing confidence by trying new things that she would not usually do:

> I am changing due to the experiences. At home, being on my own, I wouldn't interfere with other people. But here I am socially active. I talk to people. I see a lot of changes within myself. It's a good thing.
>
> (Faizee, site interview during program)

6.5.3 Coping with new contexts

In the pre-departure workshops, I had encouraged students to be open-minded, yet aware of differences. Alex advised that the guided mindfulness activities during the pre-departure workshops had assisted him to manage his expectations for the outbound program:

> Rather than trying to have an expectation of everything being perfect and really trying to make everything go perfect, I anticipate to approach it all in a learning type of way.
>
> (Alex, pre-departure interview).

The role of expectation management also arose during my site visit. After our on-site interview, Bridget and I discussed students' success at adapting to the outbound context:

> Bridget said that some of the students from last year had been in contact with her, but had stopped once she communicated with them that she had been having a good time. She said she thinks they expected her to have a lot of trouble and issues, as they did last year, so maybe they can't understand how she could be having fun. I suggested that maybe having the pre-departure workshops about moving out of comfort zones assisted this group to feel more confident? She agreed, although we then spoke about how there are many factors involved in why this year's group might be going better, e.g., some of the local peer buddies this year are very good (although she admitted that some were not). This year's group had lower expectations, which have been exceeded.
>
> (Researcher fieldnotes)

Faizee also reported that she had not been optimistic for the outbound mobility program:

> I was expecting this trip to be really boring and tiresome as I had heard many bad stories from others who have already been on this trip before.
>
> (Faizee, post-program assignment)

An educator from the Malaysian institution who had been involved in both the 2014 and the 2015 outbound programs specifically referred to expectation management:

> I spoke to the teacher very briefly and it was great to get her impression of this group of students. She said that they were doing much better than the group from last year. She advised that they, in general, attended classes more consistently, and that they participated more in class. She said that they seemed to have made many friends, and they don't tend to stick together by themselves only, but to go off and mingle. She mentioned that the students didn't seem to be so high maintenance in terms of their expectations, so obviously [the home university] had done some work on managing expectations.
>
> (Researcher fieldnotes)

Whilst the stories from the previous year's cohort may have discouraged students at first, they had been able to take some ownership in order to go on and create their own experiences. The first assignment for the International Experience subject (attached in Appendix E) had asked students to reflect on their expectations and concerns for their outbound mobility experience, and to identify how these would be addressed. Although the assignment had not been in relation to intercultural learning in particular, it had

possibly assisted the students to (re)frame their expectations. The assignment, in conjunction with the pre-departure workshops, had played a positive role in preparing students to cope with the new and different contexts they encountered in their outbound mobility program.

6.5.4 Considering practical strategies for border crossing

As I engaged with the data generated during this 2015 outbound program, I began to think more specifically about empathy, which plays a role in the internal dimension of the process of intercultural learning (Deardorff, 2006). Although throughout the outbound program, Cameron became more aware of narratives of superiority, I wondered whether his thinking had expanded beyond sympathy towards others he perceived as less fortunate. When reflecting on visiting a Malaysian friend's house after a shopping trip, he wrote:

> I asked [him] how many people live in the house and he said seven. A two-bedroom one-bathroom house and seven people live there. At this point I'm thinking what the hell am I doing? Walking around the mall spending hundreds of ringgit like it was nothing. Our wealth is so distorted over here, a combination of factors in both Australia and Malaysia cause this huge discrepancy. Our extremely high minimum wage and strong exchange against the ringgit further exacerbates the illusion. The fact is I work an eight-hour shift at $25 an hour and earn $200. It would take a Malaysian earning 5 ringgit an hour (average part time wage) 133 hours to earn the same amount. The brand new $90 Ralph Lauren shirt, which takes me 3.6 hours work to save, would take a Malaysian 60 hours of work to buy. Once I started to put it all together, I realised how ridiculous this is. Parading around his house with my 300 ringgit Ralph Lauren shirt. I felt terrible. [He] is a smart guy and I know he understands but I still should have thought more about it. He's a sucker for a label just like me and Ralph Lauren is his favourite. I've got to buy him a polo the next chance I get. Imagine how awesome that would be.
>
> (Cameron, journal)

Pete also spoke about this particular experience as a learning moment that changed his normal communication and behaviour:

> You try and be a bit more reserved when you are talking about some issues. For example, [our friends] took us shopping and the people who took us probably wouldn't have been able to afford the things we were looking at. We wanted to buy a suit, and you could just tell we were looking at suits way above their price range, but they weren't really expensive suits. We were talking to our friend and he said his favourite brand is Ralph Lauren but he couldn't ever afford to buy

> one and Cameron was buying one that day. Cameron actually gave him that shirt anyway, because it was too small for him after all, and you could just tell he was so appreciative of that—it was a massive deal for him. For us, it was just a shirt that didn't fit. That's changed our outlook a lot.
>
> (Pete, site interview during program)

Being aware of the need to adapt communication and behaviour and then adapting self because of sympathetic understandings of the situations of others, is not in itself border crossing, although it may appear similar to intercultural competence. It is certainly not taxing to attempt to not talk about personal satisfactory material and financial conditions. The comparative wealth of Australians to Malaysians is not an "illusion," as Cameron maintained, and although Cameron had charitable intentions in giving the shirt away, I did not view this as an incidence of border crossing, but rather a projection of sameness onto another.

Even though Cameron and Pete had been able to develop a solid friendship in this case, sympathetic treatment does not necessarily support relationship development, because sympathy, by its very nature, risks sinking into pity (Bennett, 2013). Trying to border cross to understand otherness from a base of pity or sympathy can limit the idea of belonging to one kind of future and world—one that is the same as what the individual already knows. Viewing different ways of living sympathetically rather than empathetically or compassionately can also result in the oversimplification of others' actions, values, and desires, which I saw in Pete's comments, for example:

> Everyone in Australia is looking at uni, or apprenticeship and job, that's it. Here a lot of people that you talk to, they are just happy to work in a cafe their whole life, and just chill out. I don't know, there's a different perception on what you have to do … Personally, I couldn't do it, but I kind of wish I could. They are happy in their own way.
>
> (Pete, site interview during program)

Blocks and threads as a way of thinking about differences, as conceptualised by Holliday (2015), were pertinent as I worked on practical strategies and curriculum for the next cohort that would highlight the difference between sympathy, empathy, and compassion. Blocks, on one hand, reinforce thinking about cultural barriers because although differences are recognised, these differences are very much related to "my culture" compared to "your culture." Threads, however, can be used to search for experiences that are shared between people, thus promoting conversations of meaning

that confirm humanity, rather than emphasising differences. In this respect, Cameron had almost done this as part of his self-reported experiences of border crossing:

> [My friend] would make food and sell the dishes to his friends at school when he was young. I'd listen to one of these stories and it's quite touching to hear how hard he has worked, and in comparison how, on the whole, I've had it easy. At school, I sold soft drink cans for $2 because they were selling them there for $3.50. We discussed that. But then, I was talking about the fact that this was just a bit of extra spending money for me. The money that he got was going back to his family. So, it's that kind of hard work and sacrifice that he had to make at such a young age that I've never had to experience and never will. That story really started to help me to know what it would have been like for him and others growing up in Malaysia.
>
> (Cameron, site interview during program)

I could see that finding threads with others (Holliday, 2015) was something that I could ask future students to practise. However, I was also beginning to think more about the potential risks that are associated with attempts to border cross.

6.5.5 Noticing risks associated with border crossing

My engagement with the data from the first exploratory intervention fostered the development of insights into some of the tensions and complexities associated with the concept of border crossing. I had been thinking about what border crossing might look like in action, so it was relevant to grapple with the ethical aspects of what I might ask future students to try to do. One critical incident in particular compelled me to think more carefully about the need for safety. Faizee and Bridget related moments of feeling unsafe:

> I'm starting to get a little bit creeped out by the African men around the uni. They have all started adding me on Facebook and messaging me. I don't accept or reply but they are very persistent. I now refuse to leave the building we live in without someone else just to be safe.
>
> (Bridget, journal)

> I was wearing clothes that I didn't feel that I looked good in in the first place. It was just the white skin. I had so many adding me on Facebook, messaging me, I blocked them but they would get angry. Why do you not reply? Just leave me alone … That one time the man followed me to the bathroom. It was too much. It was at [place], that's where they all drink. I don't go there at night ever, anymore. After that one experience, I never want to put myself in that situation.

(Bridget, site interview during program)

This situation occurred in the first weeks of the program, at a specific location, and Bridget soon felt that she had resolved the situation. However, reading Bridget's and Faizee's journal entries about an incident when a male had followed them at night was unsettling. Although the female participants in the 2014 group had spoken of unwanted attention, I had not understood this as a very real and dangerous threat of sexual harassment. I had more easily seen perpetrators of poor clothing choices, rather than potential victims of violence. Examining how this had been invisible for me reaffirmed the importance for intercultural learning to include consideration of multiple categories of otherness, such as gender.

This incident highlighted that sometimes the "other" is associated with danger. Attempting to understand another's otherness, in this specific case for Bridget and Faizee, for example, was not advisable. Nor would it have been productive for the same-sex attracted individual from the 2014 cohort to attempt to border cross with those who are strongly opposed to the very existence and expression of homosexuality, given that safety and freedom for many LGBTQI individuals in our societies are already compromised. Those who belong to multiple subordinate categories of otherness are likely already aware of and attentive to the ideologies and practices of dominant social groups (Tatum, 2000). To have expectations that those who are vulnerable and have already suffered oppressions should border cross adds to the existing pressures they carry. Although no harm had occurred, I could see how it would be possible that sometimes asking people to border cross could also minimise and render less visible violence as something that can be rationalised, if only we could get to know the other better.

In a connected but slightly different vein, attempts to border cross do not imply reciprocation. Although dialogue requires an openness to transformation, trying to understand otherness, in contrast, does not rest on others' willingness to understand *you* in return. In the context of colonisation, attempts to get to know the other have often resulted in one-way sharing that benefits only non-indigenous people (Jones & Jenkins, 2008). As previously mentioned, expectations for reciprocal border crossing create a further load because it is not the job of the oppressed to educate those with more privilege. Clarifying the non-reciprocal properties of border crossing for future students would perhaps encourage them to continue to try to think through multiple perspectives, even when others do not act as we wish, such as when Bridget felt that

friends, who expected her to pay for items, had used her. Alex similarly reflected on what he saw as "lines in the sand" between different groups on the university campus:

> The reciprocity of generosity or favour does not exist for many people. So, it can be very frustrating when you help someone and expect even just a slither of trust, friendship, anything—but get nothing in return. It just makes you feel like you've been taken advantage of. Well you have—and this breaks trust. And how can you ever hope to have positive relations with those you distrust?
>
> (Alex, journal)

I do not suggest that students should accept poor treatment from others. Safety is of great importance and to demand understanding of another perspective as a mask for bad behaviour is not right. Certainly, Alex's reflection on trust is very relevant to the development of relationships. Yet, trying to understand otherness does require a personal effort that must not depend on the likelihood of reciprocal understanding. There is a tension here between our own actions and others' actions. Sometimes our attempts at border crossing can fail because of our own limitations in thinking and/or behaviour. At other times, others' actions and words can make it impossible for productive dialogue or border crossing to occur. Learning to border cross therefore involves knowing when attempts to border cross are not appropriate, constructive, or possible, and why.

6.5.6 Exploring teaching for intercultural learning

Although students had gained some awareness of their own identities because of their participation in the outbound program, I reflected that I had not provided a rigorous or effective treatment of the topic of privilege. I felt underprepared and naive in this area. I was aware that my inexperience and lack of skill at being able to facilitate conversations about privilege and racism reflects my own social positionality: that I have usually thought about matters of oppression from a predominantly abstract perspective and have limited expertise at discussing the nature and role of power. When I read the following comment in Bridget's journal about how the outbound students had attended a cultural event at the Malaysian university and had nothing to show as distinctly Australian, I physically flinched:

> Everyone was dressing up in their cultural outfits and Australia doesn't have one or a cultural dance for that matter. I never realized how uncultured we are. I always thought we were so cultured but it's only really modern culture, we have no history apart from the Indigenous people. But even then I feel we don't have a right to their culture. I'm not sure if I'm imagining this but I think if we

> performed their culture it would be offensive to them. Which is fair enough because we did take their land and take away a lot of their culture.
>
> (Bridget, journal)

The statement is not out of place in mainstream Australia, where minimising the harm associated with processes of colonisation and dehumanisation continues to this day. Creating learning experiences around privilege that can touch upon the entanglement of risks and benefits of attempting to understand otherness, and the effects of settler colonialism, would be a priority for the next stage of research.

I was also conscious that application of a pedagogy for border crossing had not supported students to think through and take action on some of the issues that they had referenced as becoming more aware of during their time overseas. They spoke of democracy, corruption, crime, and poverty. They had witnessed and experienced a significant environmental situation of widespread air pollution (haze) caused by bushfires in Indonesia, which caused class cancellations. Cameron confided that he had become more aware of global issues, but felt even more helpless than ever before:

> There is a lot of inequality, that's what I have noticed. You go to Kuala Lumpur and there are shantytowns, the next minute, you see a sports car that costs millions of ringgits—just unbelievable—the difference. Yeah, I've definitely become more aware but I think I've felt even more helpless. In a way, we are sheltered in Australia. I thought that things were going better [in the world] than what they actually are. I got over here, even small things, like you go to [the shop], you buy one small carton of milk, and they put it in a plastic bag. I say, nah, I don't need a plastic bag. You know, we are trying our hardest to care for the environment and it all seems like what's the point? (Cameron, site interview during program)

As Freire (1994) contends, "hopelessness paralyzes us" (p. 2), so that we do not have the strength to struggle to re-create the world. Hope is essential, "the way fish needs unpolluted water." It is probably the correct human response to feel pain when coming to understand that the world is not as "good" as once believed, that the global challenges that face humanity are larger than expected, perhaps even overwhelmingly so. In speaking of the role of educators, Andreotti (2014) suggests that skeptical optimism, or hopeful skepticism, is needed as we grapple with how we are often implicated in the problems we wish to address, and that when we understand problems in merely simplistic ways, it can lead us to do more harm than good. When teaching for intercultural learning, there is a very delicate balance between supporting students to

become more aware of global challenges, whilst keeping faith in the potential for a better world, and encouraging acountability for our part in problems.

6.6 Answering the research questions

6.6.1 Considering the impact

The first research question for this study is, what impact, if any, does application of a pedagogy for border crossing have on students' intercultural learning and participation in two outbound mobility programs? As the study was a staged one, the responses in this section only partly answer the research question, as they relate specifically to the first exploratory intervention stage of the study. The application of the pedagogy for border crossing through the pre-departure workshops, the journal prompts, the relationships that we cultivated together, and in combination with the assignments for the International Experience subject, had a number of impacts. As discussed in Chapter Two, my epistemological and ontological orientations, along with my understanding of educational influence (Whitehead, 2008), do not make it possible to completely separate the application of the pedagogy from the contextual elements pertaining to the student cohort and the outbound mobility program. However, a number of students' experiences provided glimpses and shadows of the intent of the pedagogy for border crossing.

First, a clear impact was that all students felt that they had benefited from the pre-departure workshops. As the the workshops prompted students' further thinking about upcoming experiences, this impact related predominantly to the theme of opening to differences:

> It gave good insight into just talking with people.
>
> (Alex, pre-departure interview)

> So I thought that [the workshops] were good—it got me thinking about some important things. I still had in my head that [Malaysia] was going to pretty much function the same way. And I think if I approached it like that, I might have a bit more trouble. So, yeah, it's good to get you thinking about that kind of thing.
>
> (Cameron, pre-departure interview)

A second impact related to the incorporation of mindfulness practices throughout the pre-departure workshops. These practices had provided students with a strategy for dealing with pre-departure nerves and potentially difficult times overseas, whilst also

encouraging them to start to pay attention to their thoughts and beliefs. It had also been one of the elements of the workshops that students' reported they enjoyed the most:

> I think the meditation's really good. Because I wouldn't even think about doing that while I'm away, but I think it could actually really help if I get stressed or whatever and I feel alone.
>
> (Bridget, pre-departure interview)

> The meditation was good. It helped me relax and think a little bit.
>
> (Faizee, pre-departure interview)

> The meditation actually helps a lot.
>
> (Ehan, pre-departure interview)

Other outbound mobility research has included the incorporation of theoretical work in preparing outbound mobility students (see Beaven & Golubeva, 2016; Borghetti, Beaven, & Pugliese, 2015), or general topics such as cultural relativism and adaptation (see Gothard et al., 2012). A difference in the application of the pedagogy for border crossing in the pre-departure period was that we had co-created an environment that privileged contemplation and introspection rather than an overtly theoretical learning environment, although these two orientations are obviously not mutually exclusive.

Allowing a space for contemplation to open up had made it more likely that students could explore their assumptions for their outbound mobility program, supporting them to acquire realistic expectations and plans for coping. For Ehan and Faizee, although they they were not worried about being able to adapt, they had thought about how they would participate:

> I intend to get involved in the community a lot.
>
> (Ehan, pre-departure interview)

> I know that the environment of studying overseas will be different than home, therefore, building friendships will help me settle in. I must quickly build common ground.
>
> (Faizee, pre-departure assignment)

The focus on self-discovery and growth in the pre-departure workshops had encouraged all students to appreciate that they would need to make efforts to cope in their new

contexts. The International Experience assignment, specifically, had enabled Alex, Bridget, Cameron, and Pete to reflect on their realisations:

> Any expectations I do carry are held with a certain acceptance that they might not come about—every situation, relationship, no matter "good" or "bad" should be gleaned for the benefits that can be extracted from them. It is going into Malaysia with this mindset that I hope to gain from both positive and negative experiences.
>
> (Alex, pre-departure assignment)

> My expectations for Malaysia are mixed. I am extremely optimistic and excited, but I also expect to be challenged.
>
> (Cameron, pre-departure assignment)

The application of the pedagogy for border crossing thus troubled these students' existing ways of being, as they came to understand that they were embarking on more than just a trimester overseas, but potentially an important and valuable journey in which they would experience challenges and difficulties related to differences with others, but also to realising the limits of their knowing. Through the process of opening to differences, Alex, Bridget, Cameron, and Pete became more willing to move beyond their comfort zones and to consider embracing opportunities to learn and develop new ways of being:

> I am under the impression that to not leave my comfort zone in the international experience would be a great loss, as I would be missing out on valuable life lessons.
>
> (Pete, pre-departure assignment)

> My expectations for Malaysia are mixed. I am extremely optimistic and excited, but I also expect to be challenged.
>
> (Cameron, pre-departure assignment)

The application of the pedagogy for border crossing was impactful in that all students took up some opportunities to examine their own thoughts, beliefs, and judgements throughout their outbound mobility experiences, facilitating the awareness of new frames of reference:

> You are opened up to the way a whole lot of different groups of people think and you go, I don't really think that way, I don't think that way, and you become

> more in tune with how you think. You can look at something critically and say, I don't really agree with that.
>
> (Cameron, site interview during program)

> I've done a lot of thinking about this sort of thing, in terms of what my own thoughts and ideas are on things, and even the "Australian" culture and the way we do things in Australia.
>
> (Alex, site interview during program)

In this way, differences had been interogated to a basic degree, demonstrating fledgling instances of the inner circle of the pedagogy for border crossing.

Perhaps most importantly, all students formed positive orientations towards developing relationships with others during their time overseas:

> I think the best positive learning experience for me is understanding people. My stay in Malaysia has forced me to get to know people that I otherwise would never have met. It has enabled me to gain a much stronger understanding of why people believe the things they do and why they do the things they do. Due to this, I think that I have become much more tolerant of people.
>
> (Pete, post-program assignment)

> I have never had so much enjoyment in my life before that I had on this trip. I have come to understand that going out and socialising with different people and learning their culture and beliefs would be one of the life lessons that a person can get.
>
> (Faizee, post-program assignment)

Guided by their budding attitudes of openness, all six students achieved successful adaptation to the university community in Malaysia through friendships and involvement in social activities on and off campus. All of them had commenced the program with this intention, and had been able to realise it through their actions:

> I made far more friends than I thought I would, from many different backgrounds, cultures. We got to know each other over different activities such as drinking with some, or holidaying in Langkawi, or discussing while/after eating, doing our group assignments or goofing around on campus and in the local area.
>
> (Alex, post-program assignment)

> Since being here I have made friends from many different countries and backgrounds, which has taught me a lot about many religions and cultures … I have joined many groups and participated in many activities. These include the swimming club, and a charity club. I was a part of the organising committee for a charity event. I have also been involved in helping the international committee with events and selling tickets. On top of these activities I have attended many other events, excursions, and trainings sessions. These include the Ball, charity runs, colour festivals, an International Night, netball, dodge ball and water polo. Once I got here my aim was to not say no to opportunities and new experiences. I wanted to experience as much as possible.
>
> (Bridget, post-program assignment)

Coleman (2015) concludes that meeting people is the very basis of intercultural learning and that it is not uncommon for outbound students to develop enduring relationships with locals. Yet, given the 2014 cohort had mostly experienced difficulties in this area, the comparison between the two groups highlighted that the 2015 cohort had taken up not only to meet new people, but also to intentionally create networks.

6.6.2 Reflecting on the pedagogy for border crossing and its future use

The second research question in this study is, what can be learned from the study of students' outbound mobility experiences, and what might this mean for a pedagogy for border crossing to encourage students' intercultural learning? For this question, although students' had demonstrated intercultural attitudes, leading to external behaviour and communication that supported relationship development, the knowledge dimension within the pedagogy for border crossing had not been supported to a meaningful degree. Therefore, through the data analysis process, I identified the following main ideas as very relevant for the next stage of the research in which I would again apply the pedagogy, this time through a more intentional subject-based approach for intercultural learning.

First, the study of students' outbound mobility experiences made visible to me that although I had identified colonialism as an overarching concern in the pedagogy for border crossing, enacting this aspect of the model would require much more work and thinking. What might it look like for learning experiences to draw together the concepts of multiple identities and colonialism and the practice of Othering? Would this help students to identify and question their and others' use of stereotypes and ethnocentric views, in turn supporting the development of understandings of privilege and oppression? Cameron, for example, commented that

> the West is glorified beyond measure here. It's outrageous, especially the girls, what they think of Western culture all together. They want to look like Western girls, they want to be with Western guys. It's unbelievable. Sometimes you just want to go, "there is not that much different," first of all, and second, "there is not much good about the West in comparison, your culture is much more interesting than ours is."
>
> (Cameron, site interview during program)

Cameron's comment shows traces of a reversal mindset in idealising his acquaintaince's cultural backgrounds (Hammer, 2012). The quote is very focused on the "other," in a way that obscures Cameron's "self" and strengthens the colonial divisions of the "West" and the "East." However, it was the notion of the construction of identities, rather than orientations towards patterns of cultural differences and commonalities, that I found most relevant to take forward.

I started to think about what might happen if students were to examine the relationalities of identities; the clusters of stories that we tell about ourselves, and that others tell about us (Anzaldúa, 1999). Kim (2008) theorises that someone who has an intercultural identity views each individual they meet and interact with as unique and not as simply a member of a conventional social category. At the same time, they also recognise themselves as part of a larger whole in which other groups also belong. Part of this learning is to come to understand that the self is "formed by a complex intersection of different cultural groups and contexts that construct the self in multiple ways, analogous to the borderlands itself" (Barvosa, 2008, p. 58). The concept of intersectionality (Crenshaw, 1991) opened up many new avenues of learning, as I tried to envision how educators can encourage students to develop cultural self-awareness and create identities that synthesise "dualities, contradictions, and perspectives from … different selves and worlds" (Anzaldúa, 2015, p. 3).

Through the study of students' outbound mobility experiences, I also grasped a new understanding of the concept of border crossing. If I was to connect border crossing to intercultural learning, as I had proposed, and if the result of border crossing is to be demonstrated through behaviour and communication, then this strategy is specific in its intention for interaction. However, any strategy for border crossing through interaction must be balanced with needs for safety for all parties, acknowledging the possible risks of attempts to do so. It is then necessary to clarify the non-reciprocal nature of border crossing, and indeed intercultural learning itself, within teaching and learning experiences, highlighting the burden that expectations for reciprocal border crossing

may create for others. This was a major area of learning, and remains, to this day, an area of tension:

> In a perfect world, both parties border cross—that's the "utopia." And one which certainly has the potential to benefit both parties, but in context of pain, suffering or vulnerability, an expectation for mutual border crossing becomes one more aspect of oppression. I don't believe the pedagogy for border crossing is premised on reciprocal border crossing, but I think it could be taken that way …? I have encouraged students to make conscious decisions to try to border cross, without referring to other parties doing so in return, but given the pedagogy rests on dialogue, is there a risk it could be implicitly assumed?
>
> (Researcher fieldnotes)

The final part of answering the second research question in this stage of the research was that I would next try to create learning opportunities for students to explore and apply specific and concrete strategies for border crossing, especially through dialogue, showing empathy and compassion and connecting threads between people.

6.7 Concluding the first exploratory intervention stage

The 2015 cohort's experiences at the university in Malaysia contrasted significantly to the group who travelled in 2014. Overall, bringing the pedagogy for border crossing from the page into practice had been challenging. Yet, in working with the pedagogy, I believed that it showed potential to support students' intercultural learning. Although the results were promising, there was also much more that could be done to support the next outbound mobility group's intercultural learning. I now turn to the 2016 cohort to discuss the data generated from their 6-week outbound program to Japan and Thailand.

7 Second exploratory intervention

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> *No greater thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen.*
>
> —Epictetus

7.1 Ripening

In this chapter, I report and discuss the findings from the 2016 outbound program. First, I provide a review of the format of the 2016 outbound program. Next, I discuss the pre-departure workshops and my perceptions of students' involvement within the pre-departure period. The chapter then moves to an outline of the International Experience subject, which was redeveloped in this stage of the research. Following this, I discuss the outbound students' experiences and learning within this redesigned International Experience subject, as well as their participation in their outbound mobility program. The chapter concludes by addressing the research questions.

Although this chapter is presented separately from the preceding one, there was significant overlap as to the timing of data generation and data analysis for the 2015 cohort and the 2016 cohort. The first pre-departure workshop for the 2016 cohort occurred on 30 October 2015, before my site visit to Malaysia for data generation for the 2015 cohort. The second and third pre-departure workshops occurred in November 2015 whilst the 2015 cohort were still in Malaysia and generating data through their journal writing and the final International Experience assignment. The fourth pre-departure workshop occurred in March 2016, at which time the data analysis activities for the 2015 cohort were still ongoing. Furthermore, all pre-departure workshops for the 2016 cohort occurred prior to the redeveloped International Experience subject being finalised, which I will discuss in further detail in section 7.3.

7.2 Recollecting the 2016 outbound program

Appendix B provides an overview of the students who participated in this stage of the research. The table in Appendix B does not provide consistent demographic or background information, as these details were gathered through student participation in workshops or through self-disclosure in assignments. As mentioned in the previous chapter, these details do not adequately represent the individuals, and merely offer a glimpse of the diversity of the group.

The 2016 cohort were Bachelor of Media Design students in their fourth trimester of study. The 2016 cohort consisted of 13 students, three of whom did not participate in the outbound program but completed the International Experience subject at the same time, locally. Of particular note is that three of the outbound students were over the age of 28: Darcy, Hugh, and Leo. Whilst this outbound program did not receive external funding through the New Colombo Plan, the funding guidelines stipulate that 70% of

participants on New Colombo Plan–funded outbound mobility programs should be under the age of 28 (DFAT, 2017). Thus, the age makeup of the 2016 cohort mirrors the age requirements that other Australian universities' outbound mobility programs adhere to.

The outbound program itself ran over 6 weeks. The period of 6 weeks took place mid-trimester, meaning that students had 4 weeks on campus at the home institution between February and March 2016, then 6 weeks overseas, then a final 2 weeks back on the home campus in May 2016. In mid March 2016, outbound students travelled to Tokyo, Japan, where they met with a cohort of approximately 20 students from a Thai university (the host university). Together, this larger combined group, led by an academic staff member from the host university, spent 2 weeks in Tokyo. After this, the group travelled to Bangkok, Thailand. The 2016 cohort were at the host university for 4 weeks before returning to Australia. They completed academic work for one Design subject, delivered by the host university, over the 6-week duration of the outbound program. Similar to the 2014 cohort who travelled to Malaysia, the 2016 cohort was the first group from the home university to undertake this outbound program.

As mentioned in Chapter Two, this stage of the research involved confusion over the International Experience subject. I was under the impression that the 2016 cohort would be required to complete the International Experience subject, as the 2015 cohort had done, as part of their outbound mobility program. I believed that I would have more direct involvement in the subject as a recognised facilitator. I did not anticipate making widespread changes to the International Experience subject; however, I intended to revise the reflective journal writing assessment task by making student responses to a number of journal prompts compulsory. I was also compiling a required reading and resources list for students. I anticipated having an active presence on the Discussion Board in the Blackboard classroom. In early 2016, I was advised that it was under consideration that students would no longer have to complete the International Experience subject. At this point, I had to reconsider how I would generate data and invite students to participate.

It was then confirmed that the International Experience subject would go ahead and that I had also been given permission to redesign it, drawing from my learnings from my ongoing research. Furthermore, three students who were not travelling with the outbound group would also complete the subject. This situation was resolved in mid February 2016. Although I had been working on ideas for how I would like to facilitate

the International Experience subject in the second exploratory intervention stage of the research, the opportunity to redevelop the subject more significantly was a surprise, albeit a welcome one. The redeveloped International Experience subject came together very quickly over a period of 3 weeks, with assistance from my two supervisors. The subject booklet is attached in Appendix I.

Unfortunately, the uncertainty that characterised this stage of the research no doubt affected students. Students, along with the Design Faculty staff members, had also been of the initial understanding that they would complete the International Experience subject. As the first three pre-departure workshops occurred in 2015, it had not been appropriate for me to discuss the International Experience subject with students beyond general terms. Then there was the period in early 2016 until mid February 2016, during which all of us were unsure as to what academic requirements would apply for the students. By the time students were formally notified that they would complete the redeveloped International Experience subject, it was only 3 weeks prior to their departure. Moreover, I was still in the process of finalising the subject right up to, and including, the week before students commenced their outbound program.

7.3 Recollecting the 2016 pre-departure workshops

The workshops for the 2016 cohort were very similar to the 2015 workshops, although I made minor changes. As I have described the workshops in detail in Chapter Six, I will not expound on them here, suffice to point out the differences. I did not run the border crossing statement activity, which I had done with the 2015 cohort in Workshop Two. Instead, I ran Workshop Three from 2015 as Workshop Two in 2016. Then, for Workshop Three for the 2016 cohort, I included three further film excerpts—*On Personal Styles* (Crossing Borders Films, 2015c), *Openness and Active Listening* (Crossing Borders Films, 2015d), and *Discovering Empathy* (Crossing Borders Films, 2015e)—as I believed these would be more interesting and relevant for students. Throughout all of the 2016 pre-departure workshops, I referred to The Millennium Project (Glenn et al., 2015) instead of the Asian Century (Australia in the Asian Century Implementation Task Force, 2012). One further change was that I included the topic of reflective writing in the fourth and final pre-departure workshop for the 2016 cohort. At this point, students were aware that they would complete the International Experience subject, in which they would undertake reflective writing activities, although the subject itself had not been signed off and we did not discuss it specifically. The lesson plans for the 2016 pre-departure workshops are included in Appendix H.

7.3.1 Further points of contact in the pre-departure period

I also met with the 2016 cohort of students on two further separate occasions. A week after the fourth pre-departure workshop, I sat in on a video conferencing session. It had been organised for the students to meet the academic staff member from the host university who would be accompanying the group in Japan and overseeing their academic work in Thailand. Again, this session was scheduled for a Friday and had unfortunately been arranged by administrative staff at very short notice (1 day in advance). Only four students attended this session: two on campus, and two who joined via online video conferencing.

Then, 3 days prior to the outbound students' departure, I met with all 13 students who were enrolled in the International Experience subject. In this session, which lasted approximately one hour, we went through the International Experience booklet that I had prepared for students (attached in Appendix I). The International Experience subject was not built in Blackboard, primarily because the Media Design students were not using this system for their other Design subjects. I provided a print copy of the subject booklet, and also emailed it to students. This was in line with how they were used to accessing material for their Design subjects.

7.4 Reflecting on the 2016 pre-departure period

My work with the 2015 cohort had confirmed to me that the workshops had contributed towards students thinking more about their upcoming programs, the associated challenges and opportunities for learning about self and others, and becoming familiar with the practice and aims of border crossing. However, a number of factors made the 2016 pre-departure workshops very different when compared to the 2015 cohort. The 2016 group was a bigger group, and it was harder to coordinate the pre-departure sessions given students' multiple commitments. Academic and administrative staff organised three of the four workshops to be held in October and November 2015, as they believed that students would be too busy to attend in 2016 and that they needed to focus explicitly on their design studies in the first weeks of the first trimester. The final pre-departure workshop was held on 11 March 2016, which was just over one week before the students' departure, but this workshop was obviously disconnected from the three previous workshops, which were held more than three months prior. On the other hand, in general, compared to the 2015 cohort, the 2016

cohort was more talkative and animated, and this in itself created many opportunities for class discussions within the workshops.

7.4.1 Resisting or just too busy?

I was sensitive that attendance had been poor for the first two pre-departure workshops, with only five and four students attending them, respectively. Upon closer examination, eight of the 10 outbound students attended either the first or second pre-departure workshops, and the discussions that we had in these sessions were lively. Yet, even so, I wondered whether some students were not convinced about the need for pre-departure workshops. For example, at the end of the first session, whilst Darcy and Noah both thanked me and commented that they had learned new things, Olive, by contrast, queried what we would be covering in the upcoming sessions:

> I said that we would be looking at more ways of applying some of the concepts we had discussed today—living together-in-difference, border crossing and mindfulness. She countered that she "already knew all this stuff." She went on to say that she didn't have time for this.
>
> (Researcher fieldnotes)

During the video conferencing meeting, in which the faculty member from the Thai university discussed details of the Japan section of the outbound program, Olive commented that there were places in the itinerary that she did not wish to go to, because they did not interest her. It seemed that Olive was not necessarily excited about the outbound mobility program, and she later advised that

> I didn't want to come to Thailand, and I'd rather not be here.
>
> (Olive, focus group B)

A critical incident during Workshop Three caused me to feel particularly hesitant. We watched a series of short film excerpts from *The Dialogue* (Crossing Borders Films, 2013) that dealt with a cross-cultural incident involving a black American female, Mercedes, and a Chinese female, Yue. The film is based on a group of American and Chinese students travelling together in China. Yue is offended and upset because she perceives Mercedes has a sense of superiority. She feels this has been demonstrated through Mercedes' impatience with the Chinese students' English language skills, as well as posing insensitive questions around human rights and democracy in China. When she

communicates her feelings, Mercedes becomes tearful and responds that she feels judged:

> At this point, the class laughed out very loudly. It took me by surprise. They explained that "well, that's what Americans always do—they judge others, then when it gets turned around on them, they complain that they feel like they are being judged."
>
> (Researcher fieldnotes)

I had not expected this boisterous reaction, and was curious about how students had framed Mercedes:

> One of the students commented, "Mercedes learnt a lot through that dialogue." My reading was that this individual felt superior themselves to Mercedes; e.g., she was ignorant and needed to learn a lesson. I had assumed that students might be able to find common ground/similarities with Mercedes but many students judged her, and consequently Americans, harshly.
>
> (Researcher fieldnotes)

These experiences with the 2016 cohort reminded me that students may need to be persuaded of the importance of intercultural learning. I was challenged to consider that some students might not feel that they would benefit from structured intercultural learning. Hugh attended three of the four pre-departure workshops and advised me that he did not feel that they were effective:

> At the end of the final workshop, Hugh approached me. He said that he did not feel adequately prepared, and that the students should have been given more culture-specific information. I responded that students would receive an orientation on site, both in Japan and in Thailand. He said that that might not be useful enough because how would a non-Australian know what an Australian traveller needs to know? I advised that my approach was to give general strategies that would help students deal with and cope with difference.
>
> (Researcher fieldnotes)

Were these incidents in the pre-departure period resulting from students' beliefs that they would not necessarily benefit from pre-departure workshops, or were students simply too busy? If I had prepared and delivered workshops that were more clearly connected to Japan and Thailand, as Hugh had wanted, would attendance have been better for the first two workshops?

The 2015 cohort had completed a pre-departure assignment that focused specifically on their expectations, which had required them to conduct their own research to prepare for their upcoming outbound mobility program. Given the uncertainty within the pre-departure period in 2016, I had not kept this assignment in the redeveloped International Experience subject, as it would not have been fair, or possible, to add to students' academic workload before their departure. This assignment would also not have been relevant for the students who did not travel. Yet, Bretag and colleagues' (2015) recommendation for students to be encouraged pre-departure to take ownership of their preparation through independent and collaborative research, similar to what the 2015 cohort had done, may have addressed Hugh's concern.

7.5 Recollecting the redeveloped International Experience subject

As the outbound mobility program was 6 weeks, I decided to separate the subject into three different modules. In organising the content, I faced another dilemma. Only one outbound student, Darcy, had attended all four pre-departure workshops. The other nine outbound students had attended at least two; the three non-travelling students had not attended any. I decided that I would approach the design of the subject from a blank slate. This would mean that some students who had attended the pre-departure workshops would come across some repetition, as I would ask them to view Adichie's TED Talk (2009), a Crossing Borders (2015a) video clip, and the PsychAlive (2013) mindfulness video again as part of the learning activities. Nevertheless, given the important concepts within these resources, I believed it would be useful for these students to view them again.

Having more control over the subject, I was able to focus on specific learning outcomes related to the concept of intercultural competence. The primary aim of the subject was to encourage students to productively engage in intercultural learning as it had been conceptualised in the border crossing pedagogy. The subject learning outcomes were as follows:

1. Demonstrate an awareness and understanding of intercultural competence;
2. Demonstrate knowledge of a range of theories needed to live together in a culturally diverse world;
3. Develop skills in mindfulness for critical reflection and awareness that supports development of intercultural competence;
4. Develop skills in presenting to groups and articulating learning; and
5. Apply an awareness and understanding of intercultural competence to students' discipline.

Figures 16 to 18 show a summary of the key themes, required learning resources, tasks, and assessment in each Module.

Module 1 of International Experience subject

Module 1	**Leaning into life and learning**
Key themes	• Humility • Self-knowledge • Mindfulness • Intercultural learning and intercultural competence • Ethnorelativism
Required learning resources	• DiAngelo & Sensoy (2014): *Leaning in: A student's guide to engaging constructively with social justice content* • Deardorff (2012): *Intercultural Competence in the 21st century* • McKinnon (n.d.): *What is Intercultural Competence?* • PsychAlive (2013): *What is Mindfulness?* • Happify (2015): *Meditation 101: A Beginner's Guide Animation*
Tasks	• Take the test: *Are you intercultural?* (Council of Europe, n.d.) • 6 minutes of mindfulness • Three reflective tasks (to be included in students' final essay)
Assessment	• First reflective journal entry: Feeling like a fish out of water

Figure 16: Module 1 of International Experience subject

Module 2 of International Experience subject

Module 2	**The multiple "me" and what does culture have to do with my "me" anyway?**
Key themes	• Multiple identities, including privilege and oppression • Multiplicities within nations and cultures • Stereotypes • Globalisation and colonial legacies, including orientalism and Eurocentrism
Required learning resources	• Tatum (2000): *The complexity of identity: Who am I?* • Piller (2011): *Nation and culture* • Adichie (2009): *The danger of a single story* • Selasi (2014): *Don't ask where I'm from, ask where I'm a local* • Macat Education (2015): *An introduction to Edward Said's orientalism* • Böröcz & Sarkar (2012): *Colonialism*
Tasks	• Watch and analyse: *What kind of Asian are you?* • Two reflective tasks (to be included in students' final essay)
Assessment	• Second reflective journal entry: Assumptions of others

Figure 17: Module 2 of International Experience subject

Module 3 of International Experience subject

Module 3	**Strategies for living together-in-difference**
Key themes	• Living together-in-difference • Border crossing • Dialogue • Listening • Sympathy, empathy, compassion
Required learning resources	• Holliday (2015): *Talking about cultural difference* • ABC (2016): *Why do we need more empathy anyway?* • Wheatley (2001): *Partnering with confusion and uncertainty* • Royal Society of the Arts (2013): *The power of empathy* • Royal Society of the Arts (2015b): *Where does compassion really come from?* • Treasure (2011): *Five ways to listen better* • Crossing Borders Films (2015d): *Phases of a dialogue*
Tasks	• Two reflective tasks (to be included in students' final essay)
Assessment	• Third reflective journal entry: Practising border crossing • Essay • Group presentation

Figure 18: Module 3 of International Experience subject

7.6 Reflecting on the 2016 outbound program

During my previous processes of data analysis and interpretation, I had created six themes relating to the whilst-abroad component of the 2015 outbound mobility program. In exploring and reflecting upon the data in the second exploratory intervention stage of the research, I found that five of these themes were relevant: coping with new contexts, making connections, finding new frames of reference, noticing risks associated with border crossing, and exploring teaching for intercultural learning. I created two further themes to account for the 2016 outbound program specifically: learning about self and relating intercultural learning to Design.

7.6.1 Coping with new contexts

Most conceptualisations of intercultural competence involve adaptability as implicitly or explicitly central (Spitzberg & Changnon, 2009). For both the 2014 and 2015 cohorts, I had been interested in how students had adapted to the university context in Malaysia. However, having two outbound destinations and a shorter program for the 2016 cohort meant that these students would possibly be stretched more in terms of the needs for

adaptation than previous cohorts. The 2016 program, especially the Japan leg, was also more structured, and outbound students had an ambitious schedule in terms of activities:

> We had maybe probably 3 minutes to breathe the entire Japan trip. Everything was, "get up here, get down there, get on this train, get to here, do this museum, get on this train, go do another museum."
>
> (Meg, Focus Group A)

Outbound students naturally compared the two destinations. Multi-destination approaches to outbound mobility programs have been found to encourage students to compare, contrast, and practise adjusting to new cultural environments (Reza, 2015). In making sense of the two different contexts, many of the outbound students reported a strong contrast between Tokyo's perceived order to Bangkok's perceived chaos:

> In Tokyo, it was so crazy how busy but in such order, so much routine. You felt like you were in the army because everyone was moving and you just got there and things to do, it was like whoa. Then you come to Thailand and it is just as busy but it's chaotic, everyone is all over the place, everywhere.
>
> (Tamara, Focus Group A)

Five of the outbound students reported in their first reflective journal entries that Bangkok was confronting after spending time in Tokyo. Whilst Meg mentioned that she had struggled with personal space in Tokyo ("there is no such thing as personal boundaries") and Tamara had found being a vegetarian limited her food choices, all of the other outbound students had expressed that, overall, they had felt that they had coped well in Japan. Arriving in Bangkok, however, Darcy, Jesse, Noah, Yana, and Zane felt very uncomfortable and unsettled by sights of poverty or trash. The change in context caused fear and anxiety for Yana who felt that danger was immanent in Bangkok:

> I realised once I arrived in Thailand, I definitely started stereotyping people whether I wanted to or not, it just came naturally. Unfortunately, in a city like Bangkok, those stereotypes and assumptions made were mainly negative. This was due to the stories and warnings I had been told by numerous people before I departed. The assumptions about people in Bangkok which I made focused mainly on men. I made assumptions that every man I would pass or come in contact with on the streets would be dangerous towards a Westerner like myself in one way or another. My mind thought the worst; from stealing of money and possessions, to kidnapping, rape, and murder. From these assumptions, I found myself extremely scared the first few days living in Bangkok, particularly in the dark.
>
> (Yana, second reflective journal entry)

Yana's comment is also a reminder that female outbound mobility students will likely have different experiences when navigating certain contexts than their male counterparts. Jesse and Zane, in this case, did not flag a concern about personal safety or the risk of being harmed, but rather made judgements about both people and their new location:

> Tokyo is a busy, clean, and productive city where it is near impossible to find trash. People are kind and quiet. However, Bangkok seems to be an almost polar opposite. It is much dirtier, much more humid, most public places have warning signs about pickpockets, many people are rude, and the air is much thicker making it difficult to breathe at times.
>
> (Jesse, first reflective journal)

> I really liked how careful people were of basic stuff in Tokyo. If someone takes that much care just in walking down the street and not throwing their rubbish around, you know when they go to their job, they are doing even better. That focus, attention, and care. There was a sense of pride. I thought this is awesome. I really, really like it. Then coming to Thailand, I'm trying to work out what peoples' priorities are, and what they care about. What is it that you are proud of here? It's tricky. You get in a cab and it's just filthy and the guy has his clothes hanging over the seat, it's like what? What are you doing? I mean, that's ok, I'm not judging your decision, that's just the culture but what does anyone work hard on? What is anyone proud of? That's what I am trying to work out. The difference between the two cultures, and seeing them jammed up against each other, you can spot the stuff like that, trying to work it out.
>
> (Zane, focus group A)

Zane also noted that he felt that he hadn't had enough time to process his experiences in Japan:

> But this part of the travel experience, reflecting, letting it marinate in, how you've changed your process, changed the way you do things, normally you do that once you're home, not when you are in another country. So the sponge is already full. I'm wringing it out and maybe the last week I'll have reflected enough and done enough work that I'll be able to soak up more.
>
> (Zane, Focus Group A)

The above data demonstrates the challenges associated with coping with distinctly different contexts within a short time frame. These contexts included cultural differences, but also differences in socio-economic conditions, with Japan having a significantly higher income economy compared to Thailand.

Other students, in contrast, seemed to move with greater ease across the different outbound contexts, and this was possibly through being more comfortable and/or experienced in looking beyond intial surface views of these contexts. In the focus group discussions, Hugh and Leo, brothers in their thirties who were born in Australia to a Chinese-Malaysian father and an Anglo-Australian mother, reminded their fellow classmates that there is an alternative side to Japan's perceived orderliness:

> Japan is so amazing. Every time you turn around, oh, they have just thought of everything! The train pulls up exactly to the millimetre where it's meant to. People stand exactly in line. And I reckon you could roll a marble from the train to the platform because it is just right. It's all perfect. There's this magic about it. But then at the same time, there is more to the story. One day the train wasn't running, and the sign said, "Person on Track." We found out later that means there has been a suicide. One of our Thai-Japanese friends in the group made a joke: "More on Monday." So there's a downside to this sort of perfection.
>
> (Hugh, Focus Group A)

> Noah: In Japan, it was interesting to see it was all structured and ordered. Even the way people were functioning—like they were automated.
>
> Yana: Yeah, that surprised me. You see all these people just constantly on the move but it was so ordered.
>
> Leo: Then there were the outliers or the counterculture. You'd see dudes with long hair. Not nearly as many but there was a juxtaposition.
>
> (Focus Group B)

Both Hugh and Leo reported feeling confident in their intercultural skills and knowledge, noting their age, previous travel, and mixed ethnicity as beneficial factors. Even so, both commented that they had still experienced challenges during the outbound mobility program:

> I believe I always have much to learn and being in new countries I had not previously visited, I was still faced with a number of situations that were awkward, frustrating and just plain confusing.
>
> (Hugh, reflective task as appendix to essay)

In thinking about gaining experience at making sense of new contexts, Meg described how she was coping:

> So far overseas I have experienced the same sense of not knowing what is going on in my surroundings as I have back home. I have felt the same emotions that I feel whenever I try something new with little guidance. It is a similar experience

> to going to the doctor for the first time without your mum. You might know what to expect but you lack confidence, second-guess the process and learn the details you had always thought of as insignificant. In this situation, you rely on others and signs to guide you through the process.
>
> (Meg, first reflective journal)

As part of the first reflective journal assessment, which pushed students to consider how and what we learn by "being out of our water," Meg tapped into Holliday's (2016) notion of using intercultural competence within our everyday interactions, referencing how others can help those who might need extra guidance.

7.6.2 Making connections with others

The outbound group had been working closely together for over a year prior to their outbound mobility program, and had established strong friendships and working relations with each other. They noted that it was initially difficult to make friends with the students from the Thai university when they all arrived in Japan. Yet, many of the outbound students had persisted in building trust and had succeeded in making some good connections with a small number of students despite early difficulties:

Meg:	We went to Japan as a group of 10 people who had been working together very closely for the past year so we had already established close friendships. We were unaware that a lot of the Thai students didn't know each other and they were a bunch of cliques.
Tamara:	They stuck to themselves a lot.
Meg:	And they are very, very shy. We did try to very much involve ourselves and we have built relationships. There is one girl from Israel, so she speaks English. She has attached straight to us because we are English speaking and she can enjoy time with us. It's good experiencing things from her culture as well, because she tells us things about her home life. And then, she has her friends who are Thai, so we've met them, got to know them, and we've built quite a few friendships.
Tamara:	By the end of it, they opened up a lot more. But, the first week they put up a barrier, it's you guys and us. Even though you'd have group discussions, you wouldn't be like, "oh, come hang out with us." Even just trying to get [Thai female student] to come to the supermarket with us, two minutes away, it wasn't until we had actually spoken more to her, she was, "oh, ok, I

trust you, I'll go with you." It really took a lot to break that barrier.

(Focus Group A)

Once in Thailand, maintaining connections made with others during the Japan trip was more complicated. University classes at the Thai university did not run during the outbound students' first week in Thailand, due to Songkran, which marks Thai New Year. Whilst this public holiday impacted students' studies and time on campus, the group was appreciative that they could experience Songkran:

> The fact that we were able to be in Thailand when there is a really critical cultural festival, I think it's really enriching to see and do, and I feel like the structure has been awesome.
>
> (Hugh, Focus Group A)

For the subject that they completed at the Thai university, the group was given a separate assessment from those who had travelled with them in Japan. Thus, they did not have to attend many classes on campus, and for the classes they did attend, they were working together rather than with other students. Hugh felt that this created a sense of isolation for the outbound students, yet Darcy and Leo agreed that the group had been fortunate to share the time in Japan with the students from the Thai university:

> Leo: I think it was really good that we did go to Japan, to hook up with the other group and to then come back here [to Bangkok]. That has definitely assisted the intercultural connections.
>
> Darcy: If it had just been us going around Japan as a group …
>
> Leo: Or if we just rocked up to do 3 months here …
>
> Darcy: You're right, definitely.
>
> Leo: I imagine that's what it was like for the Malaysian group [the 2015 outbound cohort], that's what they did. They went to university and did it there instead of at home. Instead, we got to go and join people to share intercultural experiences … Out of the structure of everything, going with a small group of other students to somewhere that was foreign for them as well, then, joining them back at their university has been really amazing.
>
> (Focus Group B)

All students also developed a good relationship with the academic staff member from the Thai university who had travelled with them in Japan. He was described as being a different kind of Design teacher than they were used to, and very hands-on and caring:

> [Thai teacher] has done heaps of stuff, taken us out for dinner, that kind of thing. He'll message us, then the Thai students, and there will always be a few Thai students who will come along too. That's been cool.
>
> (Zane, Focus Group A)

Darcy:	Definitely learning from [Thai teacher] has been great and he has a different way of teaching which has been really good …
Yana:	Japan was good because there was inspiration just everywhere, all around you and it was good design as well. Plus, [Thai teacher] has been really good. He's different to what we've been used to when it comes to teaching us. I think that has definitely been helpful.
Leo:	He has a very hands-on approach.
Yana:	He wants you to do the best you can. He pushes you.
Olive:	I remember one night he sat with each of us individually, all 30 of us.
Yana:	He cares.
Darcy:	Until one in the morning.
Olive:	And that was after a full day of usual Japan stuff.
Researcher:	I have to say, he is very inspirational.
Olive:	Yeah, he is.

(Focus Group B)

The teacher did not neatly fit into the cultural mentor role from the literatures on intercultural learning. Marx and Moss (2011), for example, describe a cultural mentor as providing assistance with inquiry into one's own cultural assumptions, values, and practices. Rather, the teacher demonstrated that he had time and energy for the outbound students. Additionally, he facilitated connections between himself and the outbound students, and between the outbound students and others.

I observed a number of instances when students were actively engaged in relating with others on campus in Bangkok, which often involved initiating or participating in discussions of design and study-related topics. Being able to connect through the shared interest of design may have happened organically; however, the inclusion of the concept

of blocks and threads (Holliday, 2016) in the International Experience subject also encouraged students to reflect on how they were able to make their connections:

> I discovered that when communicating, using Holliday's theory of threads rather than putting up blocks definitely made a difference in the conversations which took place. Talking with the students from Thailand about the experiences we both shared in Japan together, or talking about our common interest—design—meant a conversation which we both mutually understood and were interested in talking about. I compared these conversations with students to others I would have where I would talk about the differences between Thailand and Australia. These conversations would not nearly be as interesting or as successful as they could not relate to me, and also because it did not seem like they cared as they haven't experienced Australia themselves to actually have a proper conversation about the topic.
>
> (Yana, essay)

During both focus group discussions, there was mention of strengthening connections amongst the outbound group. This had not been a specific aim for the International Experience subject, given that group insularity is usually perceived as having a negative impact on intercultural learning, but it was not surprising given the subject's focus on developing relationships. The males in the outbound group bonded over communal bathing in the spa at the hotel in Tokyo, as their rooms did not have any showering facilities. Although a few male members of the group initially found communal bathing very uncomfortable, they later reported that this had been a particularly positive shared experience:

> In Japan, we didn't have our own bathroom. The boys had a communal bathroom and everyone went in there at the same time. It was called a Black Spa. It was like a sauna as well. At first everyone was like, eeehhhh. Later, it was like, knocking on doors. Black Spa? Black Spa! Let's go!
>
> (Noah, Focus Group B)

Others spoke of being surprised about working so well on the group design project that they had to complete during their time in Thailand:

> There's 10 of us. We've learnt how to live with each other and when to give each other space. Collectively, we are working a lot better together than we ever have in the past.
>
> (Meg, Focus Group A)

On the other hand, there were times of tension within the group associated with differences in personalities, preferences, and styles of interaction. Darcy stated that one of the most surprising situations for him was realising how difficult some interactions were with his peers. By looking deeper into his surprise about one particular incident, he found that

> my surprise was rooted in the fact that I thought my way of doing things was obviously correct and I didn't consider that the reasoning behind the other's decision could be justified by her own opinions and beliefs.
>
> (Darcy, reflective task as appendix to essay)

Students who did not travel also had experiences of making connections with others and reflected on this process. Rachel mused on her need to classify people according to nationalities, which she realised might hamper her ability to connect, person to person:

> The food was diverse, as was the mix of people, and I was aware of my curiosity to define them by nationality. I believe this a normal curiosity. However, since I am now more aware of cultural sensitivity, and am trying to improve my skills, I thought about why I felt I needed to know. Did I need to classify or just connect as a person?
>
> (Rachel, third reflective journal entry)

Quinn dissected an interaction he had with two adolescent exchange students from India whom he hosted at his house. In approaching the third reflective journal task, he commented that

> although I have had discussions with Indians before, occasionally about cultural differences, I decided to throw all of this out of the window, cast aside assumptions and adopt a new method.
>
> (Quinn, third reflective journal)

Drawing on the learning material in the International Experience subject, and through consciously practising different strategies to facilitate a connection throughout the encounter, Quinn concluded that

> we seemed to have made a connection. I believe this border crossing to be a success. Strategies of active listening, empathy and allowance of uncertainty were integral in this result. When next we spoke, it was more relaxed and easy, like a developed relationship.
>
> (Quinn, third reflective journal)

The data within the theme of making connections demonstrated a broad range of experiences and learning. The structure of the outbound mobility program had provided challenges associated with developing friendships; however, students' (re)interpretation and application of the learning material from the International Experience subject had also encouraged the construction of connections.

7.6.3 Learning about self

Reflection on one's own tendencies and current intercultural orientations is relevant to gaining knowledge of self as part of intercultural learning (Deardorff, 2006). Encouraging students to develop self-awareness had been a guiding intention within the International Experience subject. Module One had included exploring the the notion that an individual may not be as open-minded as he/she might believe and that intercultural learning requires ongoing effort to come to learn about self, including self in relation to others. The reflective tasks that supported this learning revolved around discussing perceptions of reality that are usually made more apparent when in new environments, considering the importance of stretching our worldviews, and identifying links between mindfulness and intercultural learning. In Module Two, students were then challenged through reflective tasks to contemplate their own multiple identities, including the aspects of themselves that belonged to dominant and subordinate categories, as outlined in Tatum (2000).

The 10 outbound students and the three non-travelling students demonstrated that they had come to know themselves better over the course of participating in the outbound program and/or completing the International Experience subject. Hugh advised that the cohort had previously explored identities in their Media Design degree, but that they had not considered those identities in relation to power. They came to a range of conclusions when asked to explore their identities, experiences, and categories of otherness through the reflective tasks and journal assignments in the International Experience subject:

> A straight, white, middle class male of Anglo descent living in Australia, will usually not define himself in those terms. He will talk about hobbies, habits, or pastimes, the things that make him a little bit odd in comparison to the world around him. Certain aspects of his identity are "normal," so he has not been conscious or aware of it.
>
> (Zane, essay)

Although Zane's writing in the third person deflects responsibility from having to critically explore these "normal" aspects of his own identities, in the next paragraph of his essay he noted that

> … choosing to experience cultures that are foreign to us makes us realise the parts of our identity that we never knew were there.
>
> (Zane, essay)

Quinn, who did not travel with the group, grappled with his privileges, yet acknowledged potential areas for improvement:

> I feel that maybe I have been over-privileged as I fall into so many dominant categories. I recognise these advantages. It also occurs to me that I am unsure of what may or may not be dominant, and that's probably due to the fact that I associate with these categories. If I were in more subordinate categories, I might be more aware of the differences. However, a part of me feels as though I shouldn't have to feel bad or apologise for being what I am. Especially when I consider that I have been discriminated against simply because of being born into dominant categories. But maybe this is just a self-preserving, closed-off perspective. I can understand that my perspective can lack full understanding of those in subordinate categories. I may also have been guilty of discrimination without realising it.
>
> (Quinn, reflective task in appendix of essay)

All female students were similarly challenged thinking about themselves in relation to dominant and subordinate categories and how these influence identities and experiences in the world. Meg stated that she did not want to be associated with the dominant categories she belonged to simply because she did not necessarily agree that they should be dominant. By contrast, gender appeared an area of confusion for her:

> I believe we are in a culture where so much attention is focusing on feeling sorry for the position of women, rather than focusing on the areas in which we excel above men.
>
> (Meg, reflective task as appendix to essay)

Tamara implied that "women becoming more powerful" is a source of tension in the world that also divides people:

> Although gender equality is slowly developing, being female continues to be stereotyped as subordinate to males. However, I find it just as frustrating when the focus is on women becoming more powerful, as this also promotes

> inequality, and therefore, I am not distressed about my subordinate gender identity.
>
> (Tamara, reflective task as appendix to essay)

The females' statements here indicate the power of the "us versus them" mode of thinking, in which males and females are diametrically opposed to each other. The reflective task I had set thus had not supported Meg and Tamara to consider new ideas and visions of what could be—perhaps a world where genders share power through co-operation and vulnerability. Perhaps this activity had actually served to reinforce current gender hierarchies.

However, others did begin to question their social positionalities, including how their identities relate both to their own and others' perceptions. For example, Rachel, who did not travel and completed the International Experience subject locally, reflected that

> even in our own multicultural society in Australia, we as white people are rarely asked about the origin of our birth, especially in an initial encounter.
>
> (Rachel, second reflective journal)

Learning about themselves also related to recognising habits in approaching differences. Noah, referring to Bennett's (2004) stages of intercultural sensitivity, felt that he had a tendency towards reversal:

> Ethnocentrism in my case often leads to me believe that other worldviews are more captivating than my own views.
>
> (Noah, essay)

Rachel thought about her current strengths, but mostly the areas where she could improve:

> I did the online test, "Are you intercultural," and found that it relied on my own evaluations along the way in order to get a score, so I don't take much stock in it. The real evaluations will come from my failures, the times that I am sure to come, where I let my discomfort or inability to find a way to communicate, make me falter or back away. I may think I am communicating well with someone, but they may be thinking something else entirely and just being polite. To stretch my awareness I need to continue to learn. I need to take advantage of opportunities to develop skills in listening, responding and questioning. The more I do it, fail, and try again, the better I will be.
>
> (Rachel, reflective task as appendix to essay)

Olive stated that by paying more attention to what surprised her, she had begun to re-examine some beliefs and views:

> As a second-generation Asian in Australia, I did not believe the concept of Eurocentrism was relevant to me. However, as I started listening for differences, I discovered how the concepts of Colonialism and Orientalism had subtly shaped my worldview. Although I did not see others as inferior, there were certain times where I felt uncomfortable because I could see that I held a Eurocentric opinion about a particular subject. I thought that since I was on the "other side" of colonialism that I could not have any Eurocentric views, but the International Experience subject taught me to think about what areas in my life were based off Eurocentric views and to challenge them.
>
> (Olive, essay)

The learning of self detailed in this section falls decidedly short of Giroux's (2005) hopes for critical pedagogy where students are to systematically analyse how borders are "saturated in terror, inequality and exclusions" (p. 25) and to analyse the conditions that disable others to speak in order to transform consciousness. Yet experiences of learning of self signified the opening of a doorway into new ways of thinking for the majority of students in the cohort.

7.6.4 Finding new frames of reference

The gaining awareness of self often involves discovering preconceptions and assumptions, and the theme of finding new frames of reference was relevant for the data that were generated in this stage of the research. Becoming more aware of preconceptions and assumptions is implicated in withholding judgement and can lead to an informed frame of reference shift as part of intercultural learning (Deardorff, 2006).

Zane had initially voiced that he found it hard to see how people cared about quality in Thailand, but then reflected on some of those assumptions in his second reflective journal. In this entry, he referred to an incident that occurred prior to our focus group session (in which he had asked, "what is anyone proud of?" in Thailand). However, he wrote the journal entry itself after the focus group session:

> I had a gut infection, was severely dehydrated, and had been in considerable pain for several days. I had been hesitant to visit the local hospital because I had made a generalisation that people were very laid-back and not overly worried about standards. To my shock though, the hospital was incredibly well appointed, the waiting times were minimal, and the service was excellent. During my time in the hospital, I received a far greater level of care than I ever have in

> Australia. This experience showed a stark contrast to my preconceptions of the Thai attitudes towards work and professionalism.
>
> (Zane, second reflective journal)

The second journal entry assessment had specifically focused on developing awareness of assumptions of others, including exploring assumptions of how others live. Darcy, Jesse, and Meg had used a version of "poor but happy" reasoning in their second journal entries, and for Darcy, this became an area of learning that he continued to explore:

> One thing that was immediately apparent and strange to me, and that I mentioned in my journal, were the houses that many people lived in. These simple wooden house appeared initially to be very poor dwellings, but I later noticed that many of them had expensive, modern cars parked out the front and would be playing music from large home stereo systems. I have since learned about the traditional Thai style house, where houses were built out of wood on stilts by rivers and canals. Their positioning aids in airflow and allows them to stay cooler. My initial reaction was influenced by my colonial interpretation, with my European-based conception of housing being superior. My existing view of poorer people in developing countries did not consider that there are many different variables. I had painted only one picture of the locals here in Thailand. I think this has been a valuable learning experience because when initially hearing about the concept of the single story I thought it was not something that I would do. Upon analysing this situation, I better understand that these things can happen subconsciously and be incorporated into thinking without realisation.
>
> (Darcy, reflective task in appendix of essay)

In the group presentations given after the trip, Darcy, Leo, and Zane had shared how many people they had perceived as poor actually owned new technologies. An audience member asked Darcy specifically about this line of thinking ("but they are happy, right, even though they are poor?"). In his reply, Darcy advised that he could not make any assumptions of how happy others were and that poverty is a complex issue.

In general, Darcy had been extremely open and receptive to the topics and tasks in the International Experience subject, demonstrating a willingness to explore his taken-for-granted views and share his learning in his journal. He reported a difficult conversation about corruption he had had with a female from the Thai university during the Japan trip:

> I expressed surprise that corruption could be allowed to happen. She called me out on the reaction stating that just because political corruption was not as visible in Western countries does not mean that it doesn't exist. She explained

> that there is a certain order and way of things working in Thailand and that although she didn't like the corruption, there are still rules and ways of working that function effectively in the country. After making this comment I immediately felt stupid and explained to her that I realised I was making uneducated assumptions about corruption and politics in other countries.
>
> (Darcy, third reflective journal)

In my comments on that journal entry, I had urged Darcy to not accept that corruption is something that just happens. Ethically, corruption is a global issue that does require attention as it is interrelated with many other problematic issues such as poverty, civic participation, trade, and the environment. I could perhaps hear some of my earlier feedback from his second and third reflective journal echoed in his reply after the group presentation.

Darcy's various learning experiences supported his consideration of multiple perspectives. For example, he considered the concept of colonialism as it might pertain to *kathoey*, commonly known as ladyboys, in Thailand:

> Darcy: I still don't really understand. I asked [Thai teacher] and he said Thai people have been more accepting of it and there is nothing in the religion that forbids it. It's just weird because it's not prevalent like this anywhere else in the world. But, I still don't really don't know why.
>
> Noah: I wish the rest of the world had it.
>
> Leo: I mean that comes down to some of the gender studies stuff that I have read. It's not polar. It's a scale of gender.
>
> Darcy: And I guess it is seen differently, culturally, so it's more common. But you would think that would happen elsewhere around South East Asia instead of just one area. Maybe it's like Thailand is the only country that wasn't colonised by the West, they've always been independent?
>
> (Focus Group B)

Although Darcy's thoughts here might not necessarily be relevant to *kathoey*, the learning material within the International Experience subject had provided him an avenue of thinking that went beyond simply relying on existing knowledge or on the idea that culture is the most logical explanation for the behaviour and practices of others.

For Rachel, new learning related to finding new frames of reference that even challenged the very foundations of her previous assumptions:

> Due to this intercultural education, I have been re-thinking much of what I believe to be true. Much of my knowledge about people may just be a

> manifestation of what I have learnt and I now wonder how reliable this is, based on the fact that I have learnt it in my own culture.
>
> (Rachel, essay)

Not all students were inclined to deep reflection or examination of assumptions. Yana admitted that she probably doesn't want to listen to differences because she doesn't want to change. The confession itself surprised me given the difficulties I saw she had in relation to certain things like having to pay to use public toilets, or trying to understand how experiences of childhood in Thailand could be so significantly different from her own.

7.6.5 Relating intercultural learning to design

To address the concern that students be supported to apply their intercultural learning beyond superficial means and to extend thinking of intercultural learning as merely labour market advantage, the International Experience subject required students to connect their understandings of intercultural competence to their lives, including their professional futures. This strategy seemed to work well for the discipline of Design, where creativity and teamwork are highly sought after qualities. Yana and Darcy were appreciative of their time in the two countries in respect to the design influences they became more aware of:

> It was so rewarding seeing the design world in Tokyo and Bangkok as their designs are so entirely different to what we see here in Australia. By travelling and putting myself out there into different cultures, I saw a whole new world of design.
>
> (Yana, essay)

> Being exposed to totally different design cultures in Tokyo and Bangkok was very inspiring and I was introduced to many new visual ideas.
>
> (Darcy, essay)

For Hugh and Meg, one of the perceived benefits of the outbound mobility program was deepening knowledge of design aesthetics and its relationship to local contexts:

> From my perspective, I've learnt more about Asian design. I feel like the stuff about the history of design is very Eurocentric and I've now had exposure to heaps of things that you just don't have access to. Design books, galleries, even on the streets. I think I wanted to pick up that aesthetic and know where to look to find that. I think I've definitely found that on this trip.

(Hugh, Focus Group A)

Yeah, I agree, definitely influenced a lot by it. But also it showed me a lot of what I don't want to do in design too. So not just what I want to do. I see things now and I know that that would just not work back home. I plan on working in Australia. So it's a good balance to see what can be applied and what can't be applied.

(Meg, Focus Group A)

In thinking about how intercultural learning might relate more specifically to their future careers in their essay assignments, students wrote about a variety of ideas, including design thinking, humility, conscious listening, creativity, communication, teamwork, and dealing with clients:

As creative thinkers, coming up with new solutions isn't just a thing we do, it's the headspace we need to be in. Being confident with failing often and quickly comes with the territory. A designer can only be proud of being humble enough to know that he won't always know the correct answer. Intercultural competence is integral to design, and can only be gained through stepping out of the comfortable, and into the chaos.

(Zane, essay)

There were certain circumstances, particularly in Tokyo, where the thinking and reasoning behind design decisions were not immediately clear. We, as a group, would analyse these decisions and try to justify them and why they worked or not. Often this required us to unpack the cultural attachments behind these decisions and assess our own Eurocentric modes of thinking. In the process of doing this, we not only learned something about other design cultures, but also about design practice and design thinking in general.

(Darcy, essay)

The overall purpose of the learning outcomes in Design isn't simply to gain a confidence and skill in the desired profession; it is also to deal with clients, who come in all colours, from varied cultures, and possibly from many places worldwide. Moreover, through intercultural learning, there is a possibility of a world bigger than my own to open up, offering greater global understanding and tolerance, work potential, more friends and fulfilling life.

(Quinn, essay)

Olive observed that mindfulness was an underpinning skill and practice for dealing with others and new ideas, and thus valuable for design work:

> The skill of mindfulness is also incredibly important as a designer. This was the case in Japan and Thailand when we had to pay extreme attention to the design cultures in the two countries in order to learn about it. We would most definitely not have learnt as much if we were not paying attention at all times, including on the trains! I find, as designers, we need to pay more attention to the world around us, just looking for visual patterns or rhythms.
>
> (Olive, essay)

7.6.6 Noticing risks associated with border crossing

Among the positive signs for intercultural learning that were indicated in the data, there was also aspects that gave me pause. Throughout the second exploratory intervention stage of the research, I was attuned to potential negative implications in using the strategy of border crossing. Olive related in her third reflective journal that

> the knowledge of these techniques and the readings fresh in my mind made me analyse every word of the conversations and therefore disconnected me from forming real connections with the people. I only gained from these connections and experiences when I just started having normal conversations without thinking about border crossing. (Olive, third reflective journal)

Yana demonstrated a concerning lack of skill when she reported her attempt to border cross for her third reflective journal:

> One day while I was the markets, I struck up a conversation with a toilet attendant, trying to understand why you need to pay for the toilet and toilet paper. I asked her "Why do I need to pay," "Why is there no toilet paper in the cubicles" and "All toilets should be free." Immediately, she became quite defensive. I think me just questioning her made her extremely jumpy and angry towards me. This made me realise I needed to go and get out of there.
>
> (Yana, third reflective journal)

In another instance, Meg wrote about an incident that had involved the sharing of a painful and traumatic experience:

> We were talking about the topic of our own past relationships. We were bouncing back and forth the question "have you ever had a boyfriend." I responded and gave a little insight into how my past relationship was unsuccessful. We then asked the student [from the Thai university] the same question. Her response is something that I was not prepared for. She told us of the last encounter she had with a partner. It was back when she was in high school and still living in her country of origin (not Thailand). She had been really hurt by someone older with more power. Although she did not describe in great

> detail, we understood the circumstances. She said how it "really fucked her up." Shocked by what I had just been told, I took a moment to really think about what I should respond with. I did not ignore what she said. Instead I responded by saying that I "understand why you have not been in a relationship since." I did not try to sugar coat her experience and find a "silver lining." Instead, I showed that I felt and understood the emotions she experienced. This built a stronger connection between us.
>
> (Meg, reflective task as appendix to essay)

It had of course been more fitting that Meg had drawn on her skills of empathy and compassion in responding to her friend. She did not need to fully understand the otherness in this encounter to respond. As Olive had raised, perhaps our attempts to border cross—to understand otherness on its terms—may even result in further disconnection. We might make others feel uncomfortable through communicating with border crossing intentions, rather than through a more organic and natural approach to building personal relationships. Similar to my thoughts from the first exploratory intervention, border crossing is not something to approach lightly within intercultural learning. Individuals need to have a strong base from which to border cross and students may require significant learning and time in order to be skilled enough to attempt to border cross through interaction.

7.6.7 Exploring teaching for intercultural learning

The concept of culture had not been explicitly presented in the International Experience subject. The subject had focused on the concept of intercultural competence and intercultural learning, with the main target being the capacity to form relationships with others, whilst also gaining understanding of self and the qualities that support border crossing, to trouble the borders between self and others. All students, at different times, referred to cultures in terms of nationalities. Yet Leo reminded his focus group members that students really only had experiences in big cities, and he wrote in his essay that

> culture is made up of the people in it, and therefore culture is more complicated than the simplistic generalisations often associated with it.
>
> (Leo, essay)

Freddy had been referring to culture as essence throughout the subject; however, in his essay, he wrote:

> I performed an Internet search of images that reflected my country by typing the word Bolivia in Google. The first two pages showed a reality focused on tourists—a superficial vision of my homeland centring on a single point of view. It is clear that it is impossible to reflect the essence of my country. The reality is that my homeland is a multicultural country, which integrates Western and native cultural values that are continuously evolving; it is a true hybrid of a mix of cultural influences.
>
> (Freddy, essay)

There is no doubt, though, that more focus within the International Experience subject could have been paid to the concept of culture, whether this was through calling attention to small culture formation and big culture framing (Holliday, 2016) or about how we talk about culture and for which purposes (Barker & Galasinski, 2001).

I received feedback that the subject was interesting; however, there were comments that the content, and the assessment activities within the subject, had been repetitive:

> As a group we have been discussing and working through both the reflective tasks and the group presentation, however we are a little confused with the essay. The essay content seems incredibly similar to the journals we have already done. So we're not really sure why we are submitting all this work at the same time if it's all so similar?
>
> (Tamara, email)

I could tell that some students had not completed their reflective tasks throughout the subject, and had left them to do at the same time as writing their essay, which had not been how I had intended them to manage the workload. The presentation of the subject in booklet form was also not ideal:

> Hugh had some feedback for me in relation to the subject. He has said that the content is good, but especially for the students who travel, it could be more structured and clearer for them to follow so they can see exactly what they should be doing when.
>
> (Researcher fieldnotes)

Outbound students, rightly so, felt that the workload for the subject was too high. In retrospect, I had over-assessed the students, similar to Jack (2009) in his experiences of attempting to bring critical perspectives into a cross-cultural Management and Marketing subject. Moreover, my expectations for the quality of student work were possibly excessive:

> Today I had a further discussion with Leo as he had some questions about the assessment. I gave feedback that advised students how they could get a better grade. Leo protested, "but we are only undergraduate students!"
>
> (Researcher fieldnotes)

The tension between academic learning and intercultural learning was apparent. Was it important, for example, for students to develop and express what I believed to be a correct understanding of culture? Or was it more relevant that students had engaged with the subject material in ways that had stimulated the potential for their further thinking, even if that thinking did not necessarily always challenge pre-existing concepts of culture? Clearly, students' grades in the subject reflected their abilities to communicate in an academic sense—a Eurocentric approach to education. I asked myself if this had negatively affected their impressions of intercultural learning. I also found that I had become more and more drawn towards standard academic requirements associated with university learning, and further and further away from the heart-based elements, such as mindfulness, compassion, and humility, within the pedagogy for border crossing.

There is no doubt that the students had been exceptionally generous by permitting me to take a view into their histories, experiences, and thoughts. Intercultural learning experiences can be intense and personal quests (Kramsch, 1993). I felt privileged that students had shared so much of themselves, and I was conscious that the way that I behaved and communicated within the subject itself comprised, in many ways, the message of what I was teaching (Russell, 1997):

> I had a conversation with [the Thai academic staff member] whilst we were waiting for the water bus, and I said something like, "So, have you always lived in Bangkok?" Darcy and Leo overhead and then said, "oh yes, hahaha, you're not asking where he is from, you're asking where he is a local!" This took me by surprise, as I had not intended to ask as a demonstration of the application of subject material. I must admit that in that situation, even though I was happy that they so quickly referred to my behaviour in relation to the subject, it felt odd to have students watching and evaluating me carefully to see if I practise what I preach. It feels like a lot to live up to, as I am meant to be the expert, but in reality, I certainly don't think I am a quality example of intercultural competence at all.
>
> (Researcher fieldnotes)

The International Experience subject had been done primarily via email, with me providing individual feedback to students on their assessments and making two videos

for general feedback. There had been little interaction among the group that I had witnessed. I had learned through student comments that they were talking about the subject between themselves. A more blended learning environment would have facilitated addressing some misunderstandings of the content and would have created a centralised nexus for the subject, between students themselves and between students and myself as the teacher. Sometimes, I speculated that Olive, given her pre-departure statements, was possibly misinterpreting the material in the subject on purpose to try and prove that I was wrong or naive in thinking that she did not "already know" the content. For example, she had taken the treatment of hot spots in dialogue from Module Three of the subject as advice to try to start fights with others, despite the stated purpose of intercultural learning as the development of relationships. Later, illustrated in an excerpt from her essay, she expressed that the reason she had done this was because of the way the concepts had been presented to her:

> My personal belief was that you should not have hot spots about cultural differences to begin with. Your level of intercultural competence should be good enough that you do not have such great misunderstandings. I am not saying that you should run away/ignore a hot spot when the moment happens, just that it should not be there to begin with. This is because of the way the concept of hot spots was presented to me. I now understand that hot spots do not necessarily constitute intense disagreements with intense emotions. They can just be a fleeting and complicated moment where our identities and opinions are momentarily clashing with each other.
>
> (Olive, reflective task as appendix to essay)

Possibly, Olive felt that I was not someone that she could trust in the area of intercultural learning. This is a critical reminder of what students value in teachers. Brookfield (2015) asserts that students learn best when teachers are viewed as an authoritative ally who is credible and authentic. Olive and I had not started well, and perhaps she felt that I was not on her side. It is also the case that during this research, I lacked confidence at times. I was also learning. In hindsight, I can see where I had fallen into the trap of thinking about students through a deficit lens. Instead of viewing Olive as possessing rich and suitable intercultural attitudes, knowledge, and skills, I had only seen that she still had more to learn. Although intercultural learning is indeed a lifelong pursuit, in the first instance, I could have been more open to learning from Olive, on her terms. Finally, I may not have demonstrated a level of knowledge and skill that was sufficient for Olive to take me seriously. There is a fine line between allowing space for uncertaintly and not knowing, and demonstrating professional expertise. I was relieved

that, in the end, Olive stated she had learned as a result of her engagement with the International Experience subject:

> The overall process of learning has been frustrating and annoying as I believed I was already interculturally competent. It was only after unpacking the readings and putting down my own judgements about how they were being presented that I could appreciate and understand their message.
>
> (Olive, essay)

7.7 Answering the research questions

7.7.1 Considering the impact

This second exploratory intervention stage of the research involved the first outbound program in the Media Design degree program offered by the home university, and the first time the redesigned International Experience subject was delivered. In relation to the first research question—what impact, if any, does application of a pedagogy for border crossing have on students' intercultural learning and participation in two outbound mobility programs?—I was less sure of its positive impact on the 2016 cohort in the pre-departure period. Even though I did not interview students in the pre-departure period as I had done with the 2015 cohort, I believed that they would not have been as affirmative in their evaluations of the workshops.

The impact of the workshops was compromised in part due to administrative issues, and a lack of a learning management system given that the subject was delivered overseas and I was not present. Although I was appreciative of the institutional support in coordinating and arranging the pre-departure workshops, had I consulted with students as part of the process of scheduling the workshops, perhaps attendance at and attitudes towards the workshops may have been better. My experiences point towards the importance of developing partnerships with students (Healey, Flint, & Harrington, 2014).

Even at the interpersonal level, throughout the workshops, although many students had been engaged and talkative, I had struggled to develop the kinds of teacher–student relationships that I aim for. Thus, our partnerships for learning together were not as strong as I would have liked as we entered into the formal study of the International Experience subject. On the other hand, encountering students' resistance is not unusual. Accepting that complex contextual features are sometimes unavoidable in teaching and

learning activities, as well as sitting with the ego while grappling with feelings of doubt, are both aspects of the teacher's pedagogical undertaking (Brookfield, 2017).

Yet, as a result of participating in the outbound mobility experience and through undertaking the International Experience subject, an impact was that all outbound students had paid closer attention to the different features of the contexts they moved between and across during their time overseas. Paying attention, and being asked to write about specific experiences as part of the assessment, had facilitated comparisons and contrasts of cultural and other factors but had not always resulted in the withholding of judgement:

> From now on, I feel like I owe it to the situations and environments I find myself in to pay more attention to the people around me.
>
> (Zane, third reflective journal)

The second impact of the application of the pedagogy for border crossing was that all students, including those who did not travel, made extra efforts to successfully cultivate connections with others during the International Experience subject:

> Our conversation was turning into a dialogue. I was very aware that the dialogue was made possible by the openness of [my conversation partner] and my questions. Our exchange lasted over a half hour and revealed many things. We turned a friendly chat over a cat, into an insight into our lives.
>
> (Rachel, third reflective journal)

For outbound students, a third impact of the application of the pedagogy for border crossing included developing understanding of others within the outbound group and improving teamwork. Notably, as previous cohorts had also found, conflict and tension played a role in outbound mobility experiences. The 2016 cohort had worked together to navigate these instances:

> Zane: But we definitely get frustrated with each other. Last night, trying to get dinner happening was fractures upon fractures upon fractures, and you can kind of see the pressure getting to everybody. But at the end, it didn't result in a huge fight. It was actually allright. Everyone was a bit delicate, but let's just not talk about it! Talk about other stuff, we, all 10 of us, changed the topic to other stuff.
>
> Hugh: I think that was pretty special that we did that. I was in the middle of all that. There was a lot of drama to get dinner happening last night, but then when it all got done and served, it was ok, that wasn't in this space. I think that is something that I have appreciated, the way that everyone

> has come together and not been like, oh, I'm doing my own thing. It's nice that everyone is there.
>
> (Focus Group A)

A further impact was that through the process of completing the International Experience subject, all students had learned more about themselves and their assumptions, even if for Jesse, Meg, Tamara, and Yana the consideration of privileges were not an extensive characteristic of their experience:

> I believe that trying to cross cultural borders helped me realise and understand the factors where I can improve, such as rejecting pre-conceptions. It also helped me to feel more confident to break my cultural limits. Following this same logic, it helped me realise that understanding people from different backgrounds is not easy; it requires humility and hard work to reject stereotypes.
>
> (Freddy, third reflective journal)

Hugh, Leo, Darcy, Noah, and Olive had started to think more about Eurocentrism and its impact on their lives:

> The International Experience subject provided me with a context for post-colonialism as well as bought into perspective the struggles of my Asian father who came to Australia as one of less than 50 Asian international students studying in [location] in the 1960's. Being aware of my water and an implicit colonial worldview has helped me reframe my relationship with contemporary Asia.
>
> (Hugh, essay)

All students were asked to consider how intercultural learning relates to their personal, social, and professional lives. They responded by offering a number of reasons as to why they believe it is important to develop interculturally, successfully achieving the subject's learning outcomes. By coping with new contexts, making connections with others, finding new frames of reference, and relating their intercultural learning to their lives, they each demonstrated both theoretical knowledge and practical experiences of intercultural competence.

7.7.2 Rethinking a pedagogy for border crossing and its future use

The second research question in this study is, what can be learned from the study of students' outbound mobility experiences, and what might this mean for a pedagogy for border crossing to encourage students' intercultural learning?

Firstly, the second exploratory intervention stage of research had reminded me again that border crossing is a powerful concept that students can relate to; however, along with the concerns raised in Chapter Six, it is not an easy or safe concept to teach, nor for individuals to apply through interaction itself. When conceptualised as a strategy for relationship development, it requires individuals to have significant maturity as a foundation. Furthermore, the depth and breadth of reflection asked of students in this stage of the research prompted extensive sharing requiring courage and vulnerability, where the importance of the student–teacher relationship, and thus the pertinence of a pedagogical approach to intercultural learning, is keenly felt.

The study of students' outbound mobility experiences had also revealed that even though small changes were difficult for some, that did not mean that such changes were less important. For example, Yana had seemed to reach a point where she was too far out of her comfort zone to engage meaningfully with the subject material, as was also found in Santoro and Major's (2012) study of students' capacities to adjust. But, in other ways, Yana had undergone a striking transformation through trying new things and thinking in new ways. As Anzaldúa (2015) advises, "change requires more than words on a page: it takes perserverance, creative ingenuity, and acts of love" (p. 156). It can't be forced to happen quickly even amidst the sense of urgency that surrounds us in these current times.

In referring to teaching beyond competence, Biesta (2017) speaks to the need for teachers to "orient our actions towards that which is not visible in the here and now" whilst also closing "our eyes to what is visible, to the 'evidence' that tries to tell us that the student is not ready" (p. 94). Possibility thinking (Craft, 2013), mirrors this sentiment. As I had learned from my interactions with Olive, there is value in approaching our students as if they are already interculturally skilled and posess the necessary qualities for intercultural interaction, even if they may not just yet show all of the indicators that we would like. Asking students to consider how they might be able to change the way they approach differences had also been an important part of the International Experience subject and had pushed students towards thinking how they might improve their intercultural competence and what strategies would be useful. In a similar way, the study of students' outbound mobility experiences had enabled consideration of how possibility thinking has the potential to assist individuals to imagine "what might be," "what if?" and to encourage "as if" behaviour (Craft, 2013).

As a result of engagement with the research data, it was evident that changes could be made to the pedagogy for border crossing. I took the opportunity, again in collaboration with my primary supervisor, to make changes to the model as part of the process of preparing a presentation for the AATE/ALEA English literacy conference (Walsh, Townsin, & Piper, 2016). We made a number of amendments in an effort to simplify the visual representation of the model, and bring in new ideas from the second exploratory intervention stage of the research. The updated model is presented in Figure 19. It is by no means a finalised product of the research, but is presented as a snapshot in time.

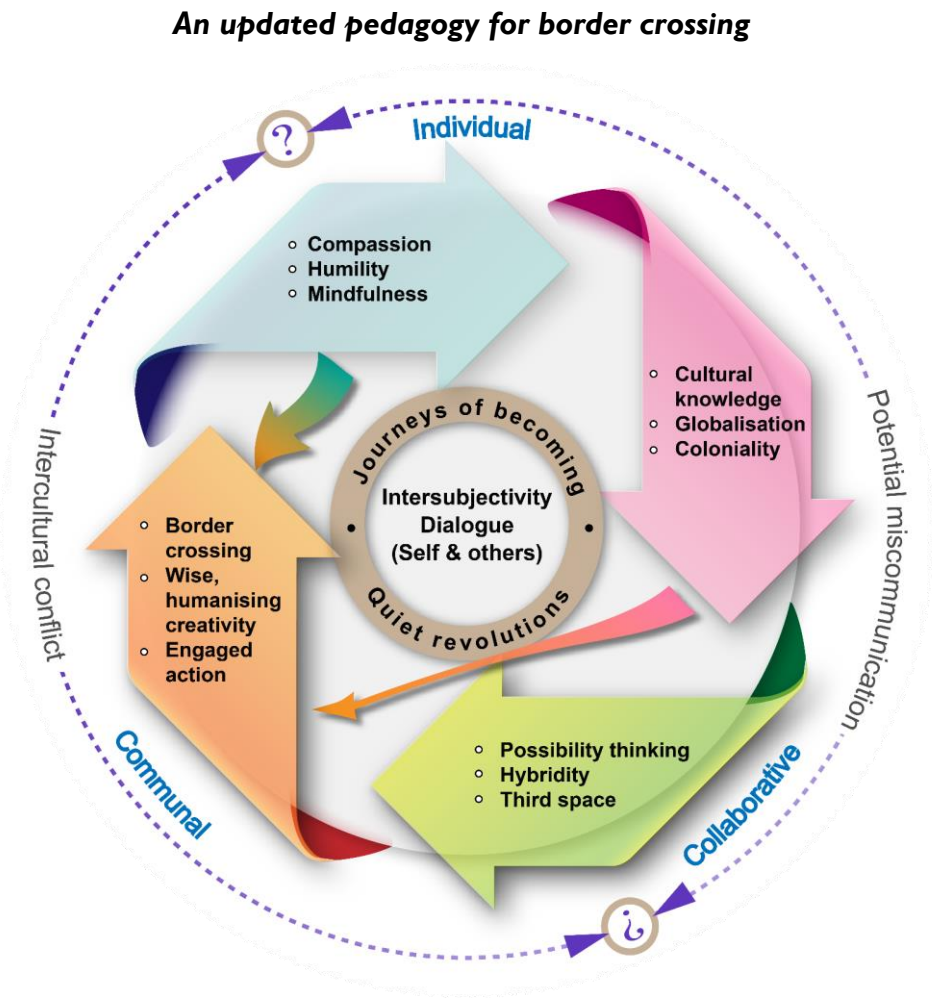

Figure 19: An updated pedagogy for border crossing

First, the domains of the Process Model of Intercultural Competence (Deardorff, 2006) that had been in the original model (shown in section 5.8 of the thesis) were removed in order to provide a less cluttered visualisation. Then, the ideas, which had hovered above the four different domains, moved into the now empty space. Journeys of becoming (Chappell, Craft, Rolfe, & Jobbins, 2012) and quiet revolutions (Craft, 2013) were added to the centre of the model and contemplative practices and interrogation of difference

were removed as these are already implied in the attitudes and knowledge domains for intercultural learning. The specific changes in this part of the model relate to my understandings arising from the study—that education is about journeys of becoming and that small, tiny, incremental change over time can culminate in quiet revolutions that harness humans' capacities to engage in and co-construct possible futures (Craft, 2013).

Neither the first nor second exploratory intervention had achieved any outcomes that relate to the concept of critical intercultural citizenship (Byram, 2006). As a result, it was removed from the model. Perhaps it was too ambitious to achieve in the short period of the International Experience subject and is still relevant, even if difficult to realise. In any case, the external outcome from intercultural learning does require a nod to action. Engaged action alludes to the need for applied effort and attention to behaviour—a result that had been visible when evaluating the impact of the application of the pedagogy. Therefore, in determining what the study's findings might mean for a pedagogy for border crossing to encourage students' intercultural learning, the concept of wise, humanising creativity (Chappell & Craft, 2011) was added to the model. This concept provides not only an overall ethos for intercultural learning, but also a further playful and plural orientation:

> Wise, humanising creativity attends to the meaning making and personal journeys within the collective. It recognises emotional journeys of conflict as well as highs and lows as the granularity in shared struggles and highlights attention to values. (Craft, 2013, p. 132)

To indicate that the model did, however, have the potential for broader impact, we included a specific reference to individual, communal, and collaborative contexts. The addition of these words in the outer circle pointed to the notion that intercultural learning is not only about the individual learning, despite this being an area where the International Experience subject had been most successful.

7.8 Concluding the second exploratory intervention stage

In this chapter I have reported and discussed the second exploratory intervention stage of the research, in which 10 students from an Australian university participated in an outbound program and completed the International Experience subject. Three further students completed the subject at the home university without travelling. The pedagogical model was used to guide curricular choices in the design of the subject as

well as the teaching and learning processes that occurred within the subject. At the culmination of the three stages of the research, the pedagogy was redesigned. In concluding the second exploratory intervention stage, this theis is drawing closer to its end. In the next and final chapter, conclusions as to where and how this study makes a contribution will be drawn.

8 Conclusion

This photo via Visual Hunt is made available under CCO 1.0 Universal Public Domain Dedication.

For last year's words belong to last year's language
And next year's words await another voice.
And to make an end is to make a beginning.

—T. S. Eliot

8.1 Changing seasons

This final chapter of the thesis summarises the study, puts forth the original contribution of the thesis, and then connects this study to existing theories, literatures, and practice. Next, I present the limitations of the study followed by the scope for future research and practice, before ending the thesis.

8.2 Summarising the study

The thesis derives from the study of three separate outbound mobility programs. In 2014, a cohort of Bachelor of Commerce students completed a trimester of study in Malaysia. My engagement in this initial outbound mobility program took place in the pre-intervention stage of research. It was during this stage that the conceptual orientations for culture, the intercultural, pedagogy, and border crossing were initially established. It was apparent that further research would contribute to broader discussions around how education for intercultural learning within outbound mobility experiences can occur, especially how intercultural learning relates to uncertain and complex futures for our planet and communities. Drawing from the pre-intervention data generation, my primary supervisor and I developed a pedagogy for intercultural learning. The pedagogy for border crossing drew from Deardorff's (2006) Process Model of Intercultural Competence, Giroux's (2005) concept of border crossing—to understand otherness on its terms—as well as hybridity as conceptualised by Anzaldúa (1987). The study evolved to two further exploratory intervention stages in which I applied the pedagogy.

The research questions guiding the study were as follows:

1. What impact, if any, does application of a pedagogy for border crossing have on students' intercultural learning and participation in two outbound mobility programs?
2. What can be learned from the study of students' outbound mobility experiences, and what might this mean for a pedagogy for border crossing to encourage students' intercultural learning?

The first intervention involved a cohort of six Bachelor of Commerce students who participated in a trimester of study in Malaysia in 2015. This middle stage of the research generated an intensive and profound period of contemplation of how to translate the pedagogy for border crossing from the page into action. Students responded positively to pre-departure workshops. They were successful at adapting to their new contexts, and developed good relationships with others at the outbound site. The pre-departure

workshops, however, had not accelerated students' understanding of stereotypes, ethnocentric views, or the nature of privilege and oppression in relation to identities and experiences. This stage of the research achieved insights into some of the ethical and problematic aspects associated with the concept of border crossing as a strategy for intercultural learning that I had not previously recognised. These include the burden that is created through expectations for others to reciprocate border crossing, and the risks that may eventuate in violence, whether physical or epistemic, for those who may be made more vulnerable if asked to border cross through interaction. These considerations were taken with me as I redeveloped the International Experience subject in the second exploratory intervention stage of the research.

In the second exploratory intervention stage of the research, although the pre-departure period had been characterised with uncertainty, and I perceived there was some resistance to the notion of deliberate intercultural preparation, the findings indicate that the application of the pedagogy for border crossing had encouraged students to take their intercultural learning more seriously. They evaluated the areas where they had room to improve. Students took up opportunities to examine parts of their identities that had not previously been visible to them. They demonstrated differing levels of skills and awareness when attempting to border cross through interaction and relationship development with others. The research again confirmed the complexity involved within students' intercultural learning experiences. Like the concept of dialogue, border crossing is not a panacea, and its simplicity is deceptive as it can be easily misunderstood. Furthermore, the learning experiences of students need to be treated with care and sensitivity given the trust that is imparted through the sharing of learning through reflective processes.

8.3 Putting forth the original contribution of this research

Taking the study in its entirety, this thesis makes an original contribution to knowledge on two different levels. The pedagogical model resulting from the early stages of the research and updated after the second exploratory intervention stage of the research is original in that brings together a number of existing theories, synthesising them into a living educational theory. The study, in particular, brings new meaning to the concept of intercultural competence, through problematising what has been argued as an "easy" concept that lacks criticality and reflexivity (Dervin, 2017b). In this research, I have been inspired to think about and enact pedagogy for intercultural learning that might

encourage the shifting of consciousness towards honouring people's otherness. As Anzaldúa (2015) writes, such an objective requires

> a diferent way of thinking and relating to others; it requires that we act upon our interconnectivity, a mode of connecting similar to hypertexts' multiple links—it includes diverse others and does not depend on traditional categories or sameness. (p. 151)

The challenge of bridging the different theories within the pedagogy for border crossing meant that, at many points through the study, I felt that I wasn't able to hold each part of the model equally in my mind, nor do the spirit and intent of the pedagogy for border crossing justice. Yet, this experience is itself, I believe, the very kind of learning that can help individuals navigate the myriad choices, options, and alternatives that make up life.

The pedagogy for border crossing, situated in the context of my doctoral experience, was therefore not just a response to an invitation for pedagogy for uncertainty and supercomplexity (Barnett, 2004). The model became a vehicle through which I reflected on my thinking and actions, as well as the students' thinking and actions, and through which Barnett's (2004) conclusion became apparent: "a pedagogy for an unknown future becomes a pedagogy with the unknown built into it as living principles of educational exchanges and accomplishments" (p. 260).

Thus, this thesis also makes an original contribution, methodologically. In using the Process Model of Interculural Competence as a departure point for further thinking and exploration, this thesis has shown glimpses of the journeys students have taken over the course of their studies, as well as my journey as researcher and educator. Utilising an emergent bricolage methodology provided a sense of freedom on the one hand, but also many moments of doubt and fear. Yet in viewing research itself as opening to the Other—that which is not known (Koro-Ljungberg, 2016)—the researcher has scope to imagine how to bring him- or herself, literatures, theories, research data, even dreams and intuition, into each moment of research.

The outcome of this research is therefore not final satisfaction (Kumashiro, 2000), but the desire for more—more learning, more confidence, more openness to the borderlands. This methodological process exemplifies the same process of intercultural learning, which, given complexities and the absence of an end point, requires a disposition for holding limitations, uncertainties, and possibilities while also focusing on making a way forward. The organic methodology utilised in this study hence offers new

pathways to explore the question of "how do I improve my practice?" (Whitehead, 1989). In this case, research becomes the

> enactment of knowing-in-being that emerges in the event of doing research itself. In opening new means to integrate thinking and doing, it offers an invitation to come as you are to experiment, invent and create both with what is (already) at hand and by bringing that which might (or might not) be useful, *because you don't yet know*, into the orbit of research. (Taylor, 2016, p. 18, italics in original)

8.4 Connecting with previous theories, literatures, and practices

8.4.1 Encouraging students' intercultural learning at Australian universities

This thesis joins the academic discussion of how Australian universities can support their students to develop intercultural dispositions and skills. In particular, the thesis has included exploration of how a small group of Bachelor of Media Design students connected concepts and theories associated with intercultural learning to their lives, including the discipline of Design. This thesis demonstrated an approach that could be applicable for all disciplines, as it builds upon students' efforts to (re)create their own understandings of the importance of intercultural learning and its relevance to the multiple levels of personal, social, and professional development.

Having both students who participated in outbound mobility experiences and students who did not travel undertake the International Experience subject at the same time suggests that universities can afford to be more creative in thinking about how to provide intercultural learning experiences for all students. If supported by appropriate technologies, intercultural learning is possible for diverse groups of students, travelling or not.

Although the focus of this research was on pedagogy as enacted and experienced, Nind et al. (2016) remind us that pedagogy should never be considered in isolation from pedagogy as specified. This study has shown the importance of the institution's role in encouraging intercultural learning alongside the enactment of pedagogy by educators. Institutional messages around the value of intercultural learning are specified through decisions relating to the structure of degree programs and how planned intercultural learning experiences are situated, organised, made available, and communicated to students. It is important for universities to appreciate the existing intercultural skills and knowledge that students likely already bring with them to their university studies.

8.4.2 Intervening to support intercultural learning within outbound mobility experiences

This study adds to scholarly discussions of students' outbound mobility experiences. It is recognised that intervention is required to support students' intercultural learning in outbound mobility experiences, although Australian researchers have only recently turned to addressing what this might mean for Australian universities and outbound mobility students themselves. Unlike Europe and North America, outbound mobility for Australian students has been limited due to Australia's isolated geographical location and an institutional focus on receiving and supporting inbound international students. Yet with increasing resources available for outbound mobility programs, especially with the New Colombo Plan focusing on the Indo-Pacific region, Australian universities are recognising the importance of creating quality opportunities for outbound mobility students.

This study contributes a pedagogical focus that has been lacking in many of the previous studies. Of course, no single course or experience, nor pedagogical strategy or model such as the pedagogy for border crossing, could ever completely address students' and educators' needs for intercultural learning. Importantly, the purpose of the research was not to evaluate students' intercultural competence, as this is not seen as a state to be achieved but an ongoing endeavour, which presupposes times of failure, and even the phenomenon of consciously (or unconsciously) not using well-developed existing intercultural skills and knowledge (Dervin, 2017a). By exploring the possibility of a pedagogy to encourage students' intercultural learning, the study shifts the learning focus from a checklist of acquisition, to take into account how all of us at times struggle to see ourselves clearly and to transform our values into behaviour. In this case, pedagogy relates to the relations that make up the educative process and the encounters between and within spaces of relationship (Jones, 2015). The study therefore calls attention to how pedagogy might be applied when making use of existing available resources (see Bretag et al., 2015; Gothard et al., 2012; Gray et al., 2016; IEREST, 2015), or to develop new resources for outbound mobility programs, and within domestic universities environments.

8.4.3 Developing professionally: Tertiary educators and outbound mobility professionals

This study has highlighted some of the challenges associated with professional development within the field of outbound mobility education. As a newcomer myself, I

began with limited experience or understanding of the concept of culture. The study suggests that developing confidence and pedagogical knowledge requires outbound mobility professionals and educators to undergo their own transpersonal journeys to navigate the intricacies and complexities of teaching for intercultural learning. This perspective fits with Ogden's (2017) recent call for the outbound mobility field to professionalise, requiring a collective effort to develop specialised expertise in program design, student learning, outcomes assessment, faculty engagement and development, curriculum integration, and more.

Importantly, the study calls attention to the conditions that may support tertiary educators and outbound mobility professionals' intercultural learning through continuing professional development. Teaching for intercultural learning involves teachers encountering their own attitudes, beliefs, and values, and also those of their students. Thus, principles of teaching when emotions and risk-taking are present are relevant. As intercultural learning occurs in practice, experientially and in reflection, there is a role for universities to offer tertiary educators and outbound mobility professionals the opportunities for learning experiences that also involve risk and reflection (Byram, Gribkova, & Starkey, 2002).

8.4.4 Fostering learning for the new millennium

When Barnett (2009) makes a comparison of curricula and pedagogy for the age of supercomplexity, he states that it is

> the pedagogical relationship that actively works (or not) to elicit the dispositions and qualitites that in turn furnish the wherewithal for the student to appropriate the curriculum in ways meaningful to her (or him). (p. 438)

He goes on to outline the principles that pedagogies should be based upon: requiring students to engage with each other, making explicit the relevant standards, being encouraging, enthusing, requiring students to draw their own conclusions with courage, and asking students to give of their selves and be active. The pedagogy for border crossing provides scope for educators to deliberate on how to develop both curricula and pedagogies that meet the above needs, all of which are relevant for intercultural learning in a world with many, shared challenges.

The behavioural component within the concept of intercultural competence has always been a compelling reminder that knowledge must be translated into action. Yet, whilst

the theory of experiential learning itself is well matched to interculturality (Dervin, 2017a), even when intercultural learning is accepted as a process of relearning and adapting, it can never be just about the creation of knowledge or the development of skills to be performed. Going back to Barnett's (2004, 2009) thesis, knowledge and skills in the new millennium will not necessarily be superfluous, but thinking through the kinds of human beings we ourselves want to be, and what we would like our students to become, is an altogether different matter. Surely, it is not a leap to say that intercultural learning is about the heart too. A heart-based orientation, made explicit through behaviour as the pedagogy for border crossing encourages, captures the love that we need in figuring out how we can live here together on planet Earth.

8.5 Recognising the limitations of this study

As an emergent study, the research took place in a new university and involved the first outbound mobility programs that were offered to students. It was a unique privilege to be able to conduct the research in this context. It required me to design and carry out research activities in an open-ended and flexible manner. Yet, the organic methodological process that this study adopted was risky and the study almost derailed when I was informed in early 2016 that students in the second exploratory intervention stage may not have to complete academic work as part of their outbound program. Although this situation was resolved, ultimately enabling me to take more control of the International Experience subject, this was by no means a guaranteed outcome. The specific context of the study could also be viewed as one of its limitations. The study took place in a university in its first year of operation, which is a rare phenomenon. Nevertheless, as Giroux (2011) argues, "pedagogy must always been contextually defined, allowing it to respond specifically to the conditions, formations and problems that arise in various sites in which education takes place" (p. 75).

The pedagogy for border crossing that emerged through the process of initial research, and formed the basis for further exploration in the study, is clearly related to my own values, practices, and desires, and those of my supervisors. As such, the pedagogy, as a type of living educational theory, is of course personal, and others may not find it relevant or applicable to their own practice. Many educators may find that the inclusion of mindfulness practices, for example, may be personally difficult. Moreover, the pedagogical orientations underpinning the pedagogy for border crossing may not necessarily be supported or appreciated by institutions or colleagues.

A further limitation refers to matters that are more practical. Although I found that students from the first and second exploratory intervention stages of the research were engaged with intercultural learning throughout their programs, the long-term nature of their learning is unknown. I did not actively investigate students' re-entry experiences. The first and second exploratory stages of the research overlapped with each other, which meant that when the Bachelor of Commerce cohort from the 2015 outbound mobility program returned to Australia, I was in the midst of the second exploratory intervention stage of the research. I did not have sufficient capacity to follow up on the students from the 2015 group in the post-program period. Although I communicated informally with a number of students from the 2016 cohort after the outbound mobility program concluded, this did not form part of my research activities.

8.6 Considering the scope for future research

The study's methodological process provides a foundation for further studies to be undertaken through more participatory methodologies, such as action research or self-study. There is scope for future research that is committed to teachers' reflection on praxis, especially taking into account instances of living contradiction (Bullough & Pinnegar, 2004). Practising what you preach (LaBoskey, 2004), and analysing how we teach as the message (Russell, 1997) are avenues for research that would provide depth and richness to understanding educator's practices within higher education that support both educators' and students' intercultural learning. The pedagogy for border crossing could be applied in further circumstances and contexts, as has already been attempted in terms of thinking about LGBTQI and literacy teaching (see Walsh & Townsin, 2016; Walsh et al., 2016).

Given the different experiences of females in all of the outbound mobility programs in this research, further research is warranted on the role of gender in outbound mobility experiences and intercultural learning. Research should focus on how to support both female and male outbound students to address the very real risks of sexual harrassment in outbound mobility contexts, and in other spaces of learning such as the university campus.

8.7 Concluding the thesis

The major focus for the research was to explore how to encourage students' intercultural learning, especially students' relationship development with others during

their participation in outbound programs at one Australian university. Creating a list of prescriptive practices that other educators could use was not the overarching goal, although I encourage others to recreate, adapt, and/or modify my work shared here. Nevertheless, the thesis does speak to what could be included in curriculum and how pedagogies for intercultural learning might be applied. I continue to believe in the potential of education to effect social change. Even though this was not a visible outcome of this study, I hold tremendous hope, even if skeptical at times, for the future of the world and the tomorrow that we share.

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Appendices

A. Example information sheet and consent form

Fostering Outbound Australian University Students' Intercultural Learning (2015)

Information Form: All participants (Bachelor of Commerce)

I would like to introduce myself, Louise Townsin, a Higher Degree by Research student at Torrens University Australia (TUA) in the Faculty of Education.

I am undertaking a research activity, entitled "Fostering outbound Australian university students' intercultural learning," as part of a Doctor of Philosophy. The data collected will be used for my thesis, and may also be used in future written reports, presentations, and/or journal articles that make reference to this research.

I would like to invite you to participate in this project. Participation will involve the following, and is further detailed in the Consent Form:

1. Being interviewed before you go to Malaysia
2. Completing two short surveys, one before you go to Malaysia, and one whilst in Malaysia
3. Being interviewed in Malaysia, and allowing me to observe your classes in Malaysia
4. Allowing me to access the assignments that you complete as part of the subject "International Experience"
5. Allowing me to film your participation in the subject "International Experience"

Your participation is voluntary, with the expected time commitment being approximately two and a half hours. The research will be conducted on site in Australia during July 2015, August 2015 and January 2016, and on site in Malaysia between August 2015 and December 2015. You can indicate your consent to participate via the Consent Form.

Any information provided will be treated in the strictest confidence and none of the participants will be individually identifiable in the completed research, as all participants will be assigned a pseudonym.

All participants are free to discontinue their participation at any time or to decline to answer particular questions during the interview. Furthermore, any participant has the right to withdraw, without prejudice, before the data has been analysed and aggregated by request to me (louise.townsin@student.tua.edu.au). In this case no data concerning them will be used. All such data will be destroyed.

All data regarding participants will be stored securely and confidentially at TUA, and stored data will not make reference to names or contact details and will therefore be untraceable. Video may be used for subsequent publications and presentations. Consent for publication of video is included on the Informed Consent Form.

Any further enquiries you have concerning this project should be directed to me at email: louise.townsin@student.tua.edu.au or on phone number **** *** ***.

Yours sincerely,

Louise Townsin

Fostering Outbound Australian University Students' Intercultural Learning (2015)

Informed Consent Form (Bachelor of Commerce)

You are invited to be in a research study about intercultural learning in study abroad. You were selected as a possible participant because you are currently enrolled in a trimester abroad as part of your undergraduate degree. Please read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by myself, Louise Townsin, a Doctor of Philosophy student in the Faculty of Education at Torrens University Australia.

Background Information

The purpose of this study is to explore how students can be supported in their intercultural learning before, during, and after an outbound mobility program in Malaysia. Intercultural learning refers to developing competence that can be used in dealing with cross-cultural contact in general.

Procedures

If you agree to participate in this study, I will ask you to participate in the following:

- Be interviewed before your trip to Malaysia. The interviews will occur on campus, and be audio-recorded, and transcribed. It is anticipated that the expected time commitment would be approximately one hour.
- Complete a short survey before you leave for Malaysia. It is anticipated that the expected time commitment would be approximately ten minutes
- Complete a short survey whilst you are in Malaysia. The expected time commitment would be approximately ten minutes.
- Be interviewed once during your stay in Malaysia. The interviews will occur on campus, and be audio-recorded, and transcribed. It is anticipated that the expected time commitment would be approximately one hour.
- Allow me to film the workshops you attend as part of the subject "International Experience" for analytic and publication purposes.
- Allow me to access the assignments you complete as part of the subject "International Experience."
- Allow me to film the presentations you complete as part of the subject International Experience for analytic and publication purposes.
- Permit me to use the films in order to create an open educational resource (OER). The OER could be used by the university to prepare future students for their overseas study experiences. It could also be accessed by other institutions and individuals who seek support for intercultural learning.

Risks and Benefits of Being in the Study

There are no immediate or expected risks for participating in the research. The answers you provide will be kept confidential. If you agree to participate, you will be assigned a pseudonym and all data regarding your participation in the study will be linked to that pseudonym and reported either anonymously or under that pseudonym. Participants who provide information in an interview will be given a confidentiality code at the time of the interview. Thereafter, all of the data will be de-identified. Transcripts of

interviews will be made available for scrutiny and alteration, and should you wish, you can exercise your right to withdraw from the study at this time.

There are also no immediate or expected benefits to you for participating in this study. Your participation will allow the researcher to better understand the experiences of students studying abroad in order to design and deliver support strategies for future study abroad students. The data may also be shared with the academic community through future written reports, presentations, journal articles, and OER, which make reference to this research. A report of the research findings will also be made available to you should you wish to receive one.

Confidentiality

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify you. Research records will be stored securely at Torrens University Australia and only I will have access to the records. Audio recordings of interviews will be accessible only by me, and will be destroyed after the completion of this study, but no later than July 2017. Other research data, such as paper documents and computer files, will be destroyed after five years from the date of publication of the research.

Voluntary Nature of the Study

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future studies. You are free to discontinue participation at any time or to decline to answer particular questions during the interviews. You may also request not to be observed. Furthermore, you have the right to withdraw from the study before the data has been analysed and aggregrated (e.g., during data collection) by request to me (louise.townsin@student.tua.edu.au). The expected date for completion of data analysis and aggregation is 30 April 2016. In this case, no data concerning you will be used in this study. All such data will be destroyed.

Contacts and Questions

The researcher conducting this study is Louise Townsin. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at louise.townsin@student.tua.edu.au, or phone number **** *** ***.

If you have any questions or concerns regarding this study and would like to talk to someone other than me, **you are encouraged** to contact my thesis supervisor, Dr. Christopher S. Walsh, Associate Professor (Faculty of Education), at Torrens University Australia, christopher.walsh@tua.edu.au, or on phone number **** *** ***.

The Torrens University Australia HREC Committee has reviewed and approved this study in accordance with the National Statement on Ethical Conduct in Human Research (2007) – incorporating all updates. This Statement has been developed to protect the interests of people who agree to participate in human research studies. Should you wish to discuss the study or view a copy of the Complaint procedure with someone not directly involved, particularly in relation to matters concerning policies, information or complaints about the conduct of the study or your rights as a participant, you may contact the Torrens University Australia's Ethics Officer, at GPO Box 2025, Adelaide, SA 5001, or via email ethics@tua.edu.au.

You will be given a copy of this information to keep for your records.

Please check the appropriate box to indicate whether you agree or do not agree to take part in the "Fostering Outbound Australian University Students' Intercultural Learning" project.

☐ I ***do not agree*** to take part in the "Fostering Outbound Australian University Students' Intercultural Learning" project.

☐ I ***agree*** to take part in the "Fostering Outbound Australian University Students' Intercultural Learning" project. I have read the above information.
I have asked any questions I had and have received answers.
I consent to participate in the study.

Signature:_____Date: _____

Declaration by Researcher

A verbal explanation of the research project, its procedures, and risks has been given to the participant and I believe that the participant has understood that explanation.

Signature of Researcher: _____Date: _____

B. Overview of participants in the first and second exploratory intervention stages of the research

Participants in first exploratory intervention stage (2015 cohort)

Alex

Alex is a 21-year-old male. He was born in Australia. Alex describes his parents as sixth generation Australians who have English and German ancestry. Alex is a practising Christian in the Lutheran faith, and through his religious activities, he has many friends with different nationalities. Alex has not travelled extensively, although he has previously visited Malaysia for a short holiday.

Bridget

Bridget is a 20-year-old female. She was born in Australia. Her previous travel experience involves a number of international family holidays. She lived, worked, and travelled overseas, in London and throughout Europe, for a period of approximately seven months in 2014. Bridget has a few friends from different cultural and linguistic backgrounds.

Cameron

Cameron is a 20-year-old male who was born in Australia. His previous travel experience is a family trip to South Korea for 2 weeks when he was 7 years old. Cameron currently does not have many friends who have different cultural and linguistic backgrounds. Cameron identifies as an atheist.

Ehan

Ehan is a 20-year-old male. He was born in Turkey, where his parents had relocated during the Gulf War. His immediate family moved to Australia when Ehan was 2 years old. Ehan speaks Kurdish fluently. He has travelled to Kurdistan and spent 4 months there with family in recent years. He describes his friendship group as very diverse. Ehan identifies as Muslim.

Faizee

Faizee is a 22-year-old female. She was born in Afghanistan and moved to Australia with her immediate family in 2006. Prior to this, she lived in Pakistan, where her parents had sought asylum. Faizee completed 6 years of schooling in Pakistan. Since 2006, she has travelled to Pakistan and Afghanistan for two short holidays. Faizee speaks Urdu and Persian fluently. She identifies as Muslim and wears a headscarf.

Pete

Pete is a 20-year-old male. He was born in England and moved to Australia with his family when he was 12 years old. Pete has travelled throughout America and Europe with his family. He attended high school with Cameron and they are very close friends.

Participants in second exploratory intervention stage (2016 cohort)

Name	Age	Gender	Travel status	Background
Darcy	28	Male	Outbound	Born in Australia. Has visited North and South America and Europe for approx. 1 month each trip.
Freddy	30	Male	Did not travel	Born and grew up in Bolivia.
Hugh	37	Male	Outbound	Born in Australia (Anglo-Australian and Chinese-Malaysian parents). Leo's brother. Previously travelled to Europe and Asia (2 weeks duration for each trip).
Jesse	19	Male	Outbound	Born in Australian. Has visited Bali once for 2 weeks during childhood.
Leo	35	Male	Outbound	Born in Australia (Anglo-Australian and Chinese-Malaysian parents). Hugh's brother. Has visited 45 countries around the world, and has lived overseas.
Meg	19	Female	Outbound	Born in Australia. No previous international travel experience.
Noah	21	Male	Outbound	Born in Nigeria. Lived in the UK for 10 years. Moved to Australia 5 years ago.
Olive	19	Female	Outbound	Born in Australia (Chinese-Malaysian parents). Has travelled to Malaysia, America, and Pacific islands for short holidays.
Quinn	Not disclosed	Male	Did not travel	Born and grew up in USA.
Rachel	Not disclosed	Female	Did not travel	Born in Australia.
Tamara	19	Female	Outbound	Born in Australia. Has travelled to Bali twice before, for short holidays.
Yana	18	Female	Outbound	Born in Australia (second-generation Greek Australian). No previous international travel experience.
Zane	22	Male	Outbound	Born in Australia. Previously travelled to America, Thailand, and Singapore for 1–2 months.

C. Example interview and focus group guides

2015 Interview Guide 1: Students (pre-departure)

1. How do you feel about the upcoming study abroad?
2. How many friendships with individuals from different cultural and linguistic backgrounds do you have?
3. What does it mean to you to be aware of cultural differences? (Prompt: How much do you know about the cultural differences around you? How can you show respect to others who are culturally different from you?)
4. What strategies, in general, are you using to prepare for the cultural differences you may face during study abroad?
5. What communication strategies and skills do you think you will use during the study abroad, when interacting with others who come from different cultural and linguistic backgrounds? (Prompt: How confident are you in interacting with people who are different from you?)
6. In what particular activities do you see yourself participating in during the study abroad?
7. What do you hope to discover about yourself in Malaysia?
8. What do you think you learned as a result of participating in the workshops? (Prompt: How you think you will use your learning to get the most out of your time in Malaysia?
9. How do you think you will respond to viewpoints you might not necessarily agree with in Malaysia? (Prompt: How likely do you think it is that you will encounter conflict during your time in Malaysia? How will you cope?)
10. How prepared are you for experiences that may make you uncomfortable? (Prompt: What strategies do you have for dealing with feelings of discomfort?)
11. What do you now understand about the "stories" of Asia? (What preconceived notions might you have? How might you get to know and understand better?)

2015 Interview Guide 2: Students (during overseas experience)

1. What's been difficult for you here? What's been easy for you here?
2. What are some of the cultural differences you've noticed in your time in Malaysia? (Prompt: Have there been any changes to initial perceptions?)
3. What do you believe you are learning during your time here?
4. Are you doing anything differently in Malaysia than you would in Australia? (Prompt: Why? Refer to eating/recreational activities/routine & rituals/study)
5. In thinking about cultural differences, have you done anything you regret since being here? Has anything embarrassing happened to you that you wouldn't mind sharing?
6. Have you had a negative reaction to any experiences while in Malaysia?
7. Is there anything different about how you are involved in classes here, compared to classes in Australia?
8. What social activities have you participated in since being here? (Prompt: outside of class as well as off campus).
9. How easy is it right now for you to communicate with your teachers? From your perspective, what makes it easy or difficult? Do you understand your teachers?
10. Can you tell me a bit more about how you've been interacting with other students here? (Prompt: How easy is it right now for you to interact with other students? From your perspective, what makes it easy or difficult? Is it fun?)
11. What kinds of issues (social, environmental, political, religious, etc.) affecting Malaysia have you become aware of?
12. Do you have any examples of border crossing since you've been here?

2016 Focus Group Guide: Students (during overseas experience)

1. What do you think you have gained personally by participating in the study abroad program in Japan and Thailand?
2. What do you think you have gained career-wise, academically or professionally, by being involved in the study abroad program in Japan and Thailand?
3. What is the most interesting or surprising thing you have learned about life in the two countries you have visited?
4. What is the most interesting or surprising thing you have learned about education/studying in the two countries you have visited?
5. Did you find anything particularly challenging during your time away from home? (Prompts: Have you had a negative reaction to any experiences? Have you done anything you regret? Has anything embarrassing happened to you that you wouldn't mind sharing?)
6. Intercultural learning refers to gaining sensitivity to others' perspectives and the cultivation of attitudes, knowledge, skills, and behaviour that can be used in a general sense in interactions and communication between self and others. How has this 6-week study abroad program facilitated your intercultural learning? (Prompt: Are 6 weeks long enough/too long? How do you think your learning is different/similar to those who did not travel?)
7. Can you tell me a bit more about how you've been interacting with other students here? (Prompt: How easy is it right now for you to interact with your fellow classmates? From your perspective, what makes it easy or difficult? Is it fun?)
8. What kinds of issues (social, environmental, political, religious, etc.) affecting Japan and/or Thailand have you become aware of by participating in the program?

D. Tabulated data analysis for first and second exploratory intervention stages of the research

Themes	Pre-departure	Whilst abroad	1st exploratory intervention	2nd exploratory intervention	Participant driven	Researcher driven	Critical incident(s) identified	Reflexivity used
Imagining self and other	✓		✓		✓			✓
Opening to differences	✓		✓		✓			
Resisting or just being too busy	✓			✓	✓		✓	✓
Making connections		✓	✓	✓	✓		✓	
Coping with new contexts		✓	✓	✓	✓			
Finding new frames of reference		✓	✓	✓	✓		✓	
Learning about self		✓		✓	✓		✓	
Relating intercultural learning to design		✓		✓	✓			
Considering practical strategies for border crossing		✓	✓			✓	✓	
Noticing risks associated with border crossing		✓	✓	✓		✓	✓	✓
Exploring teaching for intercultural learning		✓	✓	✓		✓	✓	✓

E. 2015 pre-departure lesson plans

2015 Pre-departure Workshops Overall Plan

Title of Unit	2015 outbound mobility workshops	**Grade Level**	Undergraduate
Curriculum Area	Intercultural learning	**Time Frame**	• 4 hours over 4 workshops pre-departure • 1 hour workshop in Malaysia
Developed By	Louise Townsin		
Identify Desired Results (Stage 1)			
Content Standards			
The workshops will encourage students' development of attitudes, knowledge, skills, communication, and behaviour that support intercultural relations.			

Understandings	Essential Questions	
Overarching Understanding	**Overarching**	**Topical**
The workshops will provide opportunities for students to consider that: • Border crossing involves potential miscommunication, intercultural conflict, and taking multiple perspectives. • By border crossing, there is greater potential to learn to live together-in-difference. • Border crossing requires recognition of the interconnected and interdependent nature of the human condition and conscious efforts to transcend the lines between "us" and "them." • Learning to live together-in-difference will enable a better future because we have no other option except to coexist in a single world, so we need to prioritise peace, justice, and sustainability today.	Why do we need to border cross? What is the alternative?	What is border crossing? How do we border cross?
Related Misconceptions		
• Border crossing involves physical boundaries only • Similarities are more important than differences • Conflict should be avoided		

Knowledge Students will know …	**Skills** Students will be able to …
• The third space is where negotiation, problem solving, and innovation can occur (through dialogue) • Border crossing involves conscious effort • Strategies for border crossing include mindfulness and dialogue • Multiplicity exists within each individual	• Show a recall of the concepts: Asian Century, border crossing, living together-in-difference, dialogue, and mindfulness • Identify single stories and why they are dangerous • Use mindfulness practices to *be here now*

Assessment Evidence (Stage 2)	
Performance Task Description	
Goal	Students to complete the outbound mobility program
Role	Undertake a trimester of study overseas
Audience	Researcher
Situation	Malaysia
Product/Performance	Students will complete academic requirements of the outbound program via the subject "International Experience"
Standards	Researcher is not involved in academic assessment
Other Evidence	
• Pre-departure interviews • Interviews whilst in Malaysia • Completion of assessment tasks in International Experience (students' assignments, including journal) • Observations of classes in Malaysia	

Learning Plan (Stage 3)	
Where are your students headed? Where have they been? How will you make sure the students know where they are going?	They will participate in a trimester of study in Malaysia. I anticipate that students will have a variety of intercultural orientations prior to the workshops
How will you hook students at the beginning of the unit?	Discussion about the Asian Century—economic prosperity is only part of the concept but it is possibly a motivating factor for Bachelor of Commerce students
What events will help students experience and explore the big idea and questions in the unit? How will you equip them with needed skills and knowledge?	*The Danger of a Single Story* (Selasi, 2014)—video and discussion—which stories matter? Crossing borders commentaries—discussion and personal statement *Phases of a Dialogue* (Crossing Borders Films, 2015d)—video and discussion
How will you cause students to reflect and rethink? How will you guide them in rehearsing, revising, and refining their work?	Reflective interviewing pre-departure Provision of prompts for students' journalling Guided contemplative practices (mindfulness)
How will you help students to exhibit and self-evaluate their growing skills, knowledge, and understanding throughout the unit?	Learning prompts provided on Blackboard during outbound mobility program to encourage direction and focus
How will you tailor and otherwise personalise the learning plan to optimise the engagement and effectiveness of ALL students, without compromising the goals of the unit?	Feedback in person during the workshops Comments on students' journals, and following their lead in relation to ongoing communication through Blackboard
How will you organise and sequence the learning activities to optimise the engagement and achievement of ALL students?	Mindfulness will be a part of each workshop in order to allow students to experience a range of techniques (giving students flexibility and options according to their preferences) Paired and class discussion

Source: Adapted from *Understanding by design*, by G. Wiggins &J. McTighe, J, 1998, Alexandria, Va: Association for Supervision and Curriculum Development.

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Workshop One: Introduce the concepts of the Asian Century (Centennial Group, 2011), border crossing (Giroux, 2005), and mindfulness (PsychAlive, 2013).

Workshop Two: Mindfulness practice (Mindfulness without Borders, 2015) and border crossing commentaries (National Gallery of Victoria, 2005), with students to write their own personal border crossing statements.

Workshop Three: Mindfulness practice (Bodhipaksa (n.d.), *The Dialogue- trailer* (Crossing Borders Films, 2013) and discussion, *Phases of a Dialogue* (Crossing Borders Films, 2015d) and discussion.

Workshop Four: Mindfulness practice (Zajonc, 2013), *The Danger of a Single Story* (Selasi, 2014), recap on major concepts: Asian Century, border crossing, living together-in-difference, mindfulness, power, and privilege.

Workshop Five: Mindfulness practice (Weng et al., 2013), Revision of reflective writing.

Date: 2 July 2015 **Location:** C3	**Student group:** Bachelor of Commerce (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 6
Title of lesson/activity: Pre-departure Workshop One	
Intended Learning Outcomes: • Reflect on and discuss the concepts: Asian Century, border crossing, living together-in-difference, and mindfulness • Identify how these are relevant for their upcoming trimester in Malaysia	
Prior Learning and Experiences: • Students have varying previous intercultural experiences, which are unknown to me, although discussion points throughout the lesson will enable students to refer to both prior and new learning and experiences.	
Teaching Strategies: • Deliberate framing of Asian Century incorporates commercial/business contexts (relevant to Bachelor of Commerce students), but is not limited to those areas • The use of video content supports student interest in the topics • Allow time for unstructured discussion • Students who do not wish to participate in the guided meditation will be given the opportunity to listen only	
Resources: • Video by Centennial Group (2011). • Video by PsychAlive (2013). • Guided meditation script adapted from Beach (n.d.).	
Link to next workshop: • Ask students to be more aware of borders throughout the pre-departure period • Advise that in the next workshop, students will have the opportunity to put their developing understanding of the concept of border crossing into their own words • Encourage students to practise mindfulness in their own time	

Date: 16 July 2015 **Location:** C3	**Student group:** Bachelor of Commerce (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 6
Title of lesson/activity: Pre-departure Workshop Two	
Intended Learning Outcomes: • Apply a mindfulness meditation technique • Discuss and reflect on what border crossing means to others • Create a personal border crossing statement	
Prior Learning and Experiences: • Students have previously been introduced to the concept of border crossing • They have already been asked to think about how borders might apply in a practical sense to their upcoming trimester in Malaysia	
Teaching Strategies: • The communicative activity (Border Crossing Personal Statements Activity) will hopefully encourage discussion and support a collaborative learning environment where students share ideas and co-create new understandings • I will monitor participation level and assist where needed. As this learning activity calls for students to engage affectively and cognitively with the concept of border crossing, there will likely be a variety of responses to the activity • Guiding ideas to link the commentaries together: learning involves being open to moving towards that we don't know; whenever we try to border cross we are wearing "sunglasses" (our values, beliefs), which colour our views; and border crossing can support development of relationships	
Resources: • Content for Border Crossing Personal Statements Activity attached (Material adapted from *Crossing Borders* Online Educational Resource by the National Gallery of Victoria (2005). • Make up large sheets with the text for the **Investment Banker, Humanitarian, Teacher,** and **Scientist** commentaries on each for easy reading—students can add notes to the sheets • Guided meditation from Mindfulness Without Borders (2015).	
Link to next workshop: • The next theme of dialogue—as a strategy to border cross—ties in to this workshop's focus on transcending barriers.	

Border Crossing Personal Statements Activity

Instructions

You'll do this activity in pairs. I have here four commentaries written by people from different backgrounds and professions who have explored what the concept of border crossing means to them, often in relation to their professional career. I will place them in different parts of the room, and you will move around to each one and get a chance to read it with your partner. I will also place some discussion questions at each location, and I would like you to use these questions to guide your conversation with your partner. You can add your notes to the sheet too. I'll let you know when it's time to move to the next one.

Questions:

- Describe in your own words the key points you believe the writer is making.
- Are there aspects of it you agree with, or would challenge? If so, explain why.
- Is the theme expressed in this commentary pertinent to the times we live in now?
- Are the ideas in this commentary different or similar to the other commentaries you have read? Suggest reasons for any similarities and differences.
- What experiences in your own life or the broader world could you relate to the border crossing described?

Date: 30 July 2015 **Location:** C3	**Student group:** Bachelor of Commerce (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 6
Title of lesson/activity: Pre-departure Workshop Three	
Intended Learning Outcomes: • Reflect on readiness to undertake a journey of self-discovery • Identify the phases of dialogue and why initiating/participating in dialogue is fundamental to living together-in-difference successfully • Practise the application of a mindfulness technique (walking meditation)	
Prior Learning and Experiences: • By this stage of the pre-departure workshops, students have developed a basic understanding of the concepts of border crossing and mindfulness	
Teaching Strategies: • This workshop aims to assists students in gaining the willingness and confidence to engage in dialogue with others who may be very different from themselves. • The video content addresses the importance of dialogue and how students can move through tension to embrace conflict rather than avoid it. • Pose questions to students throughout to encourage reflection, and give students the opportunity to connect their learning to past, present, and future experiences.	
Resources: • Videos by Crossing Borders Films (2013, 2015d, 2015e) • Guided walking meditation script by Bodhipaksa (n.d.).	
Link to next workshop: • Learning more about self and others through dialogue requires intentional effort. Part of the process is being more aware of your own beliefs and perceptions. The next workshop connects to this idea through exploration of preconceptions.	

Date: 13 August 2015 **Location:** C3	**Student group:** Bachelor of Commerce (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 6
Title of lesson/activity: Pre-departure Workshop Four	
Intended Learning Outcomes: • Reflect on and discuss the power of "stories," their impact, and how all of us are examples of multiplicity • Practise the application of a mindfulness technique (sustaining contradictions)	
Prior Learning and Experiences: • This workshop builds further on the main themes of the Asian Century, border crossing, living together-in-difference, dialogue, and mindfulness	
Teaching Strategies: • The pedagogical aim of the sustaining contradictions meditation is for students to be aware of polarities and tensions (Zajonc, 2013). • Encourage students to make the most of their trimester in Malaysia by being open to moving outside their comfort zone and embracing the experience in all its fullness.	
Resources: • Video by Selasi (2014). • Meditation script by Zajonc (2013).	
Link to next workshop: Next workshop to take place in Malaysia	

Date: 5 November 2015 **Location:** Malaysia campus	**Student group:** Bachelor of Commerce, enrolled in International Experience
Duration of the lesson: 1 hour	**Class size:** 6
Title of lesson/activity: Malaysia workshop	
Intended Learning Outcomes: • Students will identify the distinct characteristics of reflective writing • Students will gain experience in the application of a loving kindness meditation	
Prior Learning and Experiences: • This workshop is run at the midway point of the study abroad trimester, and after students have been involved in individual interviews.	
Teaching Strategies: • This workshop serves as an opportunity for the students to discuss their experiences so far in a group environment. The tone is informal and relaxed.	
Resources, Materials, and Organisation: • Reflective writing handout is attached. • Compassion meditation script adapted from Weng et al. (2013).	
Assessment: This workshop supports the International Experience journal assessment task.	

"We do not learn from experience … we learn from reflecting on experience."

—John Dewey

What is reflection?

Reflection consists of thinking critically about an experience by

- exploring the experience or situation in terms of feelings, emotions, and thoughts, and other memorable or significant features;
- processing these contextual elements to identify where learning has occurred.

Why reflect?

It is more than a descriptive record of what happened. Reflective writing

- provides a future reference for you to access regarding an experience before, during, and after an event;
- helps you to explore issues or ideas that are important and meaningful to you;
- enables you to create a space to evaluate your feelings, reactions, and responses;
- explores how your prior experiences and current situation shape your views;
- can help you to identity patterns of thoughts, feelings, and behaviour across diverse or similar situations;
- can help you to find new solutions to dilemmas;
- allows you to relate your experiences to the perspectives of others;
- becomes a valuable tool to guide future behaviour, communication, and practice.

How to reflect?

There are many models that can be used to guide your reflective writing, such as Gibbs (1988) and Kolb (1984). Most models capture these three major aspects: *What? So What?* and *What Next?*

1. What? (description)

- What was the event? When and where did it occur? Who was involved?

2. So what? (interpretation)

- What is the most significant aspect of the event/idea/situation/experience?
- What role did I play and why?
- How did I feel? Why did I feel that way?
- What were my thoughts during the experience? Why did I think that way?
- What could I have done differently at the time?
- Is this event/experience similar to any other experiences that I have previous had, or heard about?
- What might this experience mean in a broader context? (E.g., in my course of study, in my everyday life)
- What other perspectives, concepts, or ideas could help me make sense of the situation?

3. What next? (outcome)

- What have I learned from this experience?
- What are the implications for my future practice (would I do anything differently next time)?

Try using these phrases:

- My experience of this leads me to believe/think/question …
- I think/feel/believe/hope/am convinced …
- I remember/recall …
- This was difficult/easy/frightening/exciting, etc.
- I find this worrying/amusing/convenient, etc.
- For me, this perspective is very difficult to agree with …
- I agree/do not agree with (teacher/scholar/friend) when s/he argues that …
- Based on my personal beliefs and experiences …
- In my mind the key question/issue is …
- It had not occurred to me that …

Studying overseas is an excellent opportunity for you to learn more about yourself, more about others, and more about the world. Your reflective journal should focus on these main areas, but it's primarily about YOU—who you are in yourself, who you are in relation to others, and who you are in relation to the world. So it has to be more than just demonstrating new knowledge. You need to go deeper, to question *why* you have believed or do believe certain things, *why* changes to your perspectives have occurred (or not), and *how* this learning has been possible.

Some examples of poor reflective writing:

Comments	**Problem/Reason**
This is just what I think.	There is no evidence of challenging assumptions or considering why and how. It is important to think about how others also view the issue and the reasons for their views.
I found (what the teacher/another person said) interesting and I will use it in future.	The comment is vague and too general. Why and how also need to be included in the comments.
During the day I did this and then I did that and after lunch I talked to, and then I …	The reflection is descriptive only with too much detail. It reads like a diary entry.
I didn't turn up for group meetings/classes, etc., because the group didn't like me.	The comment shows a lack of self-awareness or analysis of the problem.
I already knew all about that.	The comment shows an inability to identify learning from the experience.
My new friends are great—they are from so many different places, like Kenya, Pakistan and Iraq. It's so interesting learning about their lives, and there is always something to talk about!	It is not clear what the writer has learned about different ways of living and perspectives of seeing the world, and what this means in a personal and broader context.
It was really awkward to sit alone so I decided to go back to my room. I am annoyed because I have nothing to do for the rest of the night.	This is a good opportunity for the writer to consider why s/he thought sitting alone was awkward, and to possibly relate this situation to experiences they've had before or that others have also had.

Note: Handout adapted from "Reflective Writing," by Australian Catholic University, n.d.; "Reflective Writing," by Deakin University, n.d.; "Reflective Writing in Education," by Monash University, n.d.; "Reflective Writing," by University of Nottingham, n.d.

F. 2015 International Experience assessment tasks

ASSESSMENT BRIEF	
Course Title	International Experience
Assessment	Assignment 1: Pre-departure assignment
Individual/Group	Individual
Learning Outcomes	1. Compare and contrast an ethical, legal, social, or environmental issue relevant to business and/or professional practice in your host country and Australian contexts.
Submission	**Friday 4 September at 5:00 p.m. by email to:** xxxx@xxxx
Weighting	20%
Total Marks	20 marks

Why are you doing this assignment?

This assignment will prepare you for your overseas experience. In this assignment you will research the differences that exist from a business perspective of the host institution you will be visiting. You will also be required to reflect on your expectations and concerns and how these will be addressed during your international experience.

What is involved?

This is a short written assignment of 500 words. The first stage of this assignment focuses on researching the host country you will be visiting and obtaining information of interest. The second stage of this assignment is focused on your emotional wellbeing and what coping strategies you have in place while you are abroad.

How would this assignment be used in the workplace?

This assignment will be using your resource skills to identify cultural diversity within a business context. It will require you to look at this experience from both a quantitative and qualitative perspective.

Assignment Question

Prepare a short report of 500–600 words in total, which addresses each of the following points:

1. Research and provide relevant business information for a person who is interested in trading with the country you will be visiting.
2. Discuss your expectations for your international experience. What do you hope to achieve from this experience? What actions do you plan to take in order to achieve these expectations?
3. What concerns do you have for this experience? What worries you the most in regard to this experience?
4. Discuss what strategies you intend to employ to manage your concerns discussed in (3) above.

ASSESSMENT BRIEF	
Course Title	International Experience
Assessment	Assignment 2: Reflective Journal assignment
Individual/Group	Individual
Learning Outcomes	2. Demonstrate leadership and collaborative skills to perform effectively in a team within your host institution. 3. Communicate effectively in culturally diverse business environments and apply skills and knowledge to international contexts. 4. Use initiative and sound ethical judgement in planning, problem-solving, and decision-making whilst undertaking your international experience. 5. Use a range of modern technologies to record and communicate your experiences to a range of stakeholders.
Submission	**Daily entries. 4–6 per week minimum.**
Weighting	30%
Total Marks	30 marks

Why are you doing this assignment?

This assignment will allow you to reflect on your overseas experience and maintain a record of your activities and experiences. This will be a resource you will use to prepare Assignment 3.

What is involved?

You are required to prepare daily journal entries regarding your experiences while abroad. It is expected that you will have a minimum of 4–6 entries per week. It is very important that you do not leave more than a day between entries, so you can capture the emotional impact of your experiences. Your entries will be uploaded onto Blackboard and will be monitored by your course facilitator.

How would this assignment be used in the workplace?

This assignment will be using your literacy skills to communicate to a stakeholder your experiences and activities on a daily basis.

Assignment Question

During your international experience you are required to keep a personal journal to record your experiences, activities, and reactions to these events. A journal entry should be made each day, but it is reasonable to have 4–6 entries per week. It is important that you do not leave more than a day between entries, to avoid missing important events and forgetting the emotional impact of these events. This journal will be the resource you will use to prepare your final assignment in this course.

So it is important that you provide as much detail and feedback in your journal as possible.

You will upload your journal entries onto Blackboard, and your facilitator will monitor these to assess your level of engagement. Please ensure your entries reflect appropriate language and content for any teaching staff to read. You will be awarded with 2 marks for each weekly upload. The remainder of marks out of 30 will be awarded on the quality and quantity of your entries.

Your journal entries may be written in the form of text, or alternatively you can do a voice recording in audio format and upload the file onto Blackboard. You may also consider uploading any photographs you have taken that day, as part of your entry to reflect your experience.

To upload a text journal entry in Blackboard, go to the classroom and follow this path:

1. Connect
2. My Reflective Blog
3. Create Journal entry
4. Title: Date of journal entry
5. Type your entry in the text box
6. Click on Post entry (bottom far right icon)

To upload a voice recording as a journal entry, follow the above steps 1–4:

5. Journal entry files
6. Browse my computer and upload audio file
7. Click on Post entry (bottom far right icon)

ASSESSMENT BRIEF	
Course Title	International Experience
Assessment	Assignment 3: Reflective Report assignment
Individual/Group	Individual
Learning Outcomes	2. Demonstrate leadership and collaborative skills to perform effectively in a team within your host institution. 3. Communicate effectively in culturally diverse business environments and apply skills and knowledge to international contexts 4. Use initiative and sound ethical judgement in planning, problem-solving and decision-making whilst undertaking your international experience. 5. Use a range of modern technologies to record and communicate your experiences to a range of stakeholders.
Submission	**Sunday 13 December via Turnitin on Blackboard.**
Weighting	50%
Total Marks	50 marks

Why are you doing this assignment?

This assignment will allow you to reflect on your overseas experience and think about what life skills you have acquired from your experience.

What is involved?

You are required to prepare an 800-word report using material from your reflective journal to discuss your experiences and how these compared to your expectations.

How would this assignment be used in the workplace?

This assignment will be using your literacy skills to communicate to a stakeholder your experiences.

Assignment Question

Prepare a reflective report of 800–1,000 words, discussing your international experience. Some key points to address within your report are as follows:

- Did this experience meet your initial expectations? If not, in what way was it different to what you were expecting?
- What have you learned from this experience? Be sure to discuss both positive and negative experiences.
- Provide examples of when you felt pushed out of your comfort zone.
- What action did you take to show resilience in the challenges that faced you?
- Would you do anything differently if you had the opportunity again?
- In what ways did you experience or acknowledge cultural diversity?
- How did your learning as an international student compare to studying at ***? Were there any obstacles or difficulties encountered? How did you overcome these?
- Any other significant experiences?

G. 2015 journal prompts

Week 1: This is Water

Hello students,

Hope you are all enjoying your first week in Malaysia!

In starting to think about your journal task, I've put up a poster (pdf) entitled, "This is Water." Please take a look at it, and consider how it might be relevant to you currently.

We have an expression in English—"feeling like a fish out of water"—to describe experiences and situations when we feel really uncomfortable, when we are out of our normal range of activities or environment. Have you felt "out of water" at any point since you left Australia?

David Foster Wallace, who wrote and delivered the speech, "This is Water," referred to water as all the stuff that we are not necessarily conscious of—our everyday, taken-for-granted thoughts and beliefs—in other words, our reality. Have you become more aware of your "water" since being in Malaysia?

This is Water (Wallace, 2005)

There are these two young fish swimming along, and they happen to meet an older fish swimming the other way, who nods at them and says,
"Morning, boys, how's the water?"
And the two young fish swim on for a bit, and then eventually one of them looks over at the other and goes,
"What the hell is water?"

This photo via Visual Hunt is made available under CCO 1.0 Universal Public Domain Dedication.

Week 2: Mind the gap

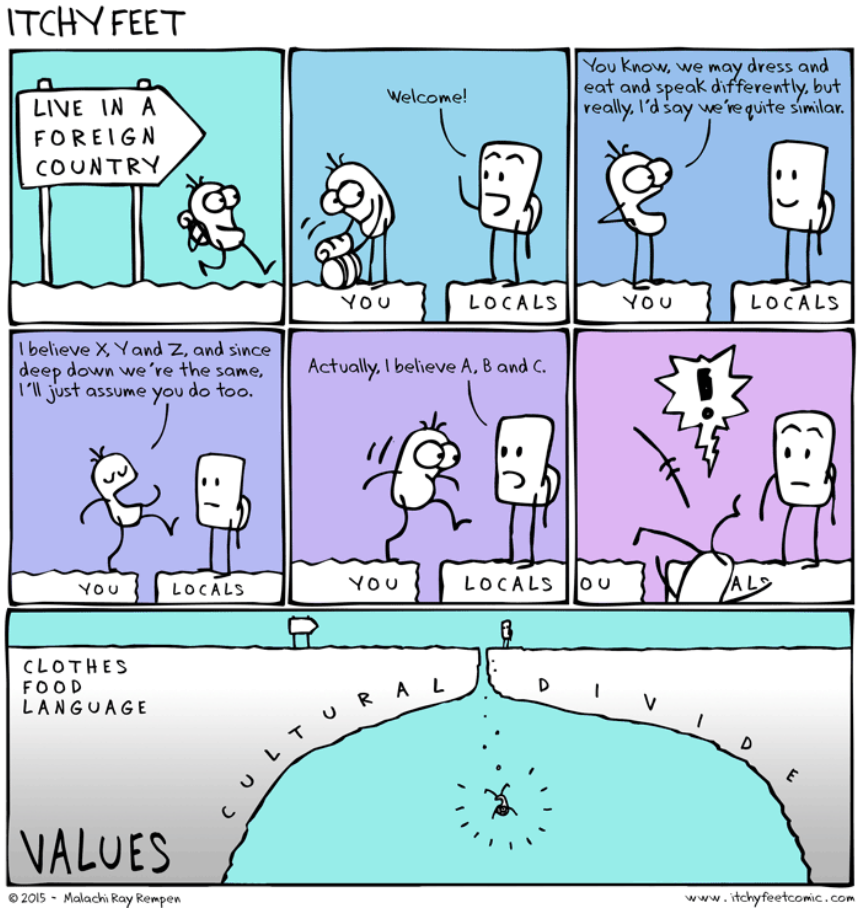
Dear Students,

It's been great reading your journal entries—it sounds like you are very busy and having some good times socialising! Thanks to those who have attached photos and videos—it's wonderful to have more details of your experiences.

This week, I'd love you to explore the itchyfeetcomic.com website. There are some humourous and accurate depictions of adjusting to living in another country. The "Mind the Gap" comic (Rempen, 2015) is especially relevant!

As you go through your activities over the coming days, reflect on how you are personally approaching communicating and interacting with others, your beliefs about yourself and others, and the specifics of your learning through encounters (and hopefully dialogue) with others. Have you experienced "falling through the crack" as depicted in the comic?

Enjoy your week!



Reprinted with permission from "Mind the Gap," by M. Rempen, 2015, http://www.itchyfeetcomic.com. Copyright 2015 by M. Rempen.

Week 3: The haze that connects us

Dear students,

Some of you have mentioned the haze that has affected your stay in Malaysia. Whilst the haze seems to have eased, I thought it would be useful to consider this phenomenon further.

In our pre-departure workshops, we discussed the concepts of interconnectedness, and interdependence. That is, our dependence on each other underpins the reality that to coexist on this tiny blue planet, we need to learn to live together-in-difference.

While researching the haze, it struck me that this is the perfect example of how we really are all connected, and how our actions always have an effect on others. In this case, the burning of the palm oil plantations has had a direct and serious effect on the quality of the air that millions of people living in South-East Asia breathe. And, even in Australia, whilst I am at a distance from the physical form of the haze, I too have a connection to it, through my purchase of products in the supermarket that contain palm oil. (This is something I am now going to be a lot more aware of!)

I've attached a news article explaining the haze (see Reuters/AFP, 2015).

This week, I encourage you to keep the concepts of interconnectedness and interdependence in mind as you engage in your activities.

Peace to you all!

Week 4: Keeping quiet

Dear students,

It sounds like you are all very busy and active, making the most of your time in Malaysia to get to know others and to explore and experience all there is available to you! I commend you all for your enthusiasm and willingness to embrace your learning journey.

This week, amidst the busyness and activities, I encourage you to take some time to be still and quiet. Sit with yourself, and bathe in the present moment, the only moment that is ever truly ours. Notice your breathing, your body; bring awareness to your now.

Attached is a link to short poem by Pablo Neruda, entitled *An Ode to Keeping Quiet* (Neruda & Reid, 1975) which you may wish to reflect upon in your journal entries.

Throughout the week, notice if your efforts at taking time to be still has any impact on how you interact with others, or if there is an effect on how you relate to situations that occur.

Wishing you growing peace, alongside much fun and happiness!

Week 5: What is progress?

Dear students,

It was fantastic to read more about your recent group trip to Singapore. It sounds like it was a great learning experience for you all, and I enjoyed reading about some of your comparisons between Malaysia and Singapore.

This week, I encourage you to think about the concepts of progress and development, and perhaps take the time to discuss your ideas with others too.

In particular, these questions from Open Spaces for Dialogue and Enquiry (2006) are useful:

- Do you believe all countries should aim for 1 (universal) ideal of development?
- Who should define this ideal? It is also useful to consider the impact of colonisation, especially on indigenous populations, and what development might mean for different groups of people.
- What is your definition of progress, and how has this been constructed?
- Can you identify some assumptions you may have about how people should live, and what people, communities, and societies should aspire to? (p. 11)

So keep diving in to your experiences, and continue to cultivate dialogue with others. I am very impressed by how you are embracing the (at times) frustrating and annoying parts of being outside of your comfort zones. Courage!

Week 6: Swimming with the current

Dear students,

Sounds like you had a great time in Langkawi, even though it was a long way to travel by bus! I'm glad you've all returned safely to the university, and hope that you are ready and motivated to focus on your study again. There have been many comments about the low prices of goods, etc., in Malaysia, and some students have also become aware of the privilege they hold, in terms of their access to the financial means to support a very high standard of living. I wanted to share a story I recently heard which I think illustrates the concept of privilege fittingly.

Tara Brach (2015), psychologist and meditation teacher, recalls an experience where privilege really started to make sense for her. She spoke about swimming out to an island after not having swum for a long time. She waded out into the water and set off, feeling a little nervous. But, very quickly, she realised that she was swimming extremely well indeed! With her confidence building, she swam with long, strong, and lean strokes, moving efficiently through the water, like she had been swimming all through the winter and hadn't even had a break! She felt really great and proud of herself, congratulating herself on her obviously excellent swimming technique (and natural swimming ability). After she had reached the island and took a short a break, she commenced the return swim, full of enthusiasm and expectation that it would be a pleasant swim, just as it had been on the way over. But the swim back immediately presented tremendous difficulty. She struggled to breathe correctly, and her limbs felt like lead, she could hardly seem to move forward. Then it hit her: on her first swim, she had been swimming with the current!

Sometimes, we fail to see the conditions in our lives that make our success possible. We can attribute our success to luck, or hard work, or our natural ability to be able to achieve the things we want. But, just like the current, there are certain circumstances we may benefit from that make it easier for us to progress. We may forget that not everyone is "swimming with the current" like us.

However, "becoming aware of privilege should not be viewed as a burden or source of guilt, but rather an opportunity to learn and be responsible so that we may work toward a more just and inclusive world" (Walker et al., 2014; refer to attached poster).

Some questions we can ask ourselves, and others, to try to understand privilege, racism, and diversity better that Brach (2015) suggests are:

- What's life like for you?
- How does the way I am impact that life?
- How do my unconscious beliefs and actions impact you?

Wishing you a happy and safe week. I'm looking forward to seeing you all soon … in two weeks' time!

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Week 7: Assumptions of others

Hope all is going well, time is flying by, and this time next week, I'll be in Malaysia with you.

This week, I've attached a short youtube video (2 mins) entitled *What Kind of Asian Are You?* by helpmefindparents (2013).

After watching the film, I'd like you to consider whether you've had any similar experiences (from one or both positions) in Australia or Malaysia.

Describe your thoughts and reactions to the video itself, as well as your emotions relating to your own personal experiences.

Finally, please explore your own journal entries, to see if you can identify any assumptions of others that you may have written about.

All the best!

Week 8: Travel isn't always pretty

> Travel isn't always pretty. It isn't always comfortable. Sometimes it hurts. It even breaks your heart. But that's okay. The journey changes you—it should change you. It leaves marks on your misery, on your consciousness, on your heart, on your body. You take something with you … Hopefully you leave something good behind.
>
> —Anthony Bourdain

As you reach the halfway point of your trimester overseas, reflect on the ways that you may have changed since you arrived in Malaysia.

What has been challenging for you? What kinds of memories and impressions of yourself do you think you are leaving behind for others?

Looking forward to seeing you soon!

Week 9: Border crossing activity

Border crossing is when we try to understand otherness in its own terms. We become aware of our frame of reference, and how our frame of reference impacts how we view another person (or group of persons). Attempting to border cross is to try to suspend our frame of reference (despite the challenge this entails) so that we can understand what the world looks like, and feels like for another *from their perspective*. It's more than empathy, which is to imagine what another person is thinking and feeling.

This activity, which I have adapted from Hartman, Kiely, Friedrichs, and Boettcher (2013), is a good example of how we can practise border crossing.

- You may work in pairs, or individually.
- Consciously make a decision to interact with another person.
- Enter a discussion in a spirit of openness. Engage in a conversation of meaning, beyond basic topics such as the weather. Ask open-ended questions that generate genuine responses and promotion of dialogue. Practise listening skills. Do not lie about the reason you are conversing (e.g., pretending to want to join their religion); tell people that you are there to learn and grow.
- If you choose to do this in a pair, be aware of how the person you are with may be impacting your experience (e.g., Did their presence hinder or help your ability to converse?).
- After the interaction, write, video journal, or voice memo your reflections using the guidelines on reflective writing. Pay specific attention to how easy or difficult it was for you to comprehend another worldview. What judgements did you find arising within yourself? Were you able to get to the point where you can confidently say that the way another views the world is as valid and viable as your own? Why/why not?

Week 10: Even when it hurts

This week, I would like to share with you something I've read that relates to the Paris attacks (see Frey, 2015). It's about the practice of mindfulness in dealing with difficult and challenging times. I've also been reminded of Yoda, when he said, "Fear leads to anger. Anger leads to hate. Hate leads to suffering." Our ongoing test of being in this world centres upon the question of how can we learn to live together-in-difference? We have no other choice but to coexist together. It makes sense for us to wish for ourselves, and for others, the absence of hatred and malice. Therefore, may all of us be free from hate and anger, may everyone be free from hostility and ill will.

And likewise, may we all be filled with loving-kindness and peace.

This week, can you extend these wishes to others who you may not agree with? Perhaps, you can't understand their perspectives or beliefs, and maybe you don't even want to try to do so. Nevertheless, I encourage you all to try to keep your hearts open, even when it hurts.

Take care.

Week 11: Pale blue dot

Dear students,

You are nearing the end of your stay in Malaysia; it's soon going to be time to return home! Travel reminds us how beautiful, amazing, and big the world is—full of diversity, colour, and bountiful natural resources that fulfil our needs and provide us comfort. This week, I'd like to share some thoughts from Carl Sagan, an astronomer, cosmologist, astrophysicist, and astrobiologist, among other things. He urged us to remember that, in the bigger picture, we and our planet are indeed tiny. Meditating on this, we will perhaps be compelled to treat each other, and Earth, more kindly. What do you think? What does being humble and aware of the pale blue dot mean to you personally, and how could you demonstrate this through your life and actions?

> Look again at that dot. That's here. That's home. That's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every "superstar," every "supreme leader," every saint and sinner in the history of our species lived there—on a mote of dust suspended in a sunbeam.
>
> The Earth is a very small stage in a vast cosmic arena. Think of the endless cruelties visited by the inhabitants of one corner of this pixel on the scarcely distinguishable inhabitants of some other corner, how frequent their misunderstandings, how eager they are to kill one another, how fervent their hatreds. Think of the rivers of blood spilled by all those generals and emperors so that, in glory and triumph, they could become the momentary masters of a fraction of a dot.
>
> Our posturings, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.
>
> The Earth is the only world known so far to harbor life. There is nowhere else, at least in the near future, to which our species could migrate. Visit, yes. Settle, not yet. Like it or not, for the moment the Earth is where we make our stand.
>
> It has been said that astronomy is a humbling and character-building experience. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another, and to preserve and cherish the pale blue dot, the only home we've ever known. (Sagan, 1997, pp. 12—13)

Week 12: Australian/Un-Australian?

Hope all is going well as you near the conclusion of your stay in Malaysia.

A few of you have mentioned recently in your journals the difficulty of trying to define what it means to be Australian. For example, how could you express or perform a cultural piece that would really demonstrate being Australian today? It's not correct to assume, however, that because a traditional dance or clothing is not easily identified, that we don't have culture(s). We are all influenced by the experiences that we have in the locations and contexts in which we live—this applies to us individually, and to some extent on a collective level as well. Thus, shouldn't we be able to come to some conclusions about groups of people such as communities and nations that have some shared history? Yet, even with this shared background, it's still extremely hard to pin down "being Australian"! Perhaps, then, looking at what is un-Australian could be productive.

I think what we find is that it's not a lack of culture that makes this task so tough. Rather, it is that labels such as Australian and un-Australian only provide partial views, and rely on generalisations and at times stereotypes. The chair of the Australian Multicultural Council, Dr Ozdowski, says that "Australia is not one Australia, it is many Australias" (as cited in Moncrief, 2015). This same principle is also relevant when trying to learn about others.

That's why I really like the concept of border crossing, which requires us to let go of the categories and classifications that we usually rely on to help us make sense of "us" and "them." This means leaving behind the simplified notion of culture as it relates to things we can see (food, clothes, art, rituals). Border crossing also needs us to make a conscious effort to engage with others, to dialogue and to be aware of our own lens that colours how we view the world. And the reason I think border crossing is so important today is that we need to find a way to live together-in-difference, which is much more than tolerance for others, but the development of relationships and solidarity, so that we can build a better future for all.

I encourage you to think about how the things you have learned in Malaysia might apply to your life back in Australia.

Cheers.

Week 13: New local

Dear students,

In the TED Talk (link provided) by Taiye Selasi (2014) called *Don't Ask Where I'm From, Ask Where I'm a Local*, Selasi speaks about how countries are concepts—the borders that separate countries are fabricated and constructed, and countries are born and die and change. In speaking of why she would rather people not ask her which country she comes from, she says, "The myth of national identity and the vocabulary of coming from confuses us into placing ourselves into mutually exclusive categories. In fact, all of us are multi—multi-local, multi-layered."

Over the past few months, have you become a "new local"?

What parts of your experiences will you take back to Australia with you? Do you now see yourself as multi-local?

All the best as you near the end of your time in Malaysia!

Week 14: The end is the beginning

You've made it!

Congratulations.

I'm sure you are all very much looking forward to being back home, with your family and friends. But no doubt saying goodbye to new friends in Malaysia will also be sad. Being able to sit with this tension is a skill that I am confident you've been cultivating during your time away.

Here's to long-lasting friendships that won't end with your departure but will necessarily enter into a different phase.

This week, remember that each moment we have is new and try to savour the remaining Malaysian moments you have.

Looking forward to seeing you all soon!

H. 2016 pre-departure lesson plans

Date: 30 October 2015 **Location:** C1	**Student group:** Bachelor of Media Design (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 10
Title of lesson/activity: Pre-departure Workshop One	
Intended Learning Outcomes: • Reflect on and discuss the concepts: Asian Century, border crossing, living together-in-difference, and mindfulness • Identify how these are relevant for their upcoming outbound program	
Prior Learning and Experiences: • Students have varying previous intercultural experiences, which are unknown to me, although discussion points throughout the lesson will enable students to refer to both prior and new learning and experiences.	
Teaching Strategies: • Utilise The Millenium Project's (Glenn et al., 2015) global challenges to highlight the need for border crossing and living together-in-difference • The use of video content supports student interest in the topics • Allow time for unstructured discussion • Students who do not wish to participate in the guided meditation will be given the opportunity to listen only	
Resources: • Video by PsychAlive (2013). • Guided meditation as per 2015 Workshop One	
Link to next workshop: • Ask students to be more aware of borders throughout the pre-departure period • Encourage students to practise mindfulness in their own time	

Date: 13 November 2015 **Location:** C1	**Student group:** Bachelor of Media Design (enrolled in International Experience)
Duration of the lesson: 1.5 hours	**Class size:** 10
Title of lesson/activity: Pre-departure Workshop Two	
Intended Learning Outcomes: • Apply a mindfulness meditation technique • Discuss and reflect on perceived readiness for challenge/self-discovery • Discuss and reflect on the concept of dialogue and dialogic communicative strategies	
Prior Learning and Experiences: • Students have previously been introduced to the concept of border crossing, living together-in-difference, and mindfulness	
Teaching Strategies: • Pair discussion and class discussion embedded throughout the session, with a focus on the notion that outbound mobility programs can be more than tourism /leisure. • The chosen resources highlight that conflict, tension and "hotspots" in dialogue are not necessarily "negative," that we can choose to dialogue, in order to create third spaces where problem-solving and understanding between people can grow.	
Resources: • Videos by Crossing Borders Films (2013, 2015e, 2015d) • Guided meditation as per 2015 Workshop Two.	
Link to next workshop: • The next workshop will encourage students to further explore the concept of dialogue in a more practical sense.	

Date: 27 November 2015 **Location:** C1	**Student group:** Bachelor of Media Design (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 10
Title of lesson/activity: Pre-departure Workshop Three	
Intended Learning Outcomes: • Discuss and reflect on dialogic communication through analysing an intercultural encounter that involves tension and conflict to better understand how interlocutors move through dialogue • Practise the application of a mindfulness technique (compassion meditation)	
Prior Learning and Experiences: • Students have previously been introduced to the concept of border crossing, living together-in-difference, and mindfulness. • They have learned (theoretically) about the concept of dialogue.	
Teaching Strategies: • Pair discussion and class discussion embedded throughout the session	
Resources: • Quote from Sagan (1997). • Handout attached • Videos by Crossing Borders Films (2015b, 2015c, 2015a). • Compassion Meditation script as per 2015 Workshop Five	
Link to next workshop: • This is the last workshop this year. The next workshop is not scheduled until prior to students departing Australia (February 2016).	

Handout for Crossing Borders Films

FILM CLIP ONE: *On Personal Styles*

Why is Yue offended by Mercedes?

What are your own preconceptions and judgements of Mercedes and Yue so far?

The film clip ends with Mercedes saying that she needs to gather her thoughts. How do you think she will respond to Yue? How do you think she *should* respond?

FILM CLIP TWO: *Openness and Active Listening*

What kinds of issues contributed to Yue's personal interpretation of Mercedes?

How does Mercedes challenge Yue to reconsider her possible preconceptions of Americans?

FILM CLIP THREE: *Discovering Empathy*

How do the students view the role of language in intercultural communication?

What is the importance of Mercedes and Yue's discussion about history and suffering?

What do Mercedes and Yue think they learned from their experiences?

Date: 11 March 2016 **Location:** Studio	**Student group:** Bachelor of Media Design (enrolled in International Experience)
Duration of the lesson: 1 hour	**Class size:** 10
Title of lesson/activity: Pre-departure Workshop Four	
Intended Learning Outcomes: • Identify the characteristics of reflective writing • Reflect on and discuss the power of "stories," their impact, and how all of us are examples of multiplicity • Practise the application of a mindfulness technique (sustaining contradictions)	
Prior Learning and Experiences: • This workshop builds further on the main themes of border crossing, living together-in-difference, dialogue, and mindfulness • It is likely that students do have some experience with reflective writing	
Teaching Strategies: • Group discussions on the characteristics of reflective writing. • Ask students to share previous experiences, hints, and tips on reflective writing. • The pedagogical aim of the sustaining contradictions meditation is for students to be aware of polarities and tensions (Zajonc, 2013)	
Resources: • Video by Selasi (2014). • Meditation script as per 2015 Workshop Four	
Link to next workshop: This is the final workshop for the 2016 cohort.	

I. 2016 International Experience subject booklet

Program: For any outbound mobility component of any program

Subject: International Experience

Units: 4

Length: 3 Modules

Launch Date: T1 2016

Subject Description

This subject is unique in that it assists students in understanding how to engage productively with intercultural learning. Students will develop skills in mindfulness for critical reflection and awareness that supports their own development of intercultural competence. They will do this by becoming familiar with and building their knowledge and understanding of the principles of effective attitudes, communication, and behaviour. Students will also critically engage with a range of theories needed to successfully live together in a culturally diverse world. The subject requires students to explore and critique how they approach cultural differences across a range of personal, social, and work contexts. Through initiating investigations of their own communicative and interactive practices, students will outline changes that can potentially improve their intercultural competence.

Subject Outcomes

1. Demonstrate an awareness and understanding of intercultural competence;
2. Demonstrate knowledge of a range of theories needed to successfully live together in a culturally diverse world;
3. Develop skills in mindfulness for critical reflection and awareness that supports your own development of intercultural competence;
4. Develop skills in presenting to groups and articulating learning; and
5. Apply an awareness and understanding of intercultural competence to students' discipline.

Subject Text(s)

All texts are available through the library (online), are freely available on the internet, or will be provided to you by the learning facilitator.

Module 1: Leaning in to life and learning					
Module 2: The multiple "me" and what does culture have to do with my "me" anyway?					
Module 3: Strategies for living together-in-difference					
No.	**Assessment type**	**Description**	**When assessed**	**Weighting**	**Learning outcomes(s) assessed**
1.	**Journal Entries**	In 500 words for each entry, complete 3 journal entries drawing on the subject's learning resources and responding to the prompts provided by the learning facilitator.	1a: **6 April 2016** 1b: **17 April 2016** 1c: **29 April 2016**	30%	2, 3
2.	**Critical Essay**	In 1,500 words, articulate what intercultural competence means to you in relation to your personal, social, and working life. Make sure your essay is supported with references to the subject materials and your reflections on your International Experience. Include your reflective tasks as an appendix.	**29 April 2016**	50%	1, 2, 5
3.	**Presentation (groups of at least 3)**	In groups of at least 3, share your intercultural learning by describing and discussing how you practised border crossing and whether or not you believed it was successful and why or why not.	**3 May 2016**	20%	1, 2, 3, 4

Subject Introduction

Welcome to the subject, International Experience. Over the next 6 weeks, we will be taking a look at some of the most important processes and concepts that impact ourselves as individuals as well as the societies we live in. These include identity, globalisation, colonialism, social justice, privilege, and cultural differences between individuals and groups of people. The subject explores the question "how can vastly different peoples coexist on our beautiful blue planet to ensure that the survival of humanity and Earth is secured?"

You may feel anxious about tacking such big topics. In fact, being mindful of and learning to sit with the discomfort, anxiety, nervousness, and fear that you might be feeling right now (and probably as an ongoing occurrence as we move through the topics) is likely within the International Experience subject. And although the learning outcomes of this subject merely scratch the surface of these complex and timely issues, it is anticipated you will learn to look at yourself, others, and the world with critical self-awareness. You will be encouraged and hopefully inspired to keep searching, exploring, and applying the ideas and skills you acquire to your future personal, social, and working lives.

Keeping the AQF in Mind

It is important to keep the Australian Qualifications Frameworks' Level 7 Criteria in mind when engaging in all aspects of this subject, particularly the assessments tasks.

AQF level 7 criteria	
Summary	Graduates at this level will have broad and coherent knowledge and skills for professional work and/or further learning.
Knowledge	Graduates at this level will have broad and coherent theoretical and technical knowledge with depth in one or more disciplines or areas of practice.
Skills	Graduates at this level will have well-developed cognitive, technical and communication skills to select and apply methods and technologies to: • analyse and evaluate information to complete a range of activities • analyse, generate and transmit solutions to unpredictable and sometimes complex problems • transmit knowledge, skills and ideas to others
Application of knowledge and skills	Graduates at this level will apply knowledge and skills to demonstrate autonomy, well-developed judgement and responsibility: • in contexts that require self-directed work and learning • within broad parameters to provide specialist advice and functions

MODULE 1
Leaning in to life and learning

Introduction

This module starts off by exploring key concepts related to social justice. You will be encouraged to think about how your worldview can be stretched and challenged to develop better understandings of yourself, others, and the world. Then you will be introduced (or reintroduced) to the term mindfulness so that you can consider how developing a mindful approach can assist you in both life and learning. The module also introduces you to the terms intercultural competence and intercultural learning. You will develop your understanding of a key aspect of intercultural competence—what it means to take an ethnorelative stance when encountering cultural differences.

By the end of this module should be able to

- demonstrate an awareness and understanding of intercultural competence,
- develop skills in mindfulness for critical reflection and awareness that supports your own development of intercultural competence.

Social justice

Whilst this subject is not technically focused on social justice, DiAngelo and Sensoy's (2014) article entitled *Leaning In: A Student's Guide to Engaging Constructively With Social Justice Content* provides a very useful starting point as you embark on your learning journey. You may wonder why social justice is being included in your university learning experience, especially if your main area of study is outside of the humanities. Issues of social justice exist, whether you are aware of them or not, and even if you don't believe they are relevant to your own life. Inequality may not affect you personally, yet it is a painful reality for many who live with us here on Earth. Education can provide you with many tools to *see* issues of social justice, and then to act in ways that can make the tomorrow that we share better for all.

All of the guidelines in the article are applicable to learning in higher education in a general sense. For this subject in particular, DiAngelo and Sensoy's (2014) guidelines 1 and 4 are especially useful as you will need to venture outside of your comfort zones in order to

- strive for intellectual humility, and
- notice your own defensive reactions and attempt to use these reactions as entry points for gaining deeper self-knowledge.

Students who are participating in a study abroad program during this subject will likely come across situations in which they do feel discomfort—being in a new country entails becoming more familiar with the unfamiliar. Being away from family and friends can bring about homesickness. Living overseas is often exciting but also confronting when you come across things you might not usually see or agree with, or when you have awkward or tense interactions with others who are vastly different from yourself.

Students who are participating in this subject at home (not travelling) will also no doubt be able to recall times in their life when they were out of their comfort zone. Living in a

world that is extremely diverse in terms of languages, cultures, religions, etc., can be challenging. Let's face it, simply being a human can be a difficult task at times. You need not travel outside of your daily environs to learn more about who you are, what you believe, and why you believe what you do.

Gaining deeper self-knowledge

For both groups of students, although becoming more aware of yourselves is important for this subject, it is only part of the process. As DiAngelo and Sensoy (2014) state, the purpose of education is not to simply express our pre-existing opinions. Rather, learning involves our worldview being challenged, stretched, and expanded so that we come to more complex and informed understandings of the world and our place in it.

DiAngelo and Sensoy's (2014) guideline 1—striving for intellectual humility—is immediately applicable to both life and learning. Indeed, humility is often an overlooked virtue. It is the acknowledgement that you do not always have the answers, or even on occasion the questions themselves. In this respect, we are always a work in progress. Therefore, being open to and willing to grapple with new and difficult ideas and experiences becomes part of your journey of learning. In intercultural encounters, experiences between people from different backgrounds that could include regional, linguistic, ethnic, or religious and other differences, humility provides a basis for you to approach others with sensitivity and care.

DiAngelo and Sensoy's (2014) guideline 2 concerns gaining deeper self-knowledge through examining our reactions to things. In order to become more aware of what we believe, think, and feel, the process and practice of mindfulness is useful. Jon Kabat-Zinn, Professor of Medicine, defines mindfulness as "paying attention in a particular way, in the present moment, and non-judgementally" (Kabat-Zinn, 2003, p. 13). Developing a mindful approach to life and your learning can assist you to experience the richness and fullness of what it means to be alive.

Intercultural learning and intercultural competence

Scholarly interest in the concept of intercultural competence is based on the question, what enables some individuals to become proficient in the way that they approach cultural differences? For example, in the 1960s, researchers started looking into why many Peace Corp volunteers had difficulties, such as culture shock, in their overseas placements, and why there were high levels of failure in business negotiations and project activities for American employees working in foreign business contexts. It seemed that some people, when faced with cultural differences, improved their communication during intercultural encounters, while others simply didn't or couldn't.

Intercultural learning means to develop awareness of others' views and to gain skills and knowledge that are applicable to cross-cultural contact in general (Bennett, 2010). Deardorff (2012) describes intercultural learning as the choices that you can make to intentionally explore the unknown so it is the process of continually learning and being curious about what you do not know about differences. Intercultural learning supports communication with all "others," and it is evident in your ability to get along with other people. Intercultural competence is how you use your knowledge, skills, and attitudes in order to behave and communicate in effective and appropriate ways during intercultural situations.

Intercultural competence is not something that just happens, and you can never reach the end of learning—there is always more to learn! Furthermore, intercultural competence is multifaceted and its components are interconnected. For example, your experiences and knowledge about the world and other people influences your attitudes. In the same way, your dispositions influence how you use and develop your skills, and also the knowledge that drives your actions. It's important to be aware that even when you know that you ought to be respectful, empathetic, or non-judgemental, you may still not be able to actually do so effectively, despite your good intentions!

Deardorff's Process Model of Intercultural Competence (2006) clearly outlines the different aspects of intercultural competence. (The diagram for this model is in the Deardorff (2012) reading, *Intercultural Competence in the 21st Century*; you will need to refer to it as the below is a basic summary only.)

The key attitudes are:

- Respect: valuing others and thinking without prejudice about cultural differences;
- Openness: suspending criticism, being ok with potentially being proven wrong;
- Curiosity: viewing differences as opportunities for learning; being aware of your own ignorance;
- Discovery: tolerating ambiguity and moving beyond your comfort zone.

The key skills in intercultural competence are:

- Listening
- Observing
- Evaluating
- Analysing
- Interpreting
- Critical thinking.

Knowledge within intercultural competence is related to:

- Cultural self-awareness,
- Culture specific knowledge,
- Sociolinguistic awareness.

The above knowledge, skills, and attitudes can lead to internal outcomes such as being flexible, adaptable, empathetic, and adopting an ethnorelative perspective. They can also lead to the external outcome of observable behaviour and communication.

Developing ethnorelativism

It has been shown that most people tend to believe that they are more interculturally competent than they actually are. This is related to the difficulty of developing an ethnorelative perspective—many individuals get "stuck" at a point that doesn't quite reach ethnorelativism, as their recognition of cultural differences is predominantly superficial. Bennett (2004, 2010) and Hammer (2012) compare ethnocentrism to ethnorelativism as below. Ethnocentrism is when individuals experience cultural differences through

- denying that differences exist (they might say something like, "all big cities are the same: lots of buildings, too many cars, McDonalds");
- believing that their own worldview is the most "evolved" form of civilization (they might say something like, "boy, we could teach these people a lot of stuff!");
- organising the world into "us" and "them" (and believing that the "us" is superior);
- believing that other worldviews are more "exciting" or "interesting" or "fascinating" than their own (they might say something like, "these people are so sophisticated, not like the people back home");
- believing that all people are essentially similar in ways that can be explained by their own beliefs (they might say something like, "customs differ, of course, but when you really get to know them they're pretty much like us").

In contrast, the development of an ethnorelative stance involves

- understanding that different cultural realities are equally viable and possible;
- recognising that your own worldview is just one of a number of equally complex worldviews;
- recognising and appreciating cultural differences and commonalities through experiencing others as both different from yourself yet equally human;
- being able to make ethical judgements by fully considering what a particular practice means from your own perspective, and also the meaning and value the practice has for a different person or groups of persons;
- expanding your sense of self to include the movement in and out of different cultural worldviews.

Conclusion

By reading the required learning resources and completing the tasks for this module, you have been challenged to think about the ways in which you can develop your humility and gain deeper self-knowledge through engaging with learning about social justice and mindfulness. You have begun to explore the concept of intercultural competence and how critical reflection and awareness are needed as you continue to develop your intercultural competence. Finally, you have begun to consider the importance of ethnorelativism in intercultural competence.

References

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Learning Resources and Activities for Module One

- ☐ **Read:** *Leaning in: A student's guide to engaging constructively with social justice content* (DiAngelo & Sensoy, 2014).

- ☐ **Read:** *Intercultural competence in the 21st century: Perspectives, issues, application* (Deardorff, 2012).

- ☐ **Read:** *What is intercultural competence?* (McKinnon, n.d.).

- ☐ **Take** the test *Are you intercultural?* (Council of Europe, n.d.). *Make sure you do all three areas: attitudes, knowledge, and skills.

- ☐ **Watch:** *What is Mindfulness?* (PsychAlive, 2003).

- ☐ **Watch:** *Meditation 101: A Beginner's Guide Animation* (Happify, 2015) at

- ☐ **Take** 6 minutes out of your busy schedule for mindfulness; surely you have 6 spare minutes!

- **Reflective Task 1: Leaning in (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on one or more of the following:

  - How will allowing your worldview to be stretched and challenged serve you in your future career?
  - Why is the cultivation of "openness to other worldviews" important for everyone living on planet Earth today?
  - Put DiAngelo and Sensoy's (2014) four guidelines into your own words and explain why these guidelines encourage learning in a diverse world where injustice occurs.

- **Reflective Task 2: What is mindfulness? (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject readings (please indicate which ones using APA format), reflect on one or more of following:

  - In your own words, how do you think mindfulness can enable you to nurture wiser relationships with yourself, others, and what is going on around you?
  - Meditation is different to most other things we do in life—failure is actually success—we try to keep our attention on our breath, fail, then start again, fail, then start again, etc. What connections can you find between this skill and the concept of intercultural competence?
  - Reflect on your experiences of mindfulness (e.g., after practising meditation, or after bringing specific attention to the present moment).

- **Reflective Task 3: How intercultural are you? (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on the following:

  - Given that intercultural learning is an ongoing and lifelong process, discuss which areas of intercultural competence you do well, and where you could improve. Remember that many people overestimate their intercultural competence. Also note that your intercultural competence is not solely limited to your own evaluation—others may have a different interpretation of your intercultural attitudes, skills, knowledge, and behaviour!

Assignments for Module One

Assessment 1a: Journal Entry (Due 6 April 2016)

Instructions

In 500 words, complete a new journal entry drawing on the subject's required resources (please indicate by using APA format) and your previous reflective tasks. Respond to the instructions and prompt below.

- Reflect upon and analyse issues associated with the prompt. You are encouraged to reflect on the relevance of key concepts/ideas presented to your experience, prior knowledge, or workplace/region.
- Effectively communicate and demonstrate learning by discussing key ideas/concepts from resources (and referring to authors using the author–date style of referencing, see APA).

Prompt: "Feeling like a fish out of water"

We have the expression in English—"feeling like a fish out of water"—to describe experiences and situations when we feel really uncomfortable, when we are out of our normal range of activities or environment.

DiAngelo and Sensoy (2014) state:

> A fish is born into water and so simply experiences the water as one with itself; a fish has no way of knowing that it is actually separate from the water. And although the fish is separate, it still cannot survive without water. In the same way that a fish cannot live without water, we cannot make sense of the world without the meaning-making system that our culture provides. Yet this system is hard to see because we have always been "swimming" within it; we just take for granted that what we see is real, rather than a perception of our reality.

This echoes the Chinese saying,

> If you want to know about water, don't ask the goldfish.

Foster Wallace (2005), when describing the "fish out of water" puts it this way:

> There are these two young fish swimming along, and they happen to meet an older fish swimming the other way, who nods at them and says, "Morning boys, how's the water?" And the two young fish swim on for a bit, and then eventually one of them looks over at the other and goes, "What the hell is water?"

Consider the above quotes. What have you become more aware about—in terms of your water—since starting this subject?

MODULE 2
The multiple "me"
and what does culture have to do with my "me" anyway?

Introduction

This module introduces you to the concepts of plurality and multiplicity within individuals and groups of people. It also explores the role of national identities and how stereotyping can negatively impact communication between people of different backgrounds. You will explore the different parts of your identity, including how you view yourself and how others potentially view you. This means as a student in this subject, you need to be open to the idea that parts of yourself may be invisible to you (e.g., gender, socioeconomic status, sexuality, age, ability, etc.). For example as an undergraduate student participating in an international experience program (whether onshore or living and studying in another country) you already have access to education, opportunities, and experiences that many other students (globally) do not. This tells us a lot about how the world is today. It may be easy to acknowledge, "I know I am privileged," but it is important to think about what makes your university international experience possible in the first place and what you might be taking for granted about yourself, your opportunities, and how you use the international experience to grow and develop personally, socially, and professionally.

You will also explore the theory of colonialism and its relationship to globalisation, as well as the term Eurocentric. These are important because an understanding of these theories helps you start to engage with multiple perspectives to develop an ethnorelative perspective that can support you to cultivate relationships with others in a culturally diverse world.

By the end of this module you should be able to

- demonstrate knowledge of a range of theories needed to successfully live together in a culturally diverse world,
- further develop skills in mindfulness for critical reflection and awareness that supports your own development of intercultural competence,
- articulate your learning about developing an ethnorelative perspective through tasks and assessments.

Being human

Take a moment to complete this sentence: I am _____.

One of the most perplexing questions that intellectuals have grappled with over centuries concerns what it means to be a human being. Most of us are quite busy trying to make sense of our everyday world and the diverse experiences we have during our lifetime. We know that a sentence could never represent the totality of "me." There is no possibility of depicting ourselves in one single idea.

Another difficulty with trying to pin down who you are is that we are sometimes unaware of certain aspects of ourselves, a phenomenon that is explained, in part, by the nature of privilege and how it works in our societies (Pease, 2010). Take for example,

sociologist Michael Kimmel's (2003) recount of looking in the mirror in the morning and seeing himself as a "human being," as a "generic person." His race, gender, class, and sexuality were totally invisible to him at that time. It is perhaps the case for you that some aspects of yourself you simply take for granted.

Multiple identities

We usually recognise that we are all different, and the differences between people are almost countless. In addition, we are always changing. The "you" that was you at age 10 is not the same "you" today. Even in the course of one day, your identities are never solid. Who you are with your closest family members is different to who you are with your lecturer at university. So, our identities are "multiple, inconsistent self-representations that are context-dependent and may shift rapidly" (Ewing, 1990, p. 251).

Another way of thinking about who we are is presented by scholar Gloria Anzaldúa (1999) who sees our identities as clusters of stories that we tell about ourselves, and others tell about us. That is, our identities are situated in our relationships; therefore issues of power are involved in how we present ourselves and also in how other people position us. Andrew Okolie (2003) argues that

> social identities are relational; groups typically define themselves in relation to others. This is because identity has little meaning without the "other". So, by defining itself a group defines others. Identity is rarely claimed or assigned for its own sake. These definitions of self and others have purposes and consequences. They are tied to rewards and punishment, which may be material or symbolic. There is usually an expectation of gain or loss as a consequence of identity claims. This is why identities are contested. Power is implicated here, and because groups do not have equal powers to define both *self* and the *other*, the consequences reflect these power differentials. Often notions of superiority and inferiority are embedded in particular identities. (p. 2)

Multiplicity within cultures

Certainly, there is no denying that we are different from each other due to our different upbringings, and this often relates to where we are born and raised geographically, and how we are influenced by the educational, political, economic, and media systems that are governed by national structures and policies (Holliday, 2015). The concept of culture has been compared to "an underground river that runs through our lives and relationships, giving us messages that shape our perceptions, attributions, judgements, and ideas of self and other" (LeBaron, 2003, para 1). Cultures, like identities, are often unconscious, yet although our cultures influence us, they do not necessarily determine us. Cultures are fuzzy sets of assumptions and orientations (Spencer-Oatey, 2008). Furthermore, just like identities, cultures are always changing and are multilayered. The notion that a thing called culture is a universal essence that unifies a group of people is much too basic to be helpful for us when we go about interacting with others in the real world.

Some students who recently participated in a trimester overseas wrote in their journals about the difficulty of trying to define what it means to be Australian. Speaking about an event where they were asked to come dressed in traditional costume and perform a cultural dance, they lamented that they really didn't have anything to share. This

example illustrates a very common lay belief that culture mainly relates to the "stuff that we can see" that differentiates groups of people.

We are all influenced by the experiences that we have in the locations and contexts in which we grow up and live—this applies to us individually, and to some extent, on a collective level as well. Thus, shouldn't we be able to come to some conclusions about groups of people such as communities and nations that have some shared history? But, even with a shared background, it's extremely hard to pin down "being Australian." Perhaps, then, looking at what is un-Australian could be productive. What we find is that it's not a lack of culture that makes this task so tough. Rather, it is that labels such as Australian and un-Australian only provide partial views, and rely on generalisations and at times, stereotypes. The chair of the Australian Multicultural Council, Dr Ozdowski, says that "Australia is not one Australia, it is many Australias." (as cited in Moncrief, 2015). This same principle is also relevant when trying to learn about others—we can't assume to know much about someone else by relying on the concept of nationality alone. It's just as mind-boggling to try to define ourselves as an individual, as it is to define what constitutes the characteristics of a certain nation and the people who are born there!

In her 2014 TED talk, *Don't Ask Where I'm From, Ask Where I'm a Local*, Taiye Selasi speaks about how countries themselves are concepts—the borders that separate countries are fabricated and constructed, and countries are born and die and change. In speaking of why she would rather people not ask her which country she comes from, she says, "The myth of national identity and the vocabulary of coming from confuses us into placing ourselves into mutually exclusive categories. In fact, all of us are multi—multi-local, multi-layered."

Globalisation and colonial legacies

It is worth considering Selasi's situation further: descended from parents from Nigeria and Ghana, born in England, raised in the US, traveller of the world. This kind of mobility has only been possible in very recent history. The phenomenon of globalisation has led to time and space compression—everything seems to be moving faster and faster, and, physically, we can travel vast distances in much shorter times. But advances in transport and technology are only part of the story of globalisation.

The expansion of Europe and the establishment of colonies were major driving forces for globalisation processes, and in this respect, our contemporary world is a direct heir to colonialism. As the Western empire spread out, through the use of violence and force, colonised cultures were portrayed as "eternal (hence fixed in time and unfit for change), feminine, sensual-erotic, weak, inefficient and essentially inferior" (Böröcz & Sarkar, 2012, p. 232). Such a view is described as Eurocentric; that is, a worldview originating from European colonial empires that holds Western civilisation as superior. Take a moment to consider the assumptions that you may have about how people should live, and what people, communities, and societies should aspire to. While we may have ideas about the kind of future we want, because we are diverse peoples with varied histories and experiences of injustice sharing one planet means that any vision of our future needs to incorporate many worlds, and not be limited to one "superior" notion of progress and development.

Conclusion

By reading the required learning resources and completing the tasks for this module, you have deepened your knowledge and understanding of the concepts of identities and cultures by exploring the multiple and plural identities within individuals and groups of people. You have become more aware of how national borders are used as a simplistic way to describe people, and how stereoptyping can occur. You have also explored the theory of colonialism and how it relates to processes of globalisation. In particular, you have considered how these concepts and ideas relate to the development of your own intercultural competence.

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Learning Resources and Activities for Module Two

- **Read**: *The Complexity of Identity: "Who am I?"* (Tatum, 2000).
- **Read:** *Intercultural Communication: A Critical Introduction* (pp. 57–75; Piller, 2011).
- **Watch:** *The Danger of a Single Story* (Adichie, 2009).
- **Watch:** *Don't Ask Where I'm from, Ask Where I'm a Local* (Selasi, 2014)
- **Watch:** *An Introduction to Edward Said's Orientalism: A Macat Sociology Analysis* (Macat Education, 2015).
- **Read:** *Colonialism* (Vol. 4, pp. 229–234; Böröcz & Sarkar, 2012).
- **Watch:** *What kind of Asian are you?* (helpmefindparents, 2013).

- ☐ **Reflective Task 4: Multiple stories (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on one or more of the following:

  - Explore who you are in terms of the categories of otherness from Tatum's (2000) article: race or ethnicity, gender, religion, sexual orientation, socioeconomic status, age, and physical or mental ability. Which parts of your identity are associated with dominant groups, and which ones with subordinate groups? What reactions do you have when asked to think about yourself in this way?
  - Explore your identity in relation to the 3 Rs from Selasi's (2014) TED Talk. Discuss how this analysis of your identity differs from your findings from the one you did in response to Tatum's (2000) article.
  - What strategies have you used so far in your life to try to get to know more about the multiple stories of others?
  - Discuss how the use of national identities and stereotyping often impact communication between people of different backgrounds.

- ☐ **Reflective Task 5: A future with multiple worlds (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on one or more of the following:

  - Can you think of alternative explanations for things that seem strange to you, without placing judgement? Find an example from your everyday experience and give it a try.
  - Reflect on instances when you have been aware of the framing of certain groups of people as backward and inferior compared to "enlightened" Europeans/white people.
  - Reflect on your assumptions of "how people should live" and how this relates to your own intercultural competence.

Assignments for Module Two

Assessment 1b: Journal Entry (Due 17th of April 2016)

Instructions

In 500 words, complete a new journal entry drawing on the subject's required resources (please indicate by using APA format) and your previous reflective tasks. Respond to the instructions and prompt below.

- Reflect upon and analyse issues associated with the prompt. You are encouraged to reflect on the relevance of key concepts/ideas presented to your experience, prior knowledge, or workplace/region.
- Effectively communicate and demonstrate learning by discussing key ideas/concepts from resources (and referring to authors using the author–date style of referencing, see APA).

Prompt: "Assumptions of Others"

Discuss whether you or someone you know has had a similar experience as portrayed in the *What Kind of Asian Are You?* video (helpmefindparents, 2013). Describe your thoughts and reactions to the video itself, as well as your emotions relating to your own personal experiences. Apply the theories and ideas you have learned about in this subject so far to explain the behaviour displayed by both individuals in the film. Explore the work that you have completed for this subject to date to see if you can identify any assumptions of others that you may have written about. Discuss your findings.

Assessment 2: Critical Essay (Due 29 April 2016)

Instructions

To prepare: Read and review your reflective tasks, journal entries, and the subject's required resources.

In 1,500 words articulate what intercultural competence means to you in relation to your personal, social, and working life. Make sure your essay is supported with references to the subject materials and your reflections on your international experience.

- This is an essay where you are making an argument. Therefore, you should use scholarly language and explicitly and succinctly demonstrate your understanding of intercultural competence and why it is needed for living together-in-difference.
- All essays have an introduction, body paragraphs, a conclusion, and references (in APA format).
- You can use any photographs, visuals, or films (include a screenshot and a hyperlink to a YouTube video or the film in your own Google Drive) to support your argument.
- At AQF Level 7, you are required to demonstrate an application of knowledge and skills that demonstrate autonomy, well-developed judgement, and responsibility. Thus you must demonstrate how your self-directed work and learning in this subject about intercultural learning can be applied your personal, social, and working lives (directly relevant to your discipline).
- Attach all seven of your Reflective Tasks (250–350 words each) as an appendix. These are worth 50% of the Critical Essay Grade.

MODULE 3
Strategies for living together-in-difference

Introduction

This module introduces you to the theory of border crossing. You will have opportunities to learn about strategies that enable you to border cross. This includes engaging in dialogue, which is different from a conversation or even a debate. Dialogue is really about increasing understanding between speakers, which depends upon an openness to modify your own beliefs and convictions. This is why dialogue is a tool for successful border crossing. Many of us struggle to differentiate having a dialogue with just communicating. Successful border crossing requires a different kind of communication, where dialogue between individuals supports you to understand more about yourself and others. This is important because the more people understand themselves, but then choose to move outside their own frame of reference (ethnocentrism) to include divergent perspectives, the more likely it is for problem-solving, innovation, and negotiation to occur. You will also be introduced to empathy, mindful compassion, different ways of listening, and how to talk about cultural differences with others. These concepts, combined with the theory of border crossing can support us to develop dispositions to live together-in-difference in a culturally diverse world.

By the end of this module you should be able to:

- demonstrate knowledge of a range of theories and concepts needed to successfully live together in a culturally diverse world,
- further develop skills in mindfulness for critical reflection and awareness that supports your own development of intercultural competence,
- present and articulate your learning about border crossing through assessments, and
- apply an awareness and understanding of intercultural competence to your discipline.

Living together-in-difference (Ang, 2001)

There is no getting around it: there is only one planet that humans can currently live on. Planet Earth is the place that we call home, and we have no other choice but to coexist together here. Ien Ang's (2001) work on the concept of living together-in-difference reminds us that this task is not necessarily an easy one—there is an inherent uneasiness in our global condition. Yet Ang (2001) counsels that "we no longer have the secure capacity to draw the line between 'us' and 'them'– in which difference and sameness are inextricably intertwined in complicated entanglement" (p. 201). Survival is the connections between things (Said, 1993). What connects us is the world we share. We need to find ways to connect to each other across our differences, for our sakes, and for future generations. That way, we will be better equipped for the major challenges that humanity faces in our uncertain future—depletion of natural resources, climate change, terrorism, and many more.

Border crossing (Giroux, 2005)

The concept of border crossing, as theorised by Henry Giroux (2005) is particularly salient for our task to live together-in-difference. Giroux refers to the often invisible borders in our minds that we use to separate: race, social and economic class, gender, and ethnicity. Border crossing is to come to understand "otherness" in its own terms. It requires us to let go of the categories and classifications that we usually rely on to help us make sense of "us" and "them." This means leaving behind the simplified notion of cultures as they relate to things we can see (food, clothes, art, rituals). We need to be aware of our own lens that colours how we view the world before we can even try to border cross. Border crossing also requires us to make a conscious effort to engage with others, so that we can understand who the "other" is and what the world looks like to them. This does not come from our imagination or what we perceive the world is like for another, but from getting to know another perspective intimately.

Dialogue

One strategy that is useful for border crossing is to engage in dialogue. Dialogue is a collaborative communicative activity. It's different from a conversation as it is focused on communication with the primary aim to increase understanding between speakers. Dialogue is about

> addressing problems, and questioning thoughts and actions. It engages the heart as well as the mind. It is different from ordinary, everyday conversation in that dialogue has a focus and a purpose. Dialogue is different from debate, which offers two points of view with the goal of proving legitimacy or correctness of one of the viewpoints over the other. Dialogue, unlike debate or even discussion, is as interested in the relationship(s) between the participants as it is in the topic being explored. Ultimately, real dialogue presupposes an openness to modify deeply held convictions. (Romney, 2005, p. 2)

When we dialogue, we must be willing to embrace all parts. That means that miscommunication, conflict, and tension may arise, and when they do, they are not to be avoided:

> It's when we let our guard down and allow our differences and doubts to surface and interact that something authentic and original can begin to emerge, tentatively, in the spaces between us … it's often in these fleeting and complicated moments that the heart and mind can come into synchrony, pointing to altogether novel educational possibilities. The key is to remain alert to those moments and to move with them when they arise. (Chapman Walsh, 2006, p. 26)

And because dialogue rests on an openness to learn about self and other, humility, again, is essential. Paulo Freire (1970) writes:

> How can I dialogue if I always project ignorance onto others and never perceive my own? How can I dialogue if I regard myself as a case apart from others …? How can I dialogue if I consider myself a member of the in-group of "pure" men, the owners of truth and knowledge, for whom all non-members are "these people" or the "great unwashed"? How can I dialogue if I start from the

> premise that naming the world is the task of an elite and that the presence of the people in history is a sign of deterioration, thus to be avoided? How can I dialogue if I am closed to – and even offended by – the contribution of others? How can I dialogue if I am afraid of being displaced, the mere possibility causing me torment and weakness? (p. 71)

In true dialogue, both sides are willing to change. And this is perhaps tricky, because just as we are responsible for ourselves, others are responsible for themselves and what they bring to the world. Sometimes it may not be possible to engage in dialogue with others—there might be incompatibilities that are impossible to move past, and the barriers towards working through dialogue could be constructed by the other person. For example, Holliday (2015) acknowledges that there are people in the world who actively promote huge walls of cultural and religious division, through the use of violence and extremism.

Another consideration for dialogue relates to issues of power. In colonial contexts, the incorrect application of the concept of dialogue, as primarily a way to "get to know the Other," can result in one-way sharing that benefits only non-indigenous people (Jones & Jenkins, 2008). It is understandable that those who have suffered oppression and abuse may be reluctant to engage in dialogue. You should attempt to border cross without any expectation for reciprocal border crossing, and also keep in mind that failure in dialogue does not mean it is not worth trying:

> To attempt to dialogue across difference is not to presuppose either understanding or reconciliation; nor is the only goal of dialogue to reach a convergence of meaning. To attempt dialogue is not to presuppose the attempt will succeed; nor is it to be naïve regarding the risk of further harm. Failed dialogue or conflict might still produce greater understanding. Certainly it is not aimed at eliminating difference or the domination of one particular perspective. (Land, 2015, p. 128)

It must also be admitted that border crossing is extremely difficult, challenging and requires a lot of effort, energy, and self-reflection. Even if you can't manage to do it often, if you can at least develop an understanding that your knowledge of others and the world, and the "right thing to do" will always be partial, and often centred on your own needs and desires, which can unconsciously lead towards oppression of others (Ellsworth, 1989), you will be better placed to build relationships with others. When interacting with others, consider:

- What's life like for you?
- How does the way I am, impact that life?
- How do my unconscious beliefs and actions impact you? (Brach, 2015).

Conclusion

By reading the required learning resources and completing the tasks for this module, you have explored the theory of border crossing and why it is important that people choose to look beyond their own personal frame of reference and to consciously and attentively engage in dialogue. I hope that through engagement with this subject, you have been motivated to find your own personal strategies that can lead to more living

together-in-difference (Ang, 2001). It is clear that we need much more than simple tolerance for others. Rather, we need to stand together in solidarity as diverse beings responsible for living in, caring for, and sustaining the planet for future generations.

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Learning Resources and Activities in Module Three

- **Read:** *Talking About Cultural Difference – Blocks and Threads* (Holliday, 2015).
- **Read:** *Why Do We Need More Empathy Anyway* (ABC, 2016).
- **Read:** *Partnering With Confusion and Uncertainty* (Wheatley, 2001).
- **Watch:** *Where Does Compassion Really Come From?* (Happify, 2015b).
- **Watch:**). *The Power of Empathy* (Royal Society of the Arts, 2013).
- **Watch:** *5 Ways To Listen Better* (Treasure, 2011).
- **Watch:** *Phases of a Dialogue* (Crossing Borders Films, 2015d).

- **Reflective Task 6: Approaching cultural differences (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on one or more of the following:

  - How does Holliday (2015) suggest you can you move beyond thinking about cultural differences as barriers?
  - Reflect on how you have personally used empathy, as opposed to sympathy, in your interactions with others this week.
  - How can mindfulness support you in showing compassion to others? Discuss your own experience of practicing mindful compassion with another person.
  - How can listening help you develop intercultural competence?

- **Reflective Task 7: Dealing with discomfort (250–350 words; attach in appendix to Assessment 2, due 29 April 2016)**

  Drawing on the subject resources (please indicate which ones using APA format), reflect on one or more of the following:

  - What is something surprising that has come up for you in a recent conversation? Can you now identify which views, beliefs, and assumptions are behind your surprise?
  - Why should you try to move through hot spots in dialogue, even though it's uncomfortable, and can you think of a recent occasion when you've been able to do this?

Assignments for Module Three

Overview

Border crossing is when we try to understand otherness in its own terms. We become aware of our frame of reference and how our frame of reference impacts how we view another person (or group of persons). Border crossing is to try to suspend our frame of reference (despite the challenge this entails) so that we can understand what the world looks like and feels like for another from their perspective.

Read and review the required resources for all modules. This is a cumulative assessment that requires you to reflect on a discussion during your International Experience with someone who is different from yourself.

Assessment 1c: Journal Entry (due 29 April 2016)

Instructions

In 500 words, complete a new journal entry drawing on the subject's required resources (please indicate by using APA format) and your previous reflective tasks. Respond to the instructions and prompt below.

- Reflect upon and analyse issues associated with the prompt. You are encouraged to reflect on the relevance of key concepts/ideas presented to your experience, prior knowledge, or workplace/region.
- Effectively communicate and demonstrate learning by discussing key ideas/concepts from resources (and referring to authors using the author–date style of referencing, see APA).

Prompt: "Practising border crossing"

Your task is to consciously make a decision to interact with another person who has a different background and life experiences from yourself. Your choice should involve a degree of perceived difference. Please do ensure your own safety. Enter a discussion in a spirit of openness. Engage in a conversation of meaning, beyond basic topics such as the weather. Ask open-ended questions that generate genuine responses and promotion of dialogue. Practise listening skills. Do not lie about the reason you are conversing (for example, pretending to want to join their religion); tell people that you are there to learn and grow. After the interaction reflect on the dialogue. Describe how easy or difficult it was for you to comprehend another individual's worldview, from their perspective (not yours!). While practising border crossing, did you have a chance to understand otherness in its own terms or did you only "see" or acknowledge difference without exploring otherness in more depth?

Please note: If your first attempt at border crossing is unsuccessful, you will need to try again! However, please remember that this task is not meant to create further burden for others, so use discretion and judgement in choosing your potential interlocutors ☺

Assessment 3: Group presentation (due 2 May 2016)

Instructions

Work in a group of at least three.

Prepare a 20-minute presentation that describes your border crossing experiences and the strategies you used.

Having a chance to reflect on and share your experiences of border crossing and the potential discomfort that arises when you are out of your comfort zone is critical. In groups of at least three, describe and discuss how you practised border crossing and whether or not you believed it was successful and why or why not.

Drawing on your experiences and the learning resources, your 20-minute presentation should describe the strategies each of you used to practise border crossing. This could include explaining (and is not limited to):

- how you demonstrated compassion and humility
- how you coped with misunderstanding or conflict,
- how you demonstrated cultural self-awareness,
- how you used an ethnorelative perspective,
- how you used empathy, and/or
- how you demonstrated effective and appropriate communication and behavior in an intercultural situation.

Articulate why successful border crossing is needed within your discipline and for living together-in-difference.