Interaction between Local and International Students using Inclusive Approaches to Intercultural Dialogue

Collett, Diana
Counsellor
University of South Australia
Email: Diana.Collett@unisa.edu.au

Abstract *Getting local students to interact with international students at University is tricky. In recent research at UniSA students spoke about their observations and impressions of the dynamics between these two groups. Their comments provide some valuable insights into how a cultural divide is perpetuated along with a range of successful strategies for creating intercultural connections that they have developed.*

Throughout the sector little attention has been paid to incorporating the experiences and strategies that local and international students utilise in their interactions with people from differing cultures. This paper shares some of the experiences as explained by these students and how these have been employed in the classroom to encourage others to develop their interactive capacity with culturally diverse peers.

Feedback from the workshops has highlighted this means of engagement as particularly effective for encouraging personal reflection and future intercultural connections between students.

Collett, Diana, Counsellor, University of South Australia

Keywords

International students; internationalization, intercultural dialogue, intercultural interaction

Introduction

With increasing cultural diversity in the workplace it is now more relevant than ever for future professionals to work with and appreciate people who differ culturally from them (Appadurai, 2000). In recognition of this global trend the University of South Australia (UniSA) has emphasised internationalisation of the curriculum for almost a decade. (unisa.edu.au/int) All students are encouraged to consider global perspectives and engage with culturally diverse experiences throughout their degrees. Intercultural relationships on campus and in the classroom present important opportunities for the entire student body to develop the social skills and cosmopolitan orientation (Vertovec & Cohen, 2002,) required to relate with people from a broad range of backgrounds.

Despite this emphasis, fostering relationships between local and international students has not been easy. Research over this time in the higher education sectors of England, USA and Australia has similarly revealed that creating friendships and effective working relationships between locals and foreign students is more complex than first thought (Leask,2010).

One factor that has not been sufficiently acknowledged is that people actually use a different set of skills when they try to relate with people they perceive as different from themselves (Gudykunst,1998). For this reason it simply isn't enough to put students of different cultures together in a room and expect they will find a way to get on. (Bergan & Restoueix,2009)

This article looks at these differences and how it is possible to take them into consideration when designing initiatives for intercultural engagement that aim to enhance student experiences of internationalisation and intercultural dialogue.

As a student counsellor my training in communication has helped me to be aware of the complexities that arise in intercultural dialogue. Over the years I have taken a particular interest in students who actively seek out intercultural

relationships and the strategies they develop to engage with their fellow students. This paper looks at some of their responses to these complexities. It shares their observations, some strategies they use in their interactions and one way that these can be incorporated when designing exercises for intercultural engagement in the classroom.

Although it is true that only a small proportion of students make the effort to bridge the cultural divide (AUSSE,2009), I would like to offer you this opportunity to hear what they have to say and judge for yourself the significance of their contributions. In 2008 I interviewed eight students, four local and four international, at length about their experiences of intercultural interaction both on campus and in the community. This research is part of my doctoral studies and, as a result the data collected is currently being incorporated into a book on the relationship between power, rank and intercultural dialogue on campus.

Both Good and Bad

Throughout the interviews cultural differences were seen by these students as both a cause for division between students and a motivation to engage with people who are different and interesting. Much can be learned from examining their perceptive observations in more detail and I have included a number of direct quotes to create a clearer picture of their experiences. The names have been changed to preserve their anonymity.

Throughout the interviews I found that both the local and international students tended to refer to other local students as one homogeneous block of people who all acted in the same manner. They implied that the behaviours of 'local students' were so common they were willing to make generalisations about all local students as a consequence. This is a form of stereotyping of 'the Australian student' behaviour.

There are few available studies that consider the attitudes and behaviours of local students toward their foreign counterparts (see Dunn, 2008). It is essential however to examine local student perspectives if we wish to create, as a part of their university experience, models of engagement that include all students.

The Australian Cultural Chasm

The interviewees had a lot to say about what was not working in the interactions they observed both in the classroom and around campus between locals and foreign students. They highlighted that for many locals, the challenges of moving beyond their comfort zone and stretching across the cultural divide outweighed the perceived benefits they would gain by doing so.

Steve is a local student who spent a great deal of his childhood growing up in Asia and consequently has highly developed intercultural communication skills. He expressed his anguish at the lack of willingness that locals display about engaging differently with people from other cultures:

> I find it difficult to impress that on the other Australians because in this environment the other Australians feel quite threatened, I suppose. If you ask them to change [from] speaking with an Australian accent and being very relaxed and friendly and all this sort of stuff. [This] seems to be enough, at an Australian level, to communicate with someone else. 'They're the ones [international students] who sort of need to adapt to you', I think is the feeling, the sentiment.

This feedback is invaluable. Through listening to the observations of outsiders we locals can learn more about the impact of our own behaviours on intercultural communication and how these are perceived by others.

From experiences early in his stay Bakhir gained the impression that there is one right way to behave in Australia and felt he was being judged against an Australian standard:

> ...they (Australians) try to judge you if you are good.... , it's difficult to get into the Australian work culture as Australians are properly culture community..it's a bit difficult to penetrate it...… Yes, first they judge, and then they probably might invite you make friendship with you.

While Bakhir felt judged, Rohit diplomatically characterised Australians are 'reserved'. They both talked about having difficulty discerning what is polite and acceptable behaviour in Australia and feeling they would need to get this right before they could be accepted.

Some of the international students described the experiences of an Australian Cultural Chasm. Juan is an international Master's student who had studied and worked in both USA and Switzerland before coming to Adelaide. He found here an entrenched lack of willingness by locals to accept other behaviours. As a result there is a strong tendency for different cultural groups to remain separate and exclude one another, in other words - a cultural chasm:

> ...something that I have not enjoyed so much about Australia is the fact that... the groups are separated. People coming from Asia just hang around with other people from Asia, ... and people from Australia stick with people from Australia, and in a country that takes pride in being multicultural it's rather conflicting to me.

He attributed this to the fact that local students tend to censor some topics in conversations which leaves a strong sense of either being right or wrong. If you know what is right you are in the group, if you don't you are out. He had not experienced this before:

> …some people seem to have certain taboos that you would never find in a country like the United States. If you talked about anything, or ask about anything quite straightforward- in Australia you may just say a joke that is not so clean or is [a little bit] racist and they give you this look ! What's everyone about? You're talking with your friends, you're dealing with people the same age as you and [they] don't seem to get it, that you may want to speak about anything that comes to your mind!

This somewhat narrow perspective of locals refers not only to acceptable conversation topics but also to the form that discussions should take. As Steve remarks:

> Yeah, definitely the whole mannerisms in terms of [using] mate and very friendly and relaxed communication..... [in Singapore] You could break into Singaporean English or just stay with your own British English which you'd been taught - that was all acceptable, whereas you came to Australia and it wasn't literally acceptable around friends to speak with a British English accent or an American influenced accent, or anything like[that]. You just sort of had to adapt to the Australian way of speaking

The students pointed out that censorship often occurs through non-verbal signals such as a certain type of glance or a click of the tongue but sometimes there are even direct comments.

Comments from outsiders such as these can highlight for locals the cultural assumptions we take for granted that are uniquely Australian. We can be blissfully unaware of our own cultural assumptions when we interact with people from the same social background because they understand and can operate with these assumptions. It is worth paying attention to the comments of people who are new to the community comment about our attitudes and behaviours because they have an impact in our intercultural communication. They are valuable observations upon which to reflect.

For instance the above comments are interesting because Australian locals do not necessarily recognise themselves as being proscriptive in conversations. Perhaps the notion of political correctness is more ingrained in the Australian culture than is often realised? What does this say about the other cultures he has socialised in? Perhaps people in other cultures make more nuanced distinctions about people's comments?

The answers to these questions can are always unclear and stereotypical. They can never be definitive as they are fluid perspectives that depend on each person's experiences and the times we live in, the zeitgeist. Having an answer however, is less important for the development of our intercultural communication skills than the process of questioning and reflecting upon our own behaviours. (Crichton et al, 2006) This type of personal reflection promotes a willingness to learn from others and examine ourselves in light of their responses. It is this willingness that supports stronger connections and deeper forms of engagement between people who differ.

I also wanted to find out how the cultural chasm affected the international students personally. They explained that overall they felt excluded and some described profound reactions, which they generally kept to themselves. Vera's experience was:

> … in the beginning I had no idea… there are some certain things. When people go out and have same culture, it's much easier to understand each other rather than for you from outside, until you pick up all the slang and stuff like that, you might feel a bit offended [by] just the talk of the culture. Maybe they're not offending anyone but because I'm from different culture, I might find it offensive. Now I can see some of the things what the Australian people [say] might be offensive for us but not for them, and plus the slang word that they use [have] different meanings, and that takes a while until you understand.

It is possible that the combined effect of the local students proscribing certain topics and styles along with an unwillingness on their part to make accommodations in their behaviours contributed significantly to these feelings of exclusion and the perpetuation of the cultural chasm.
From the international students' perspective these factors make it difficult for them to enter into a conversation. They must first pay close attention to learn both the acceptable style and the acceptable topics before they can consider what they want to say. It is no wonder that new international students are often perceived as silent and non-contributing by local students. They are trying to create positive impressions in order to develop relationships with locals, and are not in a position to challenge the behaviours of the locals that exclude them.

It was Juan who was best able to explain the impact of such experiences in the classroom:

> …well it certainly affects [working relationships] because it puts a barrier between the interchange of ideas. Each of these groups is going to have a different perspective, and each of these groups has the really strong friends,... , I realise that each one of these groups have a part in Australia. They have something that makes them strong, like some

> of them are really skilled technically, and some of them are really skilled in politics, and some of them are really skilled in simply creating the right atmosphere to be successful and it just seems like a waste that you cannot have all skills together...

A number of other attitudes and behaviours are explored in more detail in the book but it is also important to recognize that the interviewees were very positive about their own connections and relationships with students from other cultures.

Hitting the Sweet Spot

The interviewees pointed out many positive aspects about their intercultural relationships. They speak of finding special qualities that are not present in their relationships with friends from a similar cultural background. These qualities are a consequence of their endeavours to communicate with one another, not in spite of them. They explained that their desire to connect with people was an advantage in building relationships. It means they pay more attention to one another, to hear the other person's perspective and find common meaning.

Sean, a first year local student explained the nature of his relationship with his Chinese friend and why this was so valuable for him:

> …People here [Australians] generally look at what you look like, how you act, that sort of thing. He's [international student] more interested in becoming friends with people who help him and…he can help them. It doesn't matter what you wear…because he has different expectations…I don't feel as much pressure to impress myself and impress everyone else….. I just get the feeling that it doesn't matter what I wear, it won't make a difference.

Steve also remarked that:

> I feel more comfortable with [international students] sometimes than I would with people I've grown up with in Australia, just because we've shared so many experiences and can communicate better than anyone else..... you all become very advanced in expressing yourselves, even if the other person can't understand anything but a few words ... and can't speak the same native language as you. You just know how to express yourself as plainly as possible and use what they communicate to you with and use what you think you can express to them with them, and that just becomes a very, a very natural thing.

Even though they are worthwhile, finding a way to connect in these interactions is not automatic. Hitting the sweet spot, where they know they have made a meaningful connection, takes practice and determination and the process is not always well understood, even by those who can do it, as Steve points out:

> Yeah, yeah, in a way it's still probably a bit of a mystery to me but sometimes I do it without even noticing. I find, for example when I'm in China, if I was using that ability to speak to people, an Australian [student] would comment, once we'd finished talking, and say "Your voice changed entirely, the way you were speaking, I hadn't heard that before", and all this sort of thing or the next time they'd say "You're speaking that way again". It's hard to pinpoint. I suppose it's almost like a language in itself, you do it subconsciously when you're speaking.

Successful interactions

A growing number of students are becoming aware of the potential that friendships with people from other places have for linking them to the greater world in which we now live. Increasingly they are finding ways to broaden their intercultural understanding and capacity for intercultural dialogue[1]. The students I interviewed are part of this trend.

They actively facilitated opportunities to go beyond the common barriers that stop other students. They did this so that they could hear each other's meaning, intention and style and get to know one another through discussing any differences between them. This process formed the foundation for deeper understanding upon which to develop ongoing collaboration and working relationships.

I asked the interviewees to talk about what they did that worked when they were communicating with people from a different culture and how they knew that it was working. Between them the interviewees outlined some thirty seven strategies and approaches that they now use to connect interculturally.

As a professional counsellor it was interesting to notice that many of the strategies they mentioned are similar to techniques used for developing rapport in a client-centered counselling approach (Collett, 2009). For example it is common knowledge in the counselling profession that the use of active listening skills is one of the fastest ways to develop rapport between people. This is a basic stepping stone for deeper enquiry.

---

[1] One example of this is the rapid growth in the Global Experience program at UniSA that has attracted over 400 students in the two years since it's inception to partake in an extensive range of extracurricular activities that extend their knowledge of interculturality and global working relationships.

Active listening skills include paraphrasing the other person's comments, establishing a clear understanding of the meaning between people and conveying an attitude of interest. They help to create an atmosphere in which connection is important and each person's thoughts are valued by the other. Between them the interviewees mentioned 8 different active listening techniques they used regularly.

From my observations the interviewees have several attributes in common that they use to create rewarding connections within their university experiences. They know very well how to turn opportunities for intercultural dialogue into working relationships and friendships. They are motivated to find common understandings, reflect on the differences they encounter, used a creative and non-judgmental approach to these differences and actively seek opportunities to practice with their friends.

The following five factors have been extrapolated from their comments as valuable approaches to intercultural dialogue:-
- are motivated to interact meaningfully
- are willing to reflect personally
- feel comfortable to experiment with creative solutions to the problem of not understanding one another
- employed a non-judgmental approach
- found opportunities to practice

These factors have been drawn from the experiences of a small group of students and as such are certainly not exhaustive or representative of everything that works. They are however an example of how the students' voices can be used to inform future practices in intercultural dialogue at university.

Appendix 1 lists all the strategies they came up with. This has been used as a hand out of strategies that are already happening between students on campus. In so doing it models possibilities for those who are less connected that help them find ways to practice intercultural dialogue on campus beyond the sporadic encounters that currently occur.

During the interviews I also noticed that the way people chose to connect with others is highly personal and creative. This led me to consider the implications of such individualised approaches for the task of teaching skills in intercultural dialogue in the classroom. Clearly there can be no guarantee that merely presenting students with a list of strategies will result in appropriate behaviours. Students do something very personal in order to come up with the responses that work for them. Personal reflection is an essential aspect of learning skills in intercultural dialogue. It is this process that enables each person to work out what is best for them in any given situation.

An unexpected bonus that came out of this research was the realisation that it could be possible to use the students' voices to inform and motivate their peers about how to interact more effectively with those who differ culturally. As a result I have been experimenting with classroom interventions that incorporate student voices into intercultural communication training. The workshop described below is an example of what is possible.

Classroom Exercises
In Feb 2010 my colleague Jared Thomas and I designed a workshop on Australian cultural awareness and intercultural communication that can be used with all student cohorts throughout the university. To date it has been delivered to four different groups at UniSA; as part of a Mentor Training Program and again in the introduction to the Global Experience Program (a university wide initiative that assists students to 'value cultural differences, communicate easily across cultures and possess the range of skills and knowledge required to live in an increasingly connected and diverse global community.'(GE Website)
This highly interactive workshop intersperses group discussions on a range of topics including personal privilege, cultural heritage, the indigenous perspective, the cosmopolitan nature of society and intercultural interaction, with a roll playing exercise for triads and teaching moments, when central concepts are explained by the presenters. Although tight programming necessitated that this material be delivered in one hour, the feedback from participants indicates that more time to discuss and reflect on the concepts would be beneficial.
Two exercises in particular are used to focus on developing inclusive skills and awareness in intercultural dialogue. These are the role play exercise and the large group discussion about communication strategies.

The Role Play
In this exercise students are divided into groups of three and each member of the group is given specific instructions about the way their character is to interact with the others in the triad. Acting in character, the group then interacts for a few minutes. In the large group discussion that follows the students are asked: 'What does this exercise teach you about communicating with people of a different culture to your own?'

5

This exercise gave students first-hand experience of the ways in which cultural chasms develop when other people's behaviours are not easy to interpret. It made a big impression on the participants who commented in the evaluation:

> ..it allowed me to see the struggles and difficulties that students of other cultural backgrounds to that of the "dominant" speaking culture face in their study and everyday lives.

> ..The role play really impacted on us because it highlighted the difficulties other cultures experience whilst trying to integrate into our society.

> the role play that Jarrod presented was inspiring in that it taught me the attitudes and ideals of different cultures can be misunderstood and that what is acceptable to Australians is often unacceptable in other cultures and that one must be aware of these differences otherwise offence may be taken for seemingly innocent actions and comments.

The comments show that the exercise was effective in raising the awareness of local students about the difficulties had by those who are new or different to the cultural norms. It brought their attention to the lived experiences of the cultural chasm and this first-hand experience helped to put them in the shoes of the others and reflected upon the position of others.

It prepared them for an exploration of strategies to overcome these difficulties in the large group discussion that followed.

Finding Ways to Communicate

This exercise explores students' experiences of interacting with those who are culturally different. It is designed to inform and stimulate personal reflection for students in heterogeneous groups numbering 15 to 70 through focusing on the students' own experiences, strategies and thoughts. The facilitators aim is to make the experience as inclusive as possible by inviting the widest range of viewpoints from the group.

Each student is handed a copy of the handout above and the facilitator introduces the topic by saying something along the lines of:

When people want to communicate with others from a different culture – they find ways to do this. It takes practice but it reaps rewards. Take a few moments to consider the techniques that you use to communicate with people who are different – you might want to think about the last exercise and reflect on what worked but also think about things you have done in other contexts like the classroom or socially. See if any of the strategies mentioned on the hand out are familiar to you or you think might be useful.

After a few minutes the facilitator asks students to voice their strategies, ideas and opinions. The handout can be used to prompt the discussion but it is important pick up on the comments and direction of the conversation in the group. This generates greater discussion between participants and includes more and different perspectives. At times individuals will volunteer strategies that have worked for them and sometimes they ask for clarification or make comments about their own experiences of intercultural dialogue and cultural differences. It is important to try and include the voices of those who can easily get left out or want to express less popular viewpoints. All contributions are encouraged as they inform and enrich other students.

In the workshops this approach has generated lively conversations and frank comments. For example, in one instance a mentor asked how it was possible to avoid using an Australian accent (HO -recommended strategies for locals). This prompted a range of responses from the other participants which included 'speak like a news-reader on television' from one, and 'annunciate all t's and d's' from another who had taught ESL in Italy for many years.

Feedback from the Feb 2010 workshops was enlightening:

> The brainstorming highlighted the value of diversity within groups.

> while we were brainstorming about interacting with people from other cultures, we got to hear peoples point of view and some of the people in the workshop had disagreements with each other which was an eye opener towards how people may have different opinions about culture.

> by joining the intercultural communication workshop, i then realized that we are diverse due to different backgrounds. This has made me use more empathy in dealing with people so that i can understand what it is like walking in someone's shoes

> The emphasis on the sub-cultural groups within Australia broadened my understanding of the "grey areas" in life where there is more than one "right" way of life.

Through these discussions the students are learning from each other whether or not they voice their own thoughts. Large groups offer opportunities for students to participate at their own comfort level. All participants are free to engage in the process of exploring ideas without the need for everyone to contribute personally because everyone is presented with opportunities to reflect on the topic from more than one perspective.

6

Introducing the experiences of other students into the classroom in this non-threatening and inclusive way sends several important messages to the group:

- It normalises the practice of intercultural engagement as an accepted and expected part of university life
- It transforms intercultural practices from subjective experiences into an objective topic for review
- It encourages students to explore the strategies and naturally look for similarities and differences in their own approaches
- By making personal practices transparent and common place it assists in diminishing the students defensiveness about their own behaviours
- It enables the participants can engage with the topic on their own terms
- It respects the fact that each of us are individuals with differing contributions and perspectives
- It gives the message that there are no experts when it comes to connecting and no one right way to go about it
- It does not discriminate or judge what is more or less effective but forefronts the need for experimentation with a range of interventions

In an inclusive large group experience people can voice their opinions on more equal terms in the knowledge that their words are as important as the next persons, that conflicting views and difference are natural and a necessary part of exploring diversity and that being different is not better or worse but valuable for exposing creative ideas and greater understanding. In fact the attitudes of tolerance and acceptance grow out of sitting with the tensions that differences create and realising the simple fact they are hard to understand. This tension can assist students to develop the listening skills that will help them to go beyond the familiar that are so important in the process of intercultural dialogue.

Successful Intercultural Dialogue at University

Intercultural encounters are valued in Universities for their potential to enhance perspectives in internationalisation for all students. However, 'it is not enough that two people of different backgrounds find themselves in the same place at the same time'. (Bergan & Restoueix,2009,p136) This fact is well recognised in Europe where the proximity of many diverse cultural groups has long been a source of tension. In response, the Council of Europe has a strategic priority to promote positive experiences of intercultural dialogue at all levels of society.

The Council of Europe's definition of intercultural dialogue is 'open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic background and heritage, on the basis of mutual understanding and respect.' (Bergan & Restoueix,2009,p11) Its practise is heralded as a means by which culturally differing individuals, organisations, communities and nations can engage in the types of conversations where diverse perspectives are discussed with the intension of creating deeper mutual understanding. (Bergan & Restoueix,2009,p17)

The various strategies and approaches outlined in this paper are consistent with the Council of Europe's concept of intercultural dialogue. The skills learnt during these inclusive exercises have assisted in developing the interactive capacities the students who participated by building upon their personal strengths and respecting their personal style. Moreover these students have been stimulated and encouraged to reflect upon their own behaviours and the dynamics that have occurred in interactions and this has assisted them to integrate the competencies at their own pace.

The concept of intercultural dialogue has a lot to offer the area of student intercultural engagement. It focuses on inclusive practices for bridging the cultural chasm and creating effective connections that respect and build from the differences that emerge because of the diversity present. It is therefore timely to consider how inclusive approaches to intercultural dialogue could be integrated into university curricula to enhance the internationalisation experiences of all students.

If the practice of intercultural dialogue were to be incorporated into classroom activities, it would offer the possibility for students to develop their intercultural capacities incrementally throughout their tertiary studies. Each intercultural exchange would give them a further opportunity to integrate new knowledge and understanding; firstly about the diversity of perspectives their peers bring to the topic being studied and secondly in the skills and attitudes that create effective communication.

Such classroom experiences would equip both local and international students to make meaningful connections and develop constructive working relationships that enrich their university experience. Moreover this approach could provide a sound foundation in intercultural practices that will assist all students to become competent and confident communicators as global citizens and professionals of the future.

7

References

Appadurai, A, 2000, *Modernity at Large: Cultural dimensions of globalisation,* Uni of Minnesota Press, Minnesota

ACER, 2010, *'Doing more for learning: Enhancing engagement and outcomes'*, Australian Survey of Student Engagement, Australian council of Educational Research, Melbourne.

Bergan,S & Restoueix, JP, 2009, *Intercultural dialogue on Campus*, Council of Europe higher education series No,11, Council of Europe Publishing, Strasburg

Bodycott & Walker,2000, 'Teaching abroad: lessons learned about intercultural understanding for teachers in higher education.' *Teaching in Higher Education5* (1):79-94

Collett, D, 2009, 'Counselling Concepts and Cultural Marginalisation: a case for interactive strategies in engagement and internationalisation,' UniSA webpage: April 2009
http://www.unisa.edu.au/ltu/staff/progress/activities/occasional/collett.pdf., sighted 15-11-2010

Crichton, J, Scarino, A, Papademetre, L, Barker, S, Lushington, K, Woods, M, 2006, 'Assessing and evaluating intercultural teaching and learning: a focus on sites of intercultural interaction', A commissioned Teaching and Learning Study prepared by the Research Centre for Languages and Cultures Education, in the School of International Studies at the University of South Australia.

Dunn, C, 2008, "We know them but we don't know them". A Grounded Theory Approach to Exploring Host Students' Perspectives on Intercultural Contact in an Irish University, Unpublished doctoral dissertation

Global Experience Webpage, UniSA, http://www.unisa.edu.au/globalexperience/ sighted 13-11-2010.

Gudykunst, W, 1998: *Bridging Difference: Effective intergroup communication*, Sage Publications, London

Internationalisation, UniSA webpage : http://www.unisa.edu.au/int/default.asp sighted 15-11-10.

Leask,B, 2010, Speaking at 'The Challenge of Sustainability – Planning for International Education to 2020. What the Research Shows' *2nd International Education Researchers Seminar,* Melbourne 10-11th June.

Mann, S., 2001, 'Alternative Perspectives on Student Experience: alienation and engagement', *Studies in Higher Education*, Vol. 26 No.1, P7-19

Marginson, S., 2008, ' Sojourning students and creative cosmopolitans', in Peters, M., Murphy, P., & Marginson, S(eds) *Creativity and the Global Knowledge Economy*, Peter Lang, New York (in production)

Murphy, J.,1999, 'Common factors for school based change" in Hubble, M., Duncan, B., & Millar, S., *The Heart and Soul of Change What Works in Therapy*, APA, P372-373

Rizvi,F, 2005,"Identity, Culture and Cosmopolitan Forces", *Higher Education Policy*, 18. (331-39)

Vertovec, S & Cohen, R, 2002, 'Introduction : Conceiving Cosmopolitanism' in *Conceiving Cosmopolitanism: Theory Context and Practice*, Oxford University Press, Oxford

Appendix 1

Student strategies for intercultural dialogue

These strategies were compiled from the comments of UniSA students interviewed about their methods of communicating with people from other cultures.

Recommended Strategies

For All:

Listening for meaning   *Clarify – Ask what is meant by that*
Adapt personal style   *Repeat*
Speak super slow   *Explain things*
Check for correct meanings   *Watch non-verbal signals*
Versatile presentation- Switch speech patterns depending on context
Some awareness of other's background – geographical or cultural
Use the same approach with everyone

For Locals: **For Newcomers:**

Have a chat   *Practice- gives experience*
Avoid colloquialisms and accent   *Use local conventions- politeness*
Use examples to contextualise   *Be diplomatic and neutral*
Share own experiences   *Maintain your own views*
Actively involve others – ask their opinion   *Expect to learn the vernacular*
Use sign language
Draw Diagrams
Discuss behaviours openly
Simple English structure
Clear and precise pronunciation

Useful attitudes and practices
It takes time –persevere
Make effort to interact more-care more
Analyse –think about it
Read silences
Non judgemental attitude to difference
Look for personal connection

Outcomes
Deepens connections through explanations
Comfort with others
Enthusiasm through personal experience sharing
Increased personal learning through explaining to others
Possibility of travel /experience other cultures thru friendship

.