ASSOCIATION FOR ACADEMIC LANGUAGE AND LEARNING

Let's talk about transcultural learning: Using peer-to-peer interaction to promote transition and intercultural competence in university students

Johanna Einfalt

School of Education and Tertiary Access, University of the Sunshine Coast, Queensland, Australia

Email: joheinfalt@icloud.com

Higher education should prepare students for a world that is increasingly globalised, diverse and interconnected. However, it is less clear how to effectively achieve this as part of university learning and a lack of interaction between international and domestic students remains a common issue found on many Australian campuses. Drawing focus to a purpose-built program, this paper explores the development of intercultural competence within a group of culturally diverse students at a regional Australian university. Eight commencing students participated in a series of forums that were guided by a dialogic approach to facilitate discussion around intercultural topics. Through a fine-grained qualitative analysis of interviews, reflections, and video capture, students were observed transitioning to the new academic context through a process of feeling, connecting and becoming comfortable to interact with others. A closer look at the nature of peer-to-peer interactions revealed students using a variety of verbal and non-verbal tools to facilitate intercultural understandings. This paper highlights the value of intentionally promoting transcultural interactions as part of the learning process and presents the dialogic approach as a productive way to improve students' transition experience.

Key Words: Intercultural competence; dialogic approach; interaction, higher education; university students; peer-to-peer; transition.

1. Introduction

In an increasingly globalised higher education market, universities have sought to embrace transnational education by internationalising student populations, and to this end, Australia has historically recruited a healthy number of international students to its shores (Kettle, 2017). One intended outcome from this movement is an assumption that internationalised universities will produce students who can operate effectively in an interconnected, culturally diverse world and effectively negotiate intercultural encounters (de Wit & Hunter, 2015; Jackson, 2011; Mak, 2013; Sanderson, 2011). Developing students' intercultural competence is clearly noted in the literature as a vital part of this intention to create globally competent graduates (Clifford & Montgomery, 2014; Deardorff & Jones, 2012). However, in order to become interculturally competent students need to develop specific skills and qualities so they can communicate and operate effectively in a world where intercultural interactions may be a daily practice (Bourn, 2011; Leask, 2015). Yet, scholarship points to a lack of shared understanding about how to effectively guide students' development in this area (Clifford, 2016; Deardorff, 2006; Leask, 2013).

One assumption often made about the modern international Australian campus is that transnational and domestic students will automatically engage with, and learn from, each other. To the

contrary, several studies have highlighted a distinct lack of interaction between international and domestic students, often resulting in limited shared cross-cultural understandings (Arkoudis et al., 2013; Gregersen-Hermans, 2017; Social Research Centre, 2019). Additionally, the depth or impact that internationalising efforts have had on students to date remains unclear (Jackson, 2018; Jones, 2010). This raises important questions around if, or how, universities could do more to build on the presence of transnational students to promote better intercultural understandings amongst students.

This paper explores how student participation in a series of guided forums potentially progressed intercultural understandings within a diverse student group. This study was conducted at a regional Australian university and was based on a purpose-built program offered to commencing international and domestic students in 2018. The intercultural program was framed by an innovative dialogic approach (Bakhtin, 1981, 1986) and a well recognised intercultural competence model (Deardorff, 2006). The two research questions guiding this inquiry were:

- RQ 1. What intercultural competence, if any, do students report in response to participating in an intercultural dialogic program?
- RQ 2. How do students interact during a series of dialogic intercultural forums, and what might this contribute to their developing intercultural competence?

2. Situating transnational education and intercultural competence within higher education

Transnational education is a term often used to refer to different modes of "cross-border education", including student mobility and distance learning (You, 2018). Evolving from globalisation, transnationalism has witnessed new global flows, with universities competing for the international student market and developing internationalisation policies to attain a recognised international status (Kettle, 2017; J. Ryan, 2011, 2015). This process has raised concerns and questions around the nature of transnational knowledge production and communication. J. Ryan (2015) advocates higher educational institutions need to adopt a "transcultural perspective" to promote a "global learning experience" for all learners if we are to achieve a "global academic community" (p. 21). Such a transcultural perspective is represented in the Internationalising Higher Education Framework in the United Kingdom (Higher Education Academy, 2014). In the United States, scholars highlight the connection between transnationalism and translingualism in a call for higher education institutions and policy to move away from monolingual thinking (Horner et al., 2011; You, 2018). Such discourse around transnational education echoes one common point - that *difference,* in terms of students' origins, experience and language, needs to be approached as a resource rather than a barrier.

Despite a push for Australian higher education to become internationalised institutions recognised for providing globally relevant learning through an internationalised curriculum, there is little evidence that students have become more interculturally competent (Leask, 2015; Knight, 2013; Sanderson, 2011). Different approaches to internationalisation exist across the higher education academy. This paper proposes that internationalisation should not mean inducting transnational students into "our way" of doing things, but rather draw focus to teaching and learning pedagogy which are inclusive of multiple points of views, languages, approaches and learning styles. Reported experiences from international students are marked by minimal social integration, a weak sense of belongingness (Arkoudis et al., 2013) and often tell of a "bubble experience" while studying abroad (Jackson, 2018, p. 129), meaning that international students tend to spend their free time conversing in their first language with co-nationals. Such findings support calls for universities to innovate their practices to provide more inclusive experiences that can benefit all students.

Despite intercultural competence remaining a common theme in the literature, there is a lack of concensus about how institutions can ensure students are becoming more interculturally competent as part of their university experience. Gaining cultural knowledge alone is found to be insufficient to stimulate students' development of intercultural sensitivity and capacity (Dervin & Jackson, 2018). It is necessary to also provide authentic practical opportunities for students to apply intercultural understandings and learnings in their places of learning (de Wit & Hunter, 2015; Deardorff, 2017). It has become clear, however, that intercultural learning and competence development are less likely to occur without some intentional pedagogical intervention. In response to such findings, this study was built around a program designed to intentionally promote intercultural competence development in both domestic and international university students by utilising authentic talk as a tool.

3. Conceptualising how intercultural competence might develop

This study drew on scholars who view intercultural competence as having an ongoing and relational orientation, rather than being viewed as static or stable (Dervin 2016; Trede, Bowles, & Bridges, 2013). Deardorff's (2006) widely accepted definition for intercultural competence was adopted for the purposes of this study; thus, being interculturally competent was viewed as "the ability to communicate effectively and appropriately in learning and teaching across cultures and intercultural situations based on one's intercultural knowledge, skills and attitudes" (p. 247). To frame this study, Deardorff's (2006) process model of intercultural competence provided the elements agreed on by a range of intercultural experts to be vital for cultural competence development. This model sees individuals as requiring the requisite elements of a conducive "attitude", "knowledge" and "skill", providing a foundation that can then lead to a desired "internal outcome" within an individual (Deardorff, 2006, p. 256). This internal outcome involves a shift in ones "informed frame of reference" by developing flexibility, adaptability, empathy and an ethno-relative perspective (Deardorff, 2006, p. 256). Developing these elements makes way for the ultimate desired "external outcome" of an individual achieving effective and appropriate communication and behaviour when interacting in an intercultural situation.

Despite the large range of intercultural competence models that have emerged over time (see Spitzberg & Changnon, 2009), most of these models have been problematised as the role of the *other* in the intercultural interaction is often neglected (Ferri, 2018). Recent discourse has drawn attention to the interplay between the individual and others as critical if the learner is socially engaged and thus developing competence becomes something negotiated between people in a process (Dervin, 2016). To better understand how intercultural competence might develop between students, the theory of dialogism has been adopted (Bakhtin 1891, 1986). By combining dialogic theory with elements from Deardorff's model, a new conceptualisation of how intercultural competence might develop in the participants in this study emerged (Figure 1).

Figure 1 provides a visualisation of how the requisite intercultural competence components of attitude, knowledge, skills in an individual, the *self*, might operate in a more relational and interactive way with the *other*, those representing difference. Dialogic interaction, between the self and others, enables one to arrive at new insights and socially shared understandings. The elements associated with the model provide indicators believed critical for intercultural competence development. In this conceptualisation of intercultural competence development, it is essential for a person to engage with different perspectives in order to fully understand themselves and others within a particular context. This interplay between the *self* and *other* is visualised in figure 1, where dialogic interaction provides the stimulus for intercultural competence to develop (Deardorff, 2006). By interacting dialogically, new insights to others' views can be gained. This mutually productive activity of working the boundary (Harvey, 2017) between the self and others can make way for effective intercultural exchanges that are marked by mutual understanding.
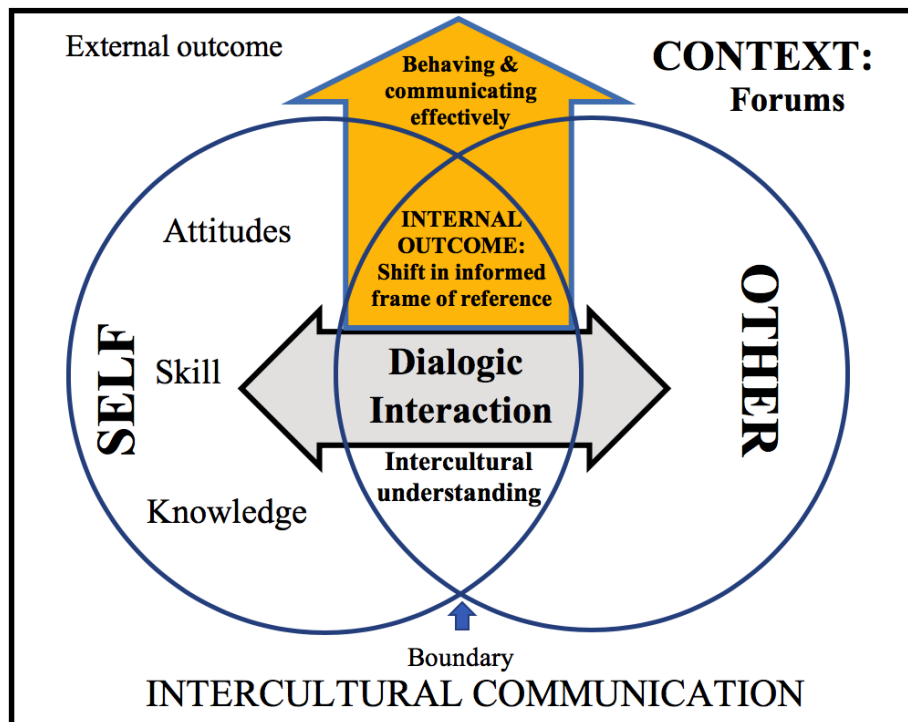
Figure 1. Working the Boundary: Using peer-to-peer interaction
to promote transcultural learning and intercultural competence.

4. The intercultural program

The program was designed to promote intercultural discussion and reflection among participants based on attending three 90-minute forum sessions. Forums were conducted weekly at the beginning of semester (Weeks 1-3). Discussion activities were facilitated in groups of three or four, comprising international students interacting with domestic students, and groups were remixed throughout the three sessions in each forum. The three forums were thematised around intercultural topics. Forums included a communicative scenario (Mak, 2013) and each was guided by topics around identity: self-identity, student-identity and global identity, as outlined in Table 1.

As part of this program, students were asked to complete short pre-forum activities; for example, to watch a short video or complete a self-assessment questionnaire (Table 2). Students marked their perceived intercultural competence levels based on agreement to 15 statements, using a 10-point Likert scale. This questionnaire was also used as a tool to stimulate conversation in Forum 1. Written reflection responses were also requested after each forum session, in addition to observations noticed over the semester. Reflection was viewed as an important part of the program design (M. Ryan, 2011). An overview of these reflection questions and a brief overview of the three sessions making up each forum are provided in Table 1.

The program was guided by dialogic theory in both the design and delivery of each forum. Students were instructed to follow the principles of dialogic interaction as rules for engagement during group discussions (Figure 2). Thus, forums aimed to be dynamic by giving students flexibility to run with ideas that emerged from the stimulus activities. To move talk beyond mere conversation towards dialogic interaction, the facilitator would introduce activities but be mindful not to dominate these at the expense of students' own voices and meaning-making processes (Alexander, 2006). Forums were organised around three interactive sessions with the final session aiming to stimulate evocative intercultural discussion and reflection through a *Critical topic* (Table 1). As such, the program used evocative questions aiming to provide opportunities for students to challenge others, be reflective, to rethink and be comfortable to extend on their ideas and views around topics raised during the forums.

Table 1. Outline of forum activities and topics.

Forum 1 - Self-identity: Making social contact. Individual cultural mapping. Connecting with others. Engaging with difference. Interpersonal communication**.**	
Session 1	• **Foreground** the forum topic of identifying the 'self' culturally and raise awareness about 'others' and different beliefs/values. To build initial relationships with other participants to aid sharing during the forums.
Session 2	• **Communication activity:** Consider how one might interact with others in a class space. A student has problem understanding what another student has said in a class activity, as they speak quickly and use colloquialisms (Facilitator to role-play or show video example)
Session 3	• **Critical topic** (to stimulate dialogic discussion): Engage groups of students in dialogic interaction and thinking using critical questions relating to the topics that have emerged from the forum focus. For example: Is Australian/university culture open and flexible?
Post-reflection	What is culture and how do I relate to this? Who am I? What is my story? Where do I come from? How do I communicate with others about myself? Who is an Australian?
Forum 2 – Student-identity: Communicating in a new context as a commencing student. Assumptions. Requesting feedback. Understanding different academic expectations and values.	
Session 1	• **Foreground** the forum topic of thinking about assumptions made about others that are different to us. To consider the interactions encountered so far as a new university student and how culture/communication/assumptions may relate to these.
Session 2	• **Communication activity**: A challenging social encounter - Consider a potentially challenging social encounter - Refusing a request. Demonstrate and consider one example: A fellow student asks to see your completed essay prior to submission'.
Session 3	• **Critical topic**: For example: Is it fair to share work? Should assessment be driven by writing?
Post-reflection	What is my understanding of the university context and higher education discourse? How do I fit in? How will I communicate with others? What does it mean to be a student? Do I feel included/excluded in this academic context?
Forum 3 – My future-identity and global role: Changing identities in the global context. Intercultural competence. Interacting in a group. Intercultural communication skills. Life-long skills.	
Session 1	• **Foreground** the forum topic of thinking about how developing IC could be relevant to students as graduates and in their future roles/interactions.
Session 2	• **Communication activity:** Challenging social encounter: Interacting in a group. A student is trying to gain information from a group member as part of a group-work task.
Session 3	• **Critical topic**: For example: Should English be the dominant language for global communication?
Post-reflection	How do I see my story changing? What is/will be my place or role in the bigger global picture? How do I make sense of this world? What skills will I need to grow to reach this future identity/vision?

Prompt cards were also offered as a tool for student use (Figure 2), aiming to promote inclusivity and to stimulate dialogic interaction. Cards were placed in the centre of the table for students to hold up and indicate their intention during discussion. Group members were encouraged to be mindfull and respond to students when they held up a card by applying the dialogic principles of (4) and (10) (Figure 2). Students were especially encouraged to utilise these prompt cards during the critical topic session, and then to reflect on their ability to verbally express their ideas, as well as think about their own personal communication style and those of others.

Table 2. Statements used in the self-reported questionnaire grouped under the main components. (Adapted from: Deardorff, 2006, pp. 249-250.)

Attitude	1.	My openness to learning from other people about different cultural practices
	2.	My level of respect for, tolerance and ability to empathise with other cultures
	3.	My sense of value for culture diversity
	4.	My sense of curiosity and discovery about difference
Knowledge	5.	My understanding around others' worldviews
	6.	My awareness about my own culture
	7.	My understanding of the role and impact of culture on the different contexts involved
	8.	My awareness of the relationship between language and meaning in different societal contexts
Skills	9.	My ability to listen and observe others who are different to me
	10.	My ability to interpret, analyse and relate to others in different contexts
	11.	My ability to learn through interaction with others
Internal Outcomes	12.	My ability to adapt to different communication and learning styles
	13.	My ability to adapt and adjust to a new cultural environment
	14.	My ability to be flexible when I encounter people who are very different to me
	15.	My mindfulness and ability to withhold judgment about different beliefs/practices/traditions

Dialogic principles

Students were instructed to:

(1) Be flexible and run with questions and ideas

(2) Feel free to change one's mind about ideas and topics

(3) Challenge your ideas and rethink your existing beliefs

(4) Allow other students to have a say to make their own meaning in their own time

(5) Move talk beyond conversation towards more critical talk and interaction

(6) Rethink and challenge the propositions of others

(7) Show respect and openness towards others

(8) Negotiate feeling uncomfortable when encountering difference

(9) Practice communication skills: listening, observing, probing, questioning, interpreting, paraphrasing, relating, using appropriate body language, interrupting, reflecting, rephrasing and empathising

(10) Practice turn-taking so everyone can have a say

(11) Reflect after the forums and think about your personal communication style as used in the forum.

Dialogic prompt cards provided to discussion groups:

> [+] = show when you want to add a comment to another student's comment.
>
> [?] = show when you want to question another's comment to better understand or clarify.
>
> [!] = show when you want to challenge a point in order to offer another opinion.

Figure 2. Tools used to promote dialogic practice during the forums.
(Adapted from: Hamston, 2003; Simpson, 2016)

5. The Study Design

This study aimed to explore the influence that participating in a purpose-built program, based on peer-to-peer interaction in a series of spoken forums, had on commencing students. The intercultural program was delivered at a regional Queensland Australian university. This university typically attracts approximately 20% international students. Student participants were recruited voluntarily, invited to respond to an email to participate in the program as an extra-curriculum activ-

ity. The email invitation was sent out to all students commencing in a compulsory first-year communication course. From this, eight commencing students were recruited as participants in the program: five were international and three were domestic students. Two identified as male; six identified as female and four were native speakers of English. These students were diverse in terms of travel experience, cultural background, age and study discipline (see Table 3).

Data consisted of student questionnaires, interviews, video capture of forums, written reflections and stimulated verbal recall sessions. Two interviews were gathered from each student; one before the program and one at the end of semester. Interviews were semi-structured to enable students to talk freely around their personal views and experience in relation to their perceived intercultural competence development, sense of self, and transition experiences as commencing students. The interviews were guided by the intercultural competence elements informing the model (Figure 1, Table 2). Students were asked about their intercultural attitudes, knowledge, skills, informed frames of reference, and perceived effectiveness around communicating effectively in intercultural interactions. The final interview utilised video stimulated verbal recall methodology (Dempsey, 2010) to capture students' accounts in response to specific moments from the video footage of forums. Twenty written reflections were collected from the eight students at different points during the semester. Students' anonymity was protected through ethical protocol, by using pseudonyms and removing identifying details from datasets.

6. Analytical Method

Different analytical tools were used to provide both a deductive thematic analysis to address research question one, and a micro-level interactional analysis of specific forum moments to address research question two.

6.1. RQ 1: What intercultural competence did students develop?

The development of intercultural competence within each participant were explored thematically (Braun & Clark, 2006) using a five-phased approach to ensure the integrity of theme development. Transcribed interviews and written reflections were initially analysed inductively to gain familiarisation and a contextual understanding around each participant. The initial codes generated remained open to the students' sense of the self, others, and the learning context. An organisational phase was conducted off-stage (Taylor, 2001), allowing datasets collected over the semester to be organised for comparison. This enabled a progressive focussing and re-evaluation of the data (Simons, 2009), to deductively focus on where change was reported in relation to the intercultural competence themes. The next phase involved zooming in to focus on any evidence indicating student change in terms of adaption, adjustment, flexibility, development in knowledge, attitude and skills. These highlighted potential shifts in each participant's internal frame of reference.

6.2. RQ 2: How did students interact during the forums?

As using the thematic analysis method does not enable insight to the fine-grained functionality of talk or language in use, an interactional-style analysis was adopted to look at the selected moments of talk, to analyse and better understand aspects displayed during these interactions (Hepburn & Bolden, 2017). First an immersion in all the forum data was performed by the researcher and from these specific segments were selected based on moments students indicated as memorable and significant. A conversational analysis transcription system was applied to these selected moments to show extra-verbal language and behaviour (Appendix 1). This enabled various features of talk, such as overlap, intonation, hesitation and gaze, to be noted during analysis (Hepburn & Bolden, 2017). A focus on students' interactional activity was possible by considering not only what was said but also what was being done by the students. Specific communication features were analysed in each selected forum moment, looking at how participants related to each other when responding, observing, listening, and interpreting how others reacted. These skills are highlighted

as foundational components in the model for intercultural competence development, especially in relation to acquiring the knowledge and comprehension required for the growth of intercultural understandings.

7. Findings

Findings from the self-reported intercultural competence questionnaires showed these students responding with variation in how they individually perceived their levels of obtainment in relation to the 15 elements (Table 2) associated with the intercultural competence components of attitude, knowledge, skills and internal outcomes (Appendix B). These findings provided a good starting point from which to mark each student's individual development in different competence areas, providing a baseline for the analysis of potential change or shifts occurring over the semester. This was achieved through a thematic analysis of the various datasets gathered over the semester. Table 3 provides a selection of indicative, repeated comments, phrases and words (bolded), that were representative of what students reported before and after the program. Additionally, students were asked in their initial interview to describe how they felt about commencing study at university. Table 3 presents a comparison between these individual comments at the beginning of semester and those gathered at the end of semester, relating to what they valued most from participating in the program.

Table 3. Indicative comments comparing students' thoughts and feelings at the beginning of semester with what was personally gained from the program at the end of semester.

Name Age	Nationality Program	Feelings about commencing at university and connecting with others. (start of semester)	Comment on forum interactions and sense of connection/communication with others during forums. (end of semester)
Amber **17**	Australian Bio Medical Science	"Ah a lot of **nervousness** because a lot of people because I came from a small school - very small - around four hundred students…Well I'm very **excited** to meet new people."	Helped **"elevate"** her **"curiosity"** and interest to be "more open" to others. Forums **"opened up the pathway"** to feel more comfortable with others she interacted with.
Tammy **19**	Australian Event Management	"I am so **excited** - like I actually really feel **confident** that I can complete the course and do everything I need to do to be able to graduate. I'm excited – it's like it's a **scary new**."	Forums enabled sharing thoughts without "**background pressure,** which is really important". Stated that the sense of comfort and friendship led to "**proper open communication"** and being "**not so scared".**
Kyle **19**	Australian Nutrition	**"Anxious** is the word because I really struggle to connect with people that I don't know…" "Not scared of assignments but **worried** about doing exams."	"Opened **my eyes** to the fact that we all have so much to learn to become IC". Found learning about different cultural practices/perspectives and body language "**thought provoking".** Feels he has become more "**embracive and accepting** of people from different cultural backgrounds".
Yuan **22**	Chinese Human Resource Management	"Totally **strange**…**difficult** because you have to meet other people…remember faces and names… I'm **looking** to meet other students but I'm **not sure** if they want to make a go with me or not."	Found **connecting** with others and **sharing different opinions** valuable for her adjustment to this Australian university. Names are hard to remember so she has learnt to judge by if they look kind. In terms of connecting, she feels, **"It depends on the person".**

Table 3 continued:

Name Age	Nationality Program	Feelings about commencing at university and connecting with others. (start of semester)	Comment on forum interactions and sense of connection/communication with others during forums. (end of semester)
Elke 21	Swedish/ Polish Nursing	"**Calm** and **secure** - not nervous now. I will have when I start studying. I don't know what it's like. I feel pretty secure in the degree itself."	"Forums like these - these discussions probably in all of us sparked a little - you know- **sparked** some **critical thinking**". Enjoyed the mixing of groups as this "**brings a different dynamic**" and "**gives much better results".** Helped "**pushed back**" her assumptions to see people as individuals. "That's not a group - this is a person".
Carol 19	Canadian Design	"**Welcoming** – seems like **more unified** university/community. Seems more like "we want you to be involved". "**Intimidated** by the class but I'm **not worried"**.	Forum interaction helped "**shoot** her **forward**" in feeling more "**comfortable**" when communicating around "**strangers**". Changed her "**personal outlook**" a bit. Forums sped up the process of "**opening up** to" and "**connecting** with **strangers".**
Stephan 34	German Bio Mechanical Engineering	"I'm **really excited.**" "I've always tried to **fit in** somewhere". "I'm pretty much a **lone wolf.**"	Learnt more about Asian cultures – 'they are **not totally different**.' In the future he feels he needs to "be more **open** and **express**" himself more to show he is listening.
Eva 20	Swedish Business	'Lonely, wonderful. It is **different** here with lectures – we have exams in Sweden**". "**I am used to experiencing **culture shock**".	Forums made the process for connecting faster. It was like having "**real conversations**" and not just "**small talk".** Gained understanding that she needs to be "**more open**" and that there is so much to learn.

The indicative comments provided in Table 3 support two themes that emerged strongly from the thematic analysis: (1) how students find themselves, as they transition into the academic context; and (2) how students value connecting through peer-to-peer talk and interaction. These are discussed in turn below.

7.1. Feeling the way: Finding oneself as a student

One strong theme emerging from the students' data was a sense of how they saw themselves and others as students in this new regional university context. The students expressed how they felt about transitioning into a new academic context and often gave insight to how they were defining themselves as a way to better understand others. For Stephan, this involve defining himself as a "lone wolf", but at the same time he commented on wanting "to fit in". He learnt that others, in his case - Asians, were not "totally different". Whereas Carol, Yuan and Kyle were clearly driven by a desire to meet new and different people but also expressed being "worried" or "anxious", and finding it a "strange" process to engage with "strangers", who might not want to "go" or "connect" with them in this "scary new" environment, as Tammy put it. The sense of experiencing and feeling one's way through this first semester was evident from the interview data analysed for each student. When reflecting back on their experience in transitioning to this new environment, students often described this as slowly becoming more comfortable to connect with others while adapting to the academic culture. Students commented on the program as helping in this process, as "opening up the pathway" or "shooting" them "forward" to be more "comfortable" with others, with "strangers". Tammy also commented that the forums enabled the sharing of thoughts without feeling "background pressure, which was really important". Such findings highlight the importance and feeling-like nature of transition for commencing students into a new academic context.

7.2. Peer-to-peer talk: The importance of connecting

Overall, the students reported on the importance of feeling "comfortable" in order to "connect" and relate to others in a deeper way. Several comments made by participants related directly to how forums promoted "proper open communication". The forum interactions represented what participants described as being more "like real conversations" as opposed to "small talk" (Eva) and that this helped to adapt their thinking as "these" forums "stimulated a bit of critical thinking in all of us", as Elke stated. The nature of the forum talk seemed to offer opportunity for students to interact dialogically, to reconstruct and rethink their ideas and potentially reframe prior views (Bakhtin, 1981, 1986). This was reflected by Kyle reporting that the interactions with others were "thought provoking". This thinking process is believed necessary for individuals to achieve an internal shift in their personal frame of reference and to develop intercultural understandings about diverse others and contexts (Deardorff, 2006). This aligns with the intercultural competence model where the ability to adapt and change thinking is based on possessing vital attitudinal qualities, such as being "open" to others' differences. Students reported becoming more "embracive and accepting" of other people (Kyle), or having her "curiosity elevated" and "connecting with strangers" (Carol) to "share different opinions" (Yuan). However, to make way for dialogic interaction to unfold in a productive way, students need to also reflect critically about their changing identities and how they might negotiate feelings of discomfort when engaging with different others (Bakhtin, 1981, 1986). Le Roux (2002) found that by facilitating students to have a greater awareness about their own identity, and that of others, they were better able to recognise their own existing assumptions, to question the practices of different cultures and to also question behaviours that are often taken for granted. This was echoed by Elke who reported being able to "push back" her assumptions to see people as individuals. This finding also aligns with Trede et al.'s (2013) claim that the development of intercultural competence in educational contexts relies on developing students' sense of identity through the use of interactive dialogues so students can respect the diverse practices of others.

7.3. A close look at one peer-to-peer forum interaction

Referring to the forum interactions, Elke commented that she "enjoyed the mixing of groups" as she felt this brought a "different dynamic" and "better results" in relation to "sparking critical thinking" in all those involved in the forums. This raises the second focus question in this study to look more closely at how students interacted in the forums. To demonstrate findings from the micro-analysis of how students interacted in the forums, a selected segment from one forum is presented below. A specific transcription convention (Appendix A) was used to aid the interactional-style analysis and help uncover specific talk-in-interaction features in action.

This example moment was between Yuan, Amber, Kyle and Eva (Figure 3) from Forum two, session 1; it was stimulated by a question around how people make assumptions about others. This extract sequence was initiated by Yuan, who perused a point of personal interest for her in wanting to understand how to connect with and "meet other students" but was "not sure if they want to make a go with me or not", as raised in her initial interview (see Table 3). This moment was selected as it helped demonstrate Yuan's shift to better understand how to respond to Australian greetings.
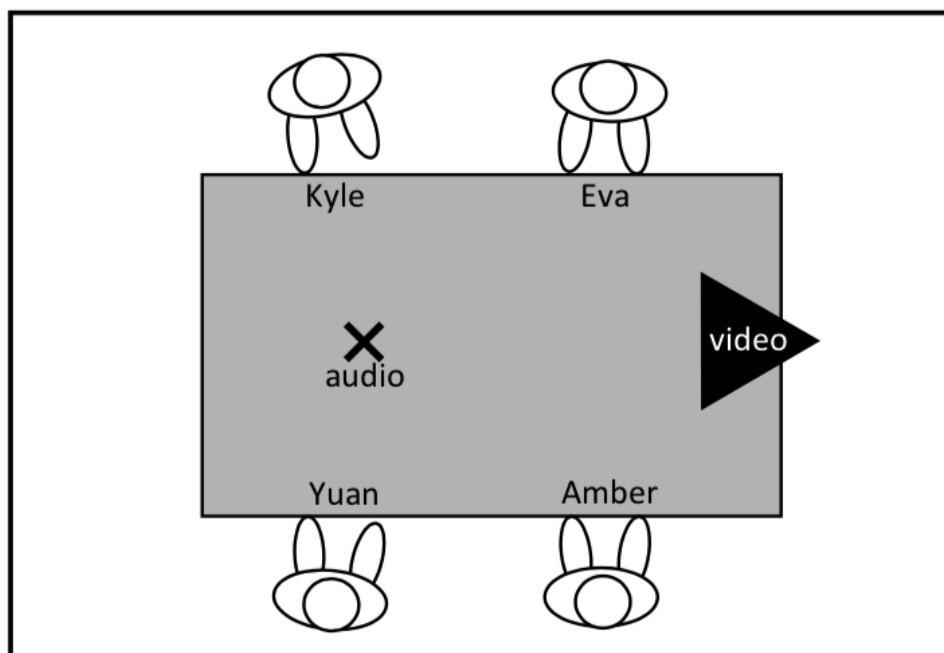
Figure 3. Seating arrangement of the group members in the se-
lected forum moment.

Excerpt 1 begins with Yuan asking Eva directly how greetings occur "in your country" (line 49).
Yuan placed her hand out on the table with her palm faced up as she asked this. In lines 51-52,
Yuan cuts off Eva's response to rephrase and clarify that she was interested in first encounters
when you meet "some new people" (line 51) and if it was common to ask, "how's your day?"
(line 52). To this clarification she gained a different response from Eva, "No not really" and Yuan
overlapped Eva's response in her rush to confirm that it was the same, "we say that", seemingly
meaning in her home culture (line 54). A sequence then follows below in Excerpts 1 to 3 where
the group attempted to clarify and compare their different understandings and experience of greet-
ings in Australia, offering each other an exchange of diverse cultural views and understandings
around this topic.

Excerpt 1

49	Yuan:	Do <u>you say</u> hello and how are you >in your country< ((right hand faced up))
50	Eva:	If it is someone you don't know-
51	Yuan:	I mean do when you met some new people (.) <u>Or</u> like do you say how are you and
52		how's your day↑
53	Eva:	=No not [really
54	Yuan:	YE] Yeh >we say that<=
55	Eva:	But I think my stereotype in Australia ((points to her chest)) is that they do it↑
56	Yuan:	>yeah ye<
57	Amber:	<u>Like</u> ((push hair behind ear)) (.) it is only if you meet up someone you know before
58	Eva:	(0.2) Yeah (0.1) yeah same for us↓ ((right hand flicks towards Kyle))
59	Kyle:	[yeah]
60	Eva:	°see another (.) assumption we did°

In line 55, Eva linked this topic again to her "stereotype" of Australians, clarifying that this was
her thinking by pointing to her chest, not necessarily that of others. Yuan enthusiastically agreed
with a fast-paced delivery of "yeah" (line 56). Eva's comment invited comment by Amber, offer-
ing her own experience in Australia with an emphasised "like" (line 57). The small pause and
responses from Eva and Kyle's overlapping "yeah", as agreement and in response to Eva's invit-
ing hand gesture, seemed to indicate Eva was thinking as she spoke and related it to "us" (line

59). Eva then quietly pointed out that they had just made another assumption to the group (line 61), suggesting this topic was still fresh in her thinking. As this interaction developed further, actions, such as the increase in overlaps and acknowledgement tokens ("Oh yeah"), all indicated that the group were becoming more aligned in this potential dialogic moment.

Excerpt 2

62	Eva:	Is it that <u>common</u> in Australia↑ ((to Amber))
63	Amber:	I've never had that happen to me
64	Eva:	AND Y<u>ou</u> live here
65	Amber:	Except for like if it is a worker or something
66	Eva:	Yeah yah I guess
67	Kyle:	[Oh yeah that's the]
68	Eva:	[Oh yeah that's kinda] what I <u>mean</u> (.) I don't mean some stranger comes up Hey
69		how do you do.
70	Amber:	*OK Thank* <u>god</u>.

Eva asked Amber if this was common in Australia (line 62). This was significant as it hinted at Eva's perspective of seeing Amber as knowing how it should be in Australia; she says "and you live here" (line 64). Eva relays in her final interview how she was curious and somewhat surprised by Amber, who as a local young Australian student, she saw as a guide to understanding this new context for her. She can be seen here sounding out her experience with Amber to gain a better understanding. What followed in lines 68-70 is a clarity about a possible misunderstanding that Eva had experience, clarifying "that's kinda what I mean" that it was not a "stranger" coming up to her. Amber showed relief at understanding her example better with a laughed "thank god". What Amber seems to have done here, with a little overlapped backup commenting from Kyle (line 67), was confirm for Eva, and Yuan, what they thought was an appropriate greeting behaviour in this specific space, in this case a grocery store. Thus, this moment offered a lesson on interacting in this Australian context, a small lesson in intercultural understanding as driven by Amber, with confirmation offered by Kyle.

Excerpt 3

71	Yuan:	=In Australia almost always ohh Hello how are you. You are oh good how are
72		you back
73	Eva:	[Yeh](.) I think that is because you compare to your country how often that
74		happens in your country compared to here - it doesn't happen there (.) so if it
75		happens a few times here it feels like [it is happening all the time.]
76	Yuan:	[usually ye yeh - yeah yeah]
77	Kyle:	Yeah
78	Yuan:	((Putting her hand out to Eva on the table)) Usually we don't ask how are you-
79		just fine (.) THAT's all! We don't say hello how are you (.) They don't (.)
80		maybe they don't care about how are you they just ((both palms faced up on
81		table directed at Eva))
82	Eva:	Well in America they actually don't care what they say (.) they just say it
83		That's kinda their hello (.) but here I feel it is more genuine more "How are
84		you" "How is your day going↑" ((mimics this using higher and meaningful
85		pitch))
86	Yuan:	yeah ((nodding)) Mm mmm
87	Eva:	I don't know (.) being nice I guess (0.8) how often do you say it's a bad day.
88		Like how often usually good how are you↑((directs this to Amber)) an act of
89		kindness-
90	Yuan:	Even though you are not that well that day
91	Amber:	Yeah very few people would actually do <u>that</u>
92	Kyle:	((Touching eyebrows)) Yeah it is a very personal thing (.)°yeah°
93	Yuan:	Maybe they are very close friend (.) maybe day to day blah blah >normal is
94		good how are you< ok ((leans back))

In Excerpt 3 above, Yuan raises more strongly her query, questioning how in Australia she had noticed that "almost always" people greeted with a returned "how are you back" (lines 71-72). Eva offered Yuan her interpretation of why Yuan may feel this was different. Eva shows her knowledge from her extensive travel in this sequence and here draws on a comparison to explain to Yuan that it may "feel like it is happening all the time" because she was comparing it to her home country. Kyle confirmed this with a "yeah" (line 77). What follows in these example extracts is demonstration of how Yuan draws from this group further comparisons of how this greeting has formed a habit in different contexts.

Yuan goes on to explain, in lines 78-82, that it was different in China, relating that "we", meaning in China, do not ask how others are. She emphasised the difference with a louder "That's all" (line 79) before getting to her point of concern that perhaps "they don't care". Eva is able to offer her perception here based on her experience in America, where she felt they just say it to be "nice I guess" (line 87), but she added she feels "here it is more genuine" rather than "kind of their hello" as in America (line 83). This input from Eva gave the group insight to how the same words can have different meaning in different places due to cultural differences and expectations. Her next turn further explores the topic of greetings. Eva's presents a more genuine use of "how are you" (lines 83-84), using her voice and intonation as demonstration of the difference for Yuan. Eva seemed to be able to draw on her cultural knowledge and experience here. It seemed that by having insight into other cultures, which she was happy to share with the others, Eva seemed to be clarifying her own understanding of elsewhere to gain a better understanding of the Australian context she was now in.

Yuan pursued this topic about greetings using hand gestures, and some emphasis, once she gained the floor back by overlapping with making several strong vocal "yeah" and overlapping Eva (line 76). She is observed bringing the topic back to take the discussion to deeper levels of inquiry. She suggested she was thinking about the complexities of not saying you are having a bad day even if you are "not that well" (line 90). Both Amber and Kyle added insightful comments to help. Amber pointed out that few people would actually do that and Kyle added that it was a "very personal thing" so may vary for different people (lines 92). Here Kyle clarified that not one answer fits all. His comment confirmed earlier directions of thought but also showed that contextual information is required to understand such utterances, such as those Yuan was wanting to explore here. Yuan seemed to conclude with her statement that she now understands the "normal" response is, "good how are you" She suggested she had reached a level of understanding and that she was satisfied by saying "ok" and leans back possibly as a signal of content and completion (line 94). What was evident in this interaction with Yuan, as she and the others use *skills* and seem to *learn through interaction* (Table 2), is the group are observed utilising discursive resources, such as questioning, clarifying and sharing of opinions, in order to share intercultural understandings as they interacted together. Participants were also observed to be accessing *deeper knowledge and understanding of the context* in which they were studying (See Table 2). A building of important *culture specific knowledge and understanding of another context* (Table 2 statement) seemed to have occurred. Yuan later corroborated this contextual learning around Australian greetings and interactions in her final stimulated verbal recall interview.

8. Discussion

In the larger study, eight moments were selected to analyse at the micro-level to gain insight to how students interacted with each other to achieve mutual intercultural understandings (Einfalt, 2019). These moments were selected because they were highlighted by students through reflections and discussion in the stimulated verbal recall interview sessions. Due to the confines of word length, only one moment is presented above to demonstrate how communicative relationships were built during this group interaction. To effectively analyse these specific moments of peer-to-peer interaction, attention was placed on students' verbal and extra-verbal language and

behaviour. The nature of the group discussions were found to incorporate a range of characteristics constantly at play, including laughter, mimicry, interruption, overlapping talk, acknowledgment tokens, intonation and volume change and the use of gesture and co-speech. The different ways in which individual participants engaged with others highlighted how students were able to connect and become more comfortable with each other, to pursue topics of interest and to sound these out with others in the group. For example, both Yuan and Eva were observed exploring their personal interest in what it means and how to respond to first greetings in Australia. Students were also observed adopting different interactional roles, such as giving an intercultural lesson, as witnessed above with Amber and Kyle and momentarily forming alliances with other members. For example, Amber and Eva briefly aligned in these extracts, when Eva wanted to understand how local Australians, Amber and Kyle, see things.

The use of different extra-verbal features were found to be linked to observable investment by students in each exchange. For instance, in the extracts above, both Eva and Yuan are observed using gestures and overlap, or interruption, to show their interest in different aspects around the topic of making greetings and stereotyping in Australia. Such prosaic devises were utilised by students as tools, to do interactional work and achieve an intended result or response by the participants involved in the exchange. The tracing of such interactional work, as enacted by students in the extracts presented above, gave insight to the visible development of intercultural understandings and learning between these students. The resulting external outcome in these forum moments could be described as behaving and communicating effectively, that is, displaying interculturally competent behaviour, according to Deardorff's (2006) intercultural competence definition. These findings also align with other more extensive interactional work and studies that looked closely at group interaction, as have been performed by Linell (2009) and Markova, Linell, Grossen, and Salazar Orvig (2009).

The discursive relationships formed between students during the forums were found to be dynamic, complex, but flexible and marked with movements in participation and degrees of attention displayed by group members. These findings suggest that even though such interactions tend to develop in a messy and potentially unpredictable way, the students' engagement made way for refreshed thinking and reflection. The process of connecting with other students in the forum was found to be important as it enabled participants to potential take risks and be more willing to test out their ideas with each other during the forums. After all, intercultural competence development is believed to be progressed when individuals move out of their comfort zone, to willingly engage with difference (Deardorff & Jones, 2012), and to ask uncomfortable questions that might stimulate fresh thinking and intercultural understandings (Bakhtin, 1986). This aligns well with Harrison and Peacock (2010) assertion that promoting transcultural learning requires encouraging students to raise challenging questions, to feel comfortable to respond to these, so they can better understand and interact with others. The interactive analysis of forum moments showed that as students became more comfortable with each other, week by week, they engaged more deeply in topics of discussion, seemingly becoming actively involved and invested in moments of dialogic interaction. As shown in Table 3, students reported that the forums "opened up" the way for them to feel more comfortable with others, thereby giving them a sense of connection and enabling them to feel less "pressure" or "scared" to share ideas.

Findings showed that the need for connection was strongly linked to the process of students feeling their way as they transitioned into the new academic context. First encounters are noted to play a critical role in triggering students' emotional response, as well as impacting on students' skill, identity and self-efficacy (Baik, Naylor, & Arkoudis, 2015; Nelson, Readman & Stoodley, 2018). Studies have confirmed that students' participation in the academic context is highly influenced by socio-emotional factors when interacting with others (Isohätälä, Näykki, & Järvelä, 2019). After all, universities have a communicative culture involving a set of norms for how to talk, and thus transition requires all new students to "undergo a process of enculturation" (Eisenchlas & Trevakes, 2003, p. 400), whether local or international. This highlights that it is critical

for universities to intentionally stimulate connection through intercultural conversations in such places of learning (Dooley, 2009). Equally, Chappell (2018) has demonstrated that speaking plays a critical pedagogic role in developing language skills in non-native English speakers. Despite this, most of the student participants in this study reported that they did not make any new connections with other different students outside of this program. This brings us back to consider the myth, or assumption, as raised earlier. It confirms that the presence of a diverse student cohorts studying together on Australian campuses is no guarantee that intercultural learning or understandings will develop in students (Arkoudis et al., 2013; Liu, 2014). This paper has highlighted that universities need to focus on both emotional and relational qualities in order to promote the development of intercultural competence in students along with a better transition experience into a new academic culture.

9. Implications and Conclusions

By exploring how a group of students interacted during the dialogic forums, this study has contributed a fine-grained understanding of interactions at the dialogic level and how these may have contributed to the intercultrual growth and the transition experience of these students. A close look at how students interacted during forums revealed how talk acted as a resource for participants to engage in dialogic thinking. This adds further strength to the value of embracing dialogic pedagogy as a teaching and learning tool (Alexander, 2006). This small-scale study highlights that guided dialogic sessions, such as those designed for the program, enabled a diverse and culturally mixed group of students to better see the differences between themselves and others and to navigate their place in a new academic culture. Findings align with scholarship calling for more deliberately guided opportunities for student interaction on campus and in international classrooms. A question to pose in this case is: how can we create inter-relational and dialogic experiences in the online space? To this end, a small-scale study by Kreikemeier and James (2018) has successfully employed dialogic pedagogy in online spaces to promote connections and global competence. Engaging students in online spaces is one area that clearly requires further research when considering future teaching and delivery in higher education. Overall, it would appear that a dialogic approach is well aligned with a conceptualisation of how intercultural competence can develop in students, thereby offering higher education institutions a potential method to meet the expectation that they are producing graduates, who embody transcultural perspectives and are better able to operate successfully in a transnational and global context.

Acknowledgements

Appendix A. Transcription Conventions used for interaction moments

Symbol	Meaning
(.)	denotes a micro-pause, a short untimed pause
(1.1)	denotes a timed pause in seconds and tenths of seconds
=	(equal sign) marks latching between utterances, i.e. there is no interjacent pause whatsoever between two adjacent utterances
under<u>line</u>	(underline) stressed emphasis
°…°	(degree signs) denote speech in a low volume ("sotto voice")
LOUD CAPITALS	mark words spoken in a loud volume or with emphatic stress
[	(left brackets) on two (or sometimes three) adjacent lines, the one placed right above the other(s), mark the approximate beginnings of simultaneous (overlapping) talk by two (or more) speakers
]	(right brackets) on two adjacent lines mark the end of simultaneous talk
-	(single dash) indicates a halting or abrupt cut-off in the flow of speech
:	(colon) indicates the prolongation of a sound
* *	(asterisks) indicate laughter in the speaker's voice while pronouncing the words enclosed
↑	intonation up
↓	intonation down
>…<	faster speech
<…>	slower speech
hh (.hh)	indicates breath (exhalation vs. inhalation)
(may seem)	(words within parentheses) denote an uncertain transcription
(xxx)	denotes speech that cannot be deciphered
(( ))	((material within double parentheses)) marks comments on how something is said or on what happens in the surrounding situation.

(Adapted from: Hepburn & Bolden, 2013; Markova et al. 2007)

Appendix B. Student responses (10-point) to the self-rated questionnaire

		Kyle	Tammy	Eva	Amber	Stephan	Carol	Elke	Yuan
1.	**Attitude:** Openness	8	9	7	10	9	10	8	7
2.	**Attitude:** Respect & tolerance	8	7	7	10	9	9	9	7
3.	**Attitude:** Value diversity	7	10	7	10	8	8	9	7
4.	**Attitude:** Curiosity & discovery	7	10	8	10	8	9	10	7
5.	**Knowledge:** Others	7	8	8	7	7	7	8	7
6.	**Knowledge:** Self	7	8	9	6	7	4	9	6
7.	**Knowledge:** Cultural impact	7	5	6	6	8	4	9	5
8.	**Knowledge:** Language meaning	7	7	7	6	6	4	9	4
9.	**Skill:** Listen & observe	8	9	7	8	8	9	9	10
10.	**Skill:** Interpret, analyse & relate	7	8	6	6	5	5	7	7
11.	**Skill:** Learn via interaction	7	7	7	7	8	6	8	7
12.	**Internal:** Adapt communication	1	5	7	6	6	6	7	5
13.	**Internal:** Flexible to difference	7	7	5	7	8	7	8	7
14.	**Internal:** Withhold judgment	10	4	7	8	9	8	8	7
15.	**Internal**: Adapt to new contexts	1	6	7	7	6	7	8	6

References

Alexander, R. (2006). *Towards dialogic teaching: Rethinking classroom talk*. Cambridge: Dialogos.

Arkoudis, S., Watty, K., Baik, C., Yu, X., Borland, H., Chang, S., . . . Pearce, A. (2013). Finding common ground: Enhancing interaction between domestic and international students in higher education. *Teaching in Higher Education*, *18*(3), 222-235. https://doi.org/10.1080/13562517.2012.719156

Baik, C., Naylor, R., & Arkoudis, S. (2015). *The first year experience in Australian universities: Findings from two decades, 1994-2014*. (0992297486). The University of Melbourne: Melbourne Centre for the Study of Higher Education. Retrieved from http://fyhe.com.au/wp-content/uploads/2015/03/FYE-2014-FULL-report-FINAL-web.pdf

Bakhtin, M. M. (1981). *The dialogic imagination* (M. Holquist, Ed.). Austin, TX: University of Texas Press.

Bakhtin, M. M. (1986). *Speech genres and other late essays*. Austin, TX: University of Texas Press.

Block, D. (2013). The structure and agency dilemma in identity and intercultural communication research. *Language and Intercultural Communication*, *13*(2), 126-147. https://doi.org/10.1080/14708477.2013.770863

Bourn, D. (2011). From internationalisation to global perspectives. *Higher Education Research & Development*, *30*(5), 559-571. https://doi.org/10.1080/07294360.2011.598447

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77-101. https://doi.org/10.1191/1478088706qp063oa

Chappell, P. (2018). Inquiry dialogue: A genre for promoting teacher and student speaking in the classroom. In A. Burns & J. Siegel (Eds.), *International Perspectives on Teaching the Four Skills in ELT* (pp. 97-110). New York: Springer.

Clifford, V. & Montgomery, C. (2014). Challenging conceptions of western higher education and promoting graduates as global citizens. *Higher Education Quarterly*, *68*(1), 28-45. https://doi.org/10.1111/hequ.12029

Clifford, V. (2016). Critical perspectives on internationalising the curriculum in the disciplines. Reflective narrative accounts from business, education and health. *Higher Education Research & Development*, *35*(4), 863-865. https://doi.org/10.1080/07294360.2016.1187375

de Wit, H., & Hunter, F. (2015). The future of internationalization of higher education in Europe. *International Higher Education*, (83), 2-3. https://doi.org/10.6017/ihe.2015.83.9073

Deardorff, D. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, *10*(3), 241-266. https://doi.org/10.1177/1028315306287002

Deardorff. D. (2017). The big picture of intercultural competence assessment. In D. Deardorff & L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education* (pp. 124-134). London: Routledge.

Deardorff, D. (2015). Intercultural competence: Mapping the future research agenda. International *Journal of Intercultural Relations*, (48), 3-5. https://doi.org/10.1016/j.ijintrel.2015.03.002

Deardorff, D., & Jones, E. (2012). Intercultural competence: An emerging focus in international higher education. In H. de Wit, D. Deardorff, J. Heyl, & T. Adams (Eds.), *The SAGE*

handbook of international higher education (pp. 283-303). https://doi.org/10.4135/9781452218397.n16

Dempsey, N. P. (2010). Stimulated recall interviews in ethnography. *Qualitative Sociology*, *33*(3), 349-367. https://doi.org/10.1007/s11133-010-9157-x

Dervin, F. (2016). *Interculturality in education: A theoretical and methodological toolbox*. London: Springer.

Dervin, F., & Jackson, J. (2018). Language, identity, and interculturality. *Interculturality in international education* (pp. 73-91). https://doi.org/10.4324/9780429490026-10

Dooley, K. (2009). Intercultural conversation: Building understanding together. *Journal of Adolescent & Adult Literacy*, *52*(6), 497-506. https://doi.org/10.1598/JAAL.52.6.4

Einfalt, J. (2019). *Using a dialogic approach to develop intercultural competence in university students.* PhD thesis, Queensland University of Technology, Retrieved from https://eprints.qut.edu.au/134242/

Ferri, G. (2016). Intercultural competence and the promise of understanding. In F. Dervin & Z. Gross (Eds.), *Intercultural competence in education: Alternative approaches for different times* (pp. 97-120). London: Palgrave Macmillan.

Ferri, G. (2018). *Intercultural communication: Critical approaches and future challenges*. London: Palgrave Macmillan.

Gregersen-Hermans, J. (2017). Intercultural competence development in higher education. In D. Deardorff & L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in higher education* (pp. 67-82). London: Routledge.

Hamston, J. (2006). Bakhtin's theory of dialogue: A construct for pedagogy, methodology and analysis. *Australian Educational Researcher*, *33*(1), 55. Retrieved from https://www.aare.edu.au/

Harrison, N., & Peacock, N. (2009). Interactions in the International Classroom. In E. Jones (Ed.), *Internationalisation and the student voice: Higher education perspectives* (pp. 125-142). New York: Routledge.

Harvey, L. (2017). Language learning motivation as ideological becoming. *System*, *65*, 69-77. https://doi.org/10.1016/j.system.2016.12.009

Hepburn, A., & Bolden, G. B. (2017). *Transcribing for social research*. London: SAGE publishing.

Higher Education Academy. (2014). *Internationalising Higher Education Framework*. https://www.heacademy.ac.uk/sites/default/files/resources/InternationalisingHEframeworkFinal.pdf

Horner, B., Lu, M.-Z., Royster, J. J., & Trimbur, J. (2011). Language Difference in Writing: Toward a Translingual Approach. *College English*, *73*(3), 303-321. Retrieved from http://www.jstor.org/stable/25790477

Isohätälä, J., Näykki, P., & Järvelä, S. (2019). Cognitive and socio-emotional interaction in collaborative learning: Exploring fluctuations in students' participation. *Scandinavian Journal of Educational Research*, *64*(6), 1-21. https://doi.org/10.1080/00313831.2019.1623310

Jackson, J. (2011). Cultivating cosmopolitan, intercultural citizenship through critical reflection and international, experiential learning. *Language and Intercultural Communication*, *11*(2), 80-96. https://doi.org/10.1080/14708477.2011.556737

Jackson, J. (2018). *Interculturality in international education*. Milton: Routledge.

Jones, E. (2010). *Internationalisation and the student voice: Higher education perspectives*. New York: Routledge.

Kahu, E. R., & Nelson, K. (2017). Student engagement in the educational interface: Understanding the mechanisms of student success. *Higher Education Research & Development*, *37*(1), 1-14. https://doi.org/10.1080/07294360.2017.1344197

Kettle, M. (2017). *International student engagement in higher education: Transforming practices, pedagogies and participation*. Bristol, UK.: Multilingual Matters.

Kift, S. (2018). Successful university teaching in times of diversity. *Higher Education Research & Development*, *37*(6), 1-3. https://doi.org/10.1080/07294360.2018.1467590

Knight, J. (2013). The changing landscape of higher education internationalisation–for better or worse? *Perspectives: Policy and Practice in Higher Education*, *17*(3), 84-90. https://doi.org/10.1080/13603108.2012.753957

Kreikemeier, A., & James, C. (2018). Commenting across difference:Youth dialogue in an intercultural virtual exchange program. *Digital Culture & Education*, *10*(1), 49-66. Retrieved from http://www.digitalcultureandeducation.com/cms/wp-content/uploads/2018/09/Kreikemeier_and_James.pdf

Le Roux, J. (2002). Effective educators are culturally competent communicators. *Intercultural Education*, *13*(1), 37-48. https://doi.org/10.1080/14675980120112922

Leask, B. (2015). *Internationalizing the curriculum*. New York: Routledge.

Leask, B.(2013). Internationalizing the curriculum in the disciplines—Imagining new possibilities. *Journal of Studies in International Education*, *17*(2), 103-118. https://doi.org/10.1177/1028315312475090

Leask, B., & Carroll, J. (2011). Moving beyond 'wishing and hoping': Internationalisation and student experiences of inclusion and engagement. *Higher Education Research & Development*, *30*(5), 647-659. https://doi.org/10.1080/07294360.2011.598454

Lee, A., Poch, R., Shaw, M., & Williams, R. (2012). Engaging diversity in undergraduate classrooms: A pedagogy for developing Intercultural Competence. *ASHE Higher Education Report*, *38*(2), 1-119. https://doi.org/10.1002/aehe.20002

Linell, P. (2009). *Rethinking language, mind, and world dialogically: Interactional and contextual theories of human sense-making*. Charlotte, NC: IAP.

Liu, S. (2012). Rethinking intercultural competence: Global and local nexus. *Journal of Multicultural Discourses*, *7*(3), 269-275. https://doi.org/10.1080/17447143.2012.693085

Mak, A. (2013). *Internationalisation at home: Enhancing intercultural capabilities of business and health teachers, students and curricula*. Australian Government. Retrieved from https://sites.google.com/site/internationalisationathome/

Marková, I., Linell, P., Grossen, M., & Salazar Orvig, A. (2007). *Dialogue in focus groups: Exploring socially shared knowledge*. London: Equinox.

Sanderson, G. (2011). Internationalisation and teaching in higher education. *Higher Education Research & Development*, *30*(5), 661-676. https://doi.org/10.1080/07294360.2011.598455

Simons, H. (2009). *Case study research in practice*. London: SAGE publications.

Simpson, A. (2016). Dialogic teaching in the initial teacher education classroom: "Everyone's voice will be heard". *Research Papers in Education*, *31*(1), 89-106. https://doi.org/10.1080/02671522.2016.1106697

Simpson, A., & Dervin, F. (2019). Global and intercultural competences for whom? By whom? For what purpose?: An example from the Asia Society and the OECD. *Compare: A Journal of Comparative and International Education*, *49*(4), 1-6. https://doi.org/10.1080/03057925.2019.1586194

Ryan, M. (2011). Improving reflective writing in higher education: A social semiotic perspective. *Teaching in Higher Education*, *16*(1), 99-111. https://doi.org/10.1080/13562517.2010.507311

Ryan, J. (2015). 'Asian' learners or 'internationalised' learners? Taking advantage of international cultural academic flows. *East Asia*, *33*(1), 9-24. https://doi.org/10.1007/s12140-015-9246-2

Ryan, J. (2011). Teaching and learning for international students: Towards a transcultural approach. *Teachers and Teaching: Theory and Practice*, *17*(6), 631-648.

Social Research Centre. (2019). *2018 Student experience survey national report*. QILT Retrieved from http://hdl.voced.edu.au/10707/400847

Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural communication. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 9-35). California: Sage Publications.

Taylor, S. (2001). Locating and conducting discourse analytic research. In M. Wetherell & S. Taylor (Eds.), *Discourse as data: A guide for analysis* (pp. 5-48). London: Sage Publications.

Trede, F., Bowles, W., & Bridges, D. (2013). Developing intercultural competence and global citizenship through international experiences: Academics' perceptions. *Intercultural Education*, *24*(5), 442-455. https://doi.org/10.1080/14675986.2013.825578

You, X. (Ed.). (2018). *Transnational writing education: Theory, history, and practice*. Routledge.